

INDIAN RECORDS SERIES
THE DIARIES OF
STREYNESHAM MASTER
1675—1680

AND OTHER CONTEMPORARY PAPERS
RELATING THERETO

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PREFACE

WHILE editing the manuscript of Thomas Bowrey for the Hakluyt Society some few years ago, the value of the work of Streynsham Master and the light he throws on Anglo-Indian life in the seventeenth century was forcibly brought home to me. It was, therefore, with great pleasure that I undertook to prepare for the press the accounts he left behind him of his journeys of inspection for the East India Company in 1675-1680. The desirability of publishing the autograph remains of Streynsham Master and of thus putting on record some of the work of the greatest figure of the last quarter of the seventeenth century between Oxenden and Pitt is also shown by comments upon him in a book published while these lines are being written. *Bombay in the Making*, by Phiroze B. M. Malabari, is a work of no mean research, and yet, from three notices of Master therein, it is evident that the writer has incorrect ideas of the man and his work. He is described, in the first, as 'a factor named Master,' when quoting a passage from a characteristic letter from him in 1672 (p. 76): in the second, as one of the persons sent by Oxenden to settle affairs in Bombay on its transfer from the Crown to the East India Company, 'which they did in Sept., 1668' (p. 85): in the third as one of the men, of 'more or less doubtful character,' who joined the New (English) Company in 1698 (p. 214).¹

In this work I have endeavoured to accomplish the following ends: to explain all geographical and historical allusions in the accounts of the journeys: to give a short biography or biographical note on all Englishmen mentioned in the manu-

¹ These statements are based on a misapprehension of notices in Yule's *Hedges' Diary*, vol. ii., pp. 305-318 (especially p. 313), 225, and 249 respectively.

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traneous matter is printed in small type with italicised headings.

With regard to the copying of the manuscripts as reproduced in these volumes, a remark is necessary. A transcript of the Diary was made for me at the India Office by Miss E. B. Sainsbury, and there is therefore no question as to its accuracy. Transcripts of the two 'Memorials' were made at Madras, from the oldest existing copies, through the courtesy of the Head of the Government Secretariat Library. This work was entrusted to natives, and though a long list of doubtful passages was returned to Madras and kindly checked for me there, I cannot have the same confidence in the accuracy of the text of the 'Memorials' as I have in that of the Diary. The manuscript of the latter has been copied exactly as it stands, retaining the original spelling and the use of capital letters. The contractions have, however, been written out in full, and the letters u, i, j, ff (for capital F), adapted to the present accepted usage. Modern punctuation has also been employed, where desirable, for the sense.

In the necessarily arduous work of editing manuscripts covering matter of geographical, historical and scientific interest, I have had much generous assistance from many scholars. In every case I have acknowledged my indebtedness for their help in the notes to the text, but I wish to record here also my appreciation of their labours. In the first place, I beg to express my gratitude to Mr. John Henry Master, a descendant of the author of the manuscripts, who entrusted to me a collection of papers containing Master's private memoranda. These have been freely used, both in the footnotes and in the introduction, and they serve to throw much additional light on his actions and motives during his visits of inspection. Mr. Master has also kindly furnished me with a copy of an existing portrait of his ancestor, which is reproduced in Vol. I. To Mr. William Foster, Mr. Robert Sewell and Sir James Murray, I am specially indebted. Mr. Foster's intimate acquaintance with the Records at the India Office has rendered his help exceptionally valuable, and he has spared neither time nor trouble in answering my many queries and in reading proofs.

DESCRIPTION OF THE MANUSCRIPTS

The Diary.

THE Diary of Streynsham Master, covering the period December, 1675, to January, 1677, is preserved among the Records at the India Office. It is catalogued as *Factory Records, Miscellaneous*, vol. xiv. The volume is of folio size, bound in blue boards, and labelled, 'Streynsham Master's Diary, London, 24th Decr., 1675, Fort St. George, 27th January, 1676 (1677, and C C 34).' The figures, etc., in brackets are added in pencil. The book comprises 374 foolscap pages. The numbers run from 1 to 376, but, by an error, the figures 315 and 316 have been omitted. On the title-page is inscribed: 'A DIARY KEPT BY STREYN SHAM MASTER | IN HIS INSPECTION OF THE FACTORYES OF METCHLEPATAM AND THE | BAY OF BENGALE, AND REGULATING THE SAME | BEGUN IN LONDON, DECEMBER 24, 1675 | CLOSED IN FORT ST. GEORGE, JANUARY 27, 1676-7.' | Then follows a rough Index of Contents and 'A List of Writeings Entered at the end of the Diary.'

The Diary itself, which occupies 314 pages, is written in an excellent seventeenth-century hand, is legible throughout, and is signed by Master. The 'List of Writeings' or Appendices of collected papers fill 60 pages, and are in the same handwriting as the Diary. At the end, on p. 376, is the note, 'Transcribed by Richard Browne.' The signature of the copyist proves that the volume, as it now exists, was written after the Agent's return to Madras in 1677, for Richard Browne, who was then a writer at Fort St. George, did not accompany Master during his journeys of inspection. In Vol. I. of the present work, the Diary has been printed verbatim, but marginal

Brāhmaṇas of the village of Naḍupūru or Vēmāpuram by the king for the merit of his sister Vēmasāni (stated to be the queen of a certain Nallanūṅka). The place was in Kōnāsthala (the Delta). The grant gives the Redḍi genealogy as it is in the Vānapalli grant. [See *Ep. Ind.*, Vol. III, pp. 286—92. The dates are not quite consistent as lunar eclipse did not, according to Dikshit, fall on that year. This is Kielhorn's *Southern List*, No. 593.]

6. The Nagpur Museum Inscription of Sōmēśvara. A Telugu record dated Ś. 1130, discovered at Sironcha in Upper Gōdāvari district, recording that Gaṅga mahādēvi, the chief queen of Sōmēśvara dēva, gave the village of Kēramaruka to two temples of Śiva she built. The date of consecration of these was Sunday, 12th *tithi*, of the bright fortnight of Phalguna, Ś. 1130, which corresponds to the 7th February, A.D. 1210. (It should however be Ś. 1231.) Sōmēśvara has the titles of Jagadēkabhūshaṇa Mahārāja, descendant of the race of Nāga, Lord of the city of Bhōgavati, of the Kāśyapa gōtra. Mr. Krishna Sastri suggests that he might belong to the Sinda family. See *Ep. Ind.*, Vol. III, pp. 314—8.

7. The Nandampūṇḍi grant of Rājārāja I (Sanskrit and Telugu). At first in the Collector's office and now in the Madras Museum. Records a grant by king Rājārājadēva (I) of the E. Chālukyan family, the son of Vimalāditya and Kuṇḍavādēvi, in the thirty-second year of his reign, during a lunar eclipse (probably according to Kielhorn, on November 28, A.D. 1053). It is addressed to the cultivators (headed by the Rāshtrakūṭas) in the Reṇḍērunadimivishaya (the district between the two rivers) in the presence of the Mantrin, Purōhita, Sēnāpati, Yuvarāja, Dauvārika and Pradhāna. The object of the grant is the village of Nandampūṇḍi. The donee is Nanni Nārāyana Kavirājaśēkhara (evidently the celebrated translator of the *Mahābhārata*) whose birudaś and genealogy are given. The date of the king's coronation was Thursday, 16th August, A.D. 1022. See *Ep. Ind.*, Vol. IV, pp. 300—9. Kielhorn draws attention to the resemblance of the epigraph to Gd. 4-A and Gd. 48 in the introductory, legendary and historical parts. Was Nandampūṇḍi the same as Nandanpūḍi in Amalāpuram taluk? See also Kielhorn's *Southern List*, No. 570.

8. The Raṇastepūṇḍi grant* of Vimalāditya [included here owing to the uncertain topography of the village]. (Sanskrit and Telugu.) A grant of the E. Chālukyan Vimalādityan Mummuḍi Bhīma to his minister Vajra, of the Kaundinya gōtra, a resident of Kāremchēdu (nine miles west of Bāpātla in Kistna district). The epigraph gives the date of the king's coronation which corresponds, with some correction, according to Kielhorn, to Thursday, 10th May, A.D. 1011. See Kielhorn's *Southern List*, No. 567 and *Ep. Ind.*, Vol. VI, pp. 347—361, where Venkayya edits it. See also *Ep. Rep.*,

* The plates were originally discovered at Amalāpuram taluk and "are now in possession of Valavala Jaganna who lives at Amalāpuram." *Ep. Ind.*, Vol. VI, p. 347.

Nicks, Secretary.' I have no personal knowledge of these copies of the two 'Memorials,' but Colonel H. D. Love, who has examined them at Madras, tells me that they are legibly written, and, for the most part, in excellent preservation. Colonel Love has also drawn my attention to later copies of the 'Memorials' among the materials left by Colonel Colin Mackenzie, known as the 'Mackenzie Collection.' Volume-iii., now in the Library of the India Office, contains transcripts of nearly the whole of the First 'Memoriall' and of a large portion of the Second 'Memoriall.'

Published Quotations from the Diary and 'Memorials.'

Portions of the Diary of 1676 have been printed by Sir Henry Yule (see *Hedges' Diary*, vol. ii.), and a few extracts are given by C. R. Wilson in his *Early Annals of Bengal*, vol. i. The greater part of the First 'Memoriall,' of March to May, 1679, is to be found in Mackenzie's *Kistna District Manual*, and in *Notes and Extracts*, 2nd Series. Morris, in his *Godavery District Manual*, and Rea, in his *Monumental Remains of the Dutch East India Company*, also print small portions of this 'Memoriall.' In *Notes and Extracts*, too, the Second 'Memoriall' is freely, but by no means fully, quoted. The present volumes, therefore, contain the first complete version of the manuscripts to be presented to the public.

nis master the eastern country of Rājahmundry for his distinguished services. The genealogies of both Kumāragiri and Kāṭaya Vēma are given and the inscription is thus of great value in connecting the two Redḍi lines. The object of the grant was the village of Mallāvaram (named after his wife Mallāmbika, who was sister of Kumāragiri) on the Vriddha-gautami, in the vicinity of Muktiśvara in Kōṇadeśa, to Narisimha, son of Ahōbala and grandson of Appayārya, of the Kāśyapa gōtra and Kaṇva Śākha. [The genealogies are the same as in Gd. 5 and 18 and in Kāṭaya Vēma's commentary on Kālidāsa's *Śākuntala* called *Kumāra-girirājijayam*. See *Ep. Ind.*, Vol. IV, pp. 318-27, where Mr. Ramayya Pantulu edits the inscription. See also Gd. 50, 60 and 66 and Kielhorn's *Southern List*, No. 596.]

Vānapalli.

18. A C.P. grant (now in the Madras Museum) of Anna-Vēma of the Koṇḍavīḍu Redḍi dynasty, dated 14th tithi of the dark fortnight of māgha, in year Siddhārthin, Ś. 1300, corresponding, according to Mr. Dīkshit, to Monday, the 6th February A.D. 1380. The king granted the village of Anna-Vēmapura or Immaḍi-Laṅka as an agrahāra to a certain Immaḍi of the Lōhita gōtra, the son of the minister Mallaya, and apparently the spiritual preceptor of the king. See *Ep. Ind.*, Vol. III, pp. 59-66, where Dr. Hultsch edits it. The inscription quotes from Hēma-dri's *Dāṇakhaṇḍa*. It is No. 594 in Kielhorn's *Southern List*.

COCANADA TALUK.

Bhīmavaram.

Mr. Sewell mentions three epigraphs in this place. Two of * them are the same as 20 and 22 below. The other is stated to be a private record in Ś. 1336. For an account of the place see *Gōdāvari Gazetteer*, pp. 207-8.

19. 460 of 1893.—(Sanskrit and Telugu.) On a pillar in the maṇṭapa in front of the Bhīmeśvara temple. Records in Ś. 1348, Parābhava, consecration of an image of Pārvati by the minister Sūrya or Sūraṇa. [The temple is famous for its architectural beauty, its sanctity and its huge liṅgam.]

20. 461 of 1893.—(Sanskrit and Telugu.) (No. 1 of Mr. Sewell's three local inscriptions.) On another pillar in the same maṇṭapa. Records in Ś. 1356, Ānanda, a gift of land by the queen of Vēma Redḍi, son of Allāḍa of Rājahmundry. [Bhīmavaram is called Skandārāma and its temple Chāḷukya Bhīmeśvara, which

* Some inscriptions of private nature are given in *Mack. MSS. (Local Records, Vol. II, pp. 213-30)*. They also give a C.P. grant of Kāṭama Vēma Redḍi to the Nārāyanasvāmī temple in A.D. 1393. See *Gōdāvari Gazetteer*, p. 208.

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32. 473 of 1893.—(Sanskrit and Telugu.) On another pillar in the same maṇṭapa. Records in the reign of the Chālukya-Chōla king Viṣṇuvardhana Mahārāja (Kulōttuṅga I) in his forty-fifth year and Ś. 1037, the gift of a lamp by Mādhava, minister of Parāntaka, to the temple of Nārāyaṇa, founded by the Vaiśya Maṇḍaya. See *Ep. Ind.*, Vol. VI, pp. 219-20.

33. 474 of 1893.—(Sanskrit.) On the same pillar. A record of Narēndra, son of Vijayāditya of Veṅgi, son of Malla, in Ś. 1098, describing the gift of two lamps to Rājanārāyaṇa. [Dr. Hultsch believes that Narēndra was the son of Vijayāditya III and brother of Mallappa III. See the genealogy of the Bēṭa Vijayāditya branch.]

34. 475 of 1893.—(Telugu.) On the same pillar. Records in Chālukya-Vikrama year 46, Plava, a gift of land to the Rājanārāyaṇa-Viṇṇagara temple.

35. 476 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. A record of Viṣṇuvardhana-Mahārāja (Kulōttuṅga I) in his thirty-seventh year and Ś. 1019, regarding the gift of two lamps by a minister of Tribhuvanamalladēva. See No. 32 above.

36. 477 of 1893.—(Sanskrit.) On the same pillar. A record containing a *prastāva* of a certain Mallāchāri.

37. 478 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. A record of Viṣṇuvardhana-Mahārāja in his thirtieth year.

38. 479 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. Records in the tenth year Viṣṇuvardhana-Mahārāja and Ś. 1105, a gift by the daughter of a Nāyaka. [This Viṣṇuvardhana came to the throne in A.D. 1173. It is difficult to say who he was.]

39. 480 of 1893.—(Telugu.) On the same pillar. A record of the Western Chālukya king Bhūlōkamalladēva (i.e., Sōmēśvara III) in Chālukya-Vikrama year 9 (for 59?), Rākshasa, concerning a gift by the Daṇḍanāyaka Lakshmarasa.

40. 481 of 1893.—(Sanskrit.) On the same pillar. A record of Vira-Chōḍa. (Date doubtful.) See No. 48-A below.

41. 482 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. A record of Viṣṇuvardhana-Mahārāja. Records a number of different dates without the corresponding Śaka years.

42. 483 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. [A record of Viṣṇuvardhana-Mahārāja in Ś. 1145 (A.D. 1223). The chief has not been identified.] See No. 103.

43. 484 of 1893.—(Sanskrit.) On another pillar in the same maṇṭapa. A record giving a genealogy of the Chālukya from Taila to Tribhuvanamalla (Vikramāditya VI). (An incomplete record.)

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not included in this list because it is impossible to say how many of the "undated" and "private" grants of his are the same as those of the following list. For an account of the place see *Gōdāvari Gazetteer*, pp. 214-5 and *Mack. MSS.*, No. 686 (No. 8, C.M. 690), section I.

49. 452 of 1893.—(Sanskrit.) On a stone behind the Bhāvanā-rāyaṇa temple. A record of Goggayadēva in Ś. 1321. [The temple is called Vīrachōḍa-viṇṇahar and was evidently founded by him.]

50. 453 of 1893.—(Sanskrit and Telugu.) At the entrance to the same temple. A record of the Redḍi king Vēma Redḍi, son of Kaṭama Redḍi, in Ś. 1336, Jaya. [This chief was the founder of the Rājahmundry Redḍi line. He was the author of a learned commentary on the dramas of Kālidāsa. See Gd. 17.]

51. 454 of 1893.—(Tamil.) On a pillar in the maṇṭapa in front of the same temple. A Tamil record of Kulōttuṅga-Chōḷadēva (I) in his forty-sixth year.

52. 455 of 1893.—(Telugu.) On the same pillar. A record of Viṣṇuvardhana Mahārāja in his ninth year and Ś. 1123. [Was he identical with Viṣṇuvardhana IV of the Bēṭa Vijayāditya line?]

53. 456 of 1893.—On another pillar in the same maṇṭapa. Records in the twenty-seventh year of Viṣṇuvardhana Mahārāja, the gift of a lamp by Mīnavanmahādēvi. See No. 52.

54. 457 of 1893.—(Telugu.) On the same pillar. Records in the twenty-seventh year of Viṣṇuvardhana Mahārāja, the gift of a lamp by Chōḍamahādēvi. See No. 52.

55. 458 of 1893.—(Telugu.) On the same pillar. Records in the twenty-seventh year of Viṣṇuvardhana-Mahārāja, the gift of a lamp by a queen of Vīra-Chōḷadēva. See No. 52.

56. 459 of 1893.—(Telugu.) On the same pillar. Records in the twenty-seventh year of Viṣṇuvardhana-Mahārāja, the gift of a lamp by a queen. See No. 52.

57. A.C.P. mentioned by Mr. Sewell. It is said to be in the temple and record a grant of lands to it by a private person in Ś. 1319.

PEDDĀPURAM TALUK.

Tirupati.

Mr. Sewell gives twenty inscriptions in this place of which Nos. 7, 15 and 17 are evidently the same as 60, 59 and 58 of the list below. The remaining inscriptions are yet to be copied and have been however included here under Nos. 62-A—Q.

58. 494 of 1893.—(Telugu.) On a pillar at the entrance of the Śrīṅgarāya temple. A record of Kapilēśvara in Bahudhānya showing that that a minister of his was governing Rājamahēndra vara (Rājahmundry).

THE DIARIES OF STREYNESHAM MASTER

INTRODUCTION

THERE exists in the Library of the India Office a manuscript volume, entitled 'A Diary kept by Streynsham Master,' and in the Madras Government Secretariat Library there are also in existence two manuscripts bound up with the 'Consultation Books' of the seventeenth century, both styled 'A Memoriall of Streynsham Master.' These three manuscripts, which are of great historical value, form the subject of the present volumes. The principal part of the matter contained in them was written by or under the authority of Sir Streynsham Master, the chief representative of the East India Company in the Bay of Bengal from 1676 to 1681. As the manuscripts relate only to Master's work as a servant of the Company in the years 1675-1677 and 1679-80, it is unnecessary to give an account of his family and career here. A full history of both is to be found in Yule's *Hedges' Diary*, vol. ii., pp. 222-255. Suffice it now to state that he was born in 1640 and died in 1724 at the age of eighty-four, and to give a brief outline of his doings prior to his appointment as 'Agent and Supervisor' of the East India Company's factories in Madras and Bengal.

When only sixteen, Master sailed for India with his uncle and godfather, George Oxenden, and for the next four years he remained in the care of Christopher Oxenden, Second in Council at Surat, before he actually entered the Company's service in that factory in 1660. There he stayed for eleven years more, and he has summarised the events of this period,

Ś. 1124. [Gives the genealogy of the Eastern Chālukyas down to Vikramachōḍa Tyāgasamudra and then the genealogy of the Bēṭa-Vijayāditya branch descended from the seventeenth of the line (i.e., Vijayāgaditya V) up to Mallappa III, the son of Vijayāditya III, whose coronation was on January 11, A.D. 1158. The object of the record is the grant of the village of Guḍivāḍa in the district of Prolunāḍu to the temple. See *Ep. Ind.*, Vol. IV, pp. 226—42, and *Southern List*, Nos. 575—6. Kielhorn fixes the date on Sunday, the 16th June, A.D. 1202.]

66. 493 of 1893.—(Sanskrit and Telugu.) On the same pillar. A record of the Redḍi king, Vēma-Redḍi, son of Kāṭama Redḍi in Ś. 1313, Prajāpati, regarding the building of an enclosure of the temple. The record gives the genealogy of the Rajahmundry Redḍis as in Gd. 17. Kielhorn calculates the date of the inscription (Ś. 1313, *Prajāpati, Makarasaiṅkrānti*) to be Thursday, the 29th December, A.D. 1391. See *Ep. Ind.*, Vol. IV, pp. 328—29 and Kielhorn's *Southern List*, No. 595. Also Nos. 50 and 17 above.

67. The Dōnepūṇḍi grant of Piṭhāpuri Nāmaya Nāyaka. (Sanskrit and Telugu.) Records a grant on Sunday, full moon, of Bhādrapada in Ś. 1259, by Sāmanta Nāmaya Nāyaka of Piṭhāpuri (Piṭhāpuram). The object of the grant was Dōnepūṇḍi, called after his father Prōlōra, as an agrahāra, with the eight enjoyments and powers, to one Gaṇapati of the Bhāradvāja Gōtra. [The date is irregular. Sunday, the 30th August, A.D. 1338, is the probable date but, says Kielhorn, the Śaka date should be 1260. See *Ep. Ind.*, Vol. IV, pp. 356—360, and *Ibid.*, Vol. V, pp. 265—66, for Kielhorn's note on the alphabet of the grant. See also *Southern List*, No. 601.]

68. The Piṭhāpuram plates of Virachōḍa (Sanskrit and Telugu.) A grant of Virachōḍa, the son of Kulōttuṅga Chōḷa I, who ruled at Jananāthanagari (which has been identified with Rajahmundry) and who was, for some time, recalled by his father after his rule of five years (1078—83). The object of the grant was the village of Virachōḍachaturvēdimāṅgalam, in the twenty-third year of the king's reign. [Mr. H. Krishna Sastri who edits the inscription in *Ep. Ind.*, Vol. V, pp. 70—96, compares this with Gd. 48-B of the same ruler. See also *Ep. Rep.*, 1890, October, p. 2; Burnell's *S. Ind. Palae.*, second edition, Plate XXIX and Kielhorn's *Southern List*, No. 573. Virachōḍa's vassal Vedula II is referred to in the Velanāṇḍu and Kōṇa genealogies.]

RĀJAHMUNDRY TALUK.

Korukonda.

Mr. Sewell mentions two inscriptions in this place, which are identical with 70 and 69. In the latter, however, he gives the wrong date of Ś. 1371. The local temple is said to have been built by a Nāyaḍu in 1353. For the traditional account see *Local Records*, II,

INTRODUCTION

1671, in the 'Account of Services' quoted in the Appointment in Papers of vol. i. While at Surat, he found an opportunity for exercising the great financial ability he undoubtedly possessed, and earned the approbation of the Court of Committees by rectifying the confusion that existed in the accounts at Surat, and by devising a system of book-keeping, which was eventually adopted in the Company's factories throughout the country, and had a commanding influence on the public accounts of the English in India for a long time afterwards.

Master returned to England in the *Antelope* in June, 1672, after narrowly escaping capture by the Dutch, the *Falcon*, which accompanied the *Antelope*, being seized and carried to Bergen. From 1673 till 1675 he enjoyed a rest, well earned by fifteen years of work and adventure. In the September of the latter year he was selected as a 'fit and able person' to bring order out of chaos in the Company's factories on the Coromandel Coast and in the Bay of Bengal. He was also empowered to act as Supervisor and Second of Council at Fort St. George, until the expiration of Sir William Langhorne's term of office, in January, 1677-78, when he was to succeed as Agent. His securities were Sir James Oxenden, his cousin, and Dr. Edward Master, one of his brothers. Before starting he obtained from the Court for the Company's servants on the East Coast of India trading privileges similar to those enjoyed at Bombay.

The unsatisfactory state of the settlements on the 'Coast' and in the 'Bay' had become notorious, and Major William Puckle had already been specially sent out in 1674 to inspect and regulate the subordinate factories. Of the little Puckle had accomplished the Court had not had time to hear, but they seem to have realised that he was too weak for the task, and that what was wanted was a man of strong character and wide experience in Indian commercial affairs. Master had studied his subject and knew what he would have to encounter, and his experience and knowledge induced him to lay before the Court of Committees 'A Paper of Proposals for the Regulating and new Methodising their Factorys and Accounts upon th

Rājahmundry.

For the traditional account of Rājahmundry, see *Antiquities*, I, p. 22, and *Local Records*, II, 210 ff., XIX, 75 and LX, 1 f., and for a historical account, *Gōdāvari Gazr.*, pp. 243—6.

72. 506 of 1893.—(Telugu.) On a pillar in the compound of the residence of the Sessions Judge. Dated in the reign of the Kākatiya king Gaṇapati-dēva in Ś. 1170. Records a gift to a liṅga called Mahādēvēśvara (after the king's father).

73. 507 of 1893.—(Sanskrit and Telugu.) At the east entrance of the Gōpālasvāmin temple. Records in Ś. 1742, that a certain Veṅkaṭarāya performed the *tulārōhaṇa* ceremony at Rājamahēndrapaṭṭaṇa and constructed three shrines of Vēṇugōpāla, Nṛisimha, and Veṅkaṭēśvara.

74. 36 of 1912.—(Telugu.) On a pillar lying near the godown in the Municipal Museum. Records in the time of the Velanāḍu king, Gōkarāja of Veṅgi, lord of the Shaḍsahasra country (Guṇṭūr district) in Ś. 1102, a gift of 30 buffalo cows for a lamp to the temple of Virabhadreśvara-Mahādēva. [This Gōkarāja, says Mr. Krishna Sastri, was either identical with Prithvēśvara of the Piṭhāpuram inscription or a feudatory of his ruling the 16,000 country of Guṇṭūr.]

75. 37 of 1912.—(Telugu.) On the same pillar. Records in Ś. 1117, a gift of 25 cows for a lamp to the same temple by a certain Teliki merchant of Penugōṇḍa.

76. 38 of 1912.—(Sanskrit.) On the same pillar. Records in Ś. 1065, a gift by a certain Rāyanripa, to the temple of Virabhadreśvara at Paṭṭiśa.

77. 39 of 1912.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1065, a gift of lamp to the same temple.

78. 40 of 1912.—(Telugu.) On the same pillar. Records in Ś. 1071, the gift of 25 cows for a lamp to the same temple by Dattanapeggada-Sōmaṇa, minister of Nārāyaṇadēva, who was the son of the Mahāmaṇḍalika Boddana. The inscription also registers gifts of lamps made by the same chief to different temples in the Telugu country, comprising the Gōdāvari, Kistṇa and Guṇṭūr districts. See Mr. Sewell's *Antiquities*, I, pp. 48 and 56. Mr. Krishna Sastri believes that Boddana was probably a *Maṇḍalika* subordinate to Kulōttuṅgachōḍa Goṅka III who, in his turn, was a subordinate of Kulōttuṅgachōḍa II.

79. 41 of 1912.—(Sanskrit and Telugu.) (This is No. 8 in Mr. Sewell's local list.) On the same pillar. A record of the Eastern Chālukya king Sarvalōkāśraya Viśṇuvardhana-Mahārāja in Ś. 1067 and twenty-first year, relating to a gift of 25 cows for a lamp by a certain Prōli-ṣeṭṭi, son of Madi-ṣeṭṭi of Penugōṇḍa, to the temple of Virabhadreśvara-Mahādēva of Paṭṭisapu-nāṇḍu. [The king should have succeeded in A.D. 1123-4. Mr. Krishna Sastri

671, in the 'Account of Services' quoted in iii.

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based on Elliott's collection in this place but he himself acknowledges that they are inaccurate. The department has copied 271 inscriptions. Mackenzie's collections are reproduced in *Local Records*, Vol. II, 27 f. See also *Gödāvari Gazr.*, pp. 250—2.

86. 181 of 1893.—(Sanskrit and Telugu.) On one of eight slabs lying in the storehouse of the Bhīmēśvara temple. A record of Vishṇuvardhana-Mahārāja (Kulōttunga I?) in Ś. 1002. Records the gift of a lamp to Bhīmēśvara by Padmāvati, wife of Rājendra, minister of Rājarājadēva (II, son of Kulōttunga I) and Viceroy of Veṅgi from 1077 to 1078.

87. 182 of 1893.—(Sanskrit and Telugu.) On the second of the same. Records in Ś. 987, the gifts to Bhīmēśvara by Sōmaḷadēvi, granddaughter of Rājamārtāṇḍa (unidentified).

88. 183 of 1893.—(Sanskrit and Telugu.) On the third of the same. A record of the Eastern Chāḷukya king Vishṇuvardhana-Mahārāja *alias* Rājarājadēva (I, 1022—63) in his twenty-sixth year and in Ś. 969.

89. 184 of 1893.—(Telugu.) On the fourth of the same. A record of Vishṇuvardhana-Mahārāja in his twenty-third year. The gift of a lamp by a Tamiḷa.

90. 185 of 1893.—(Sanskrit and Telugu.) On the fifth of the same. Records in the reign of the Western Chāḷukya king Trailōkya-malladēva (I) in Ś. 977, the gift of a lamp by Kupamā, daughter of the minister Nārāyaṇa-Bhaṭṭa.

91. 186 of 1893.—(Sanskrit and Telugu.) On the sixth of the same. A record of Vishṇuvardhana-Mahārāja in his thirteenth year, in Ś. 995. Records the gift of a lamp by a queen of Kīrtirāja of the Haihaya race. [As the king came to the throne in A.D. 1060 we may identify him with Vijayāditya VII, the rival of Kulōttunga I.]

92. 187 of 1893.—(Telugu.) On the seventh of the same. A record of Vishṇuvardhana Mahārāja in his eighth year and in Ś. 990, regarding the gift of a lamp by a merchant of Viśākhavattana (Vizagapatam). See the above epigraph.

93. 188 of 1893.—(Sanskrit and Telugu.) On the eighth of the same. Records in the third year of Vishṇuvardhana Mahārāja, in Ś. 986, the gift of a lamp by the Brāhmaṇa Suppa-Nāyaka. See No. 91.

94. 189 of 1893.—(Telugu.) On a slab lying in the same temple. Records in Ś. 960, some gifts to Bhīmēśvara.

95. 190 of 1893.—(Telugu.) On a slab lying in the *maṭha* within the same temple. A record of Vishṇuvardhana Mahārāja in his fifteenth year and in Ś. 1006. Records gifts by the daughter of an officer of Kulōttunga-Chōḍadēva (I) Vishṇuvardhana was probably Virachōḍa, Viceroy of Veṅgi, from 1078 to 1084 and 1089 to 1093.

increase the Company's trade in India, and to enhance the prestige of the English among the natives. To this end he was urged to administer justice impartially, and to see that duties and customs were 'duely and indifferently levied.' Private trade, beyond that specially allowed, was strictly condemned, as was also the desertion of Englishmen to the King of Golconda's service.

The tone of the document, as a whole, indicates confidence in Master's abilities, tempered with a wholesome fear lest he should take undue advantage of the privileges and powers entrusted to him. He was allowed all the marks of respect accorded to an accredited Agent, and the ship on which he sailed was to 'weare the flagg.'

THE DIARY, 1675-1677.

Master received his Commission from the hands of the Governor of the Company, Sir Nathaniel Hearne, and his 'Commission and Instructions' from the Secretary, on the 24th December, 1675; but, while acknowledging in reply that he was 'highly obliged to the Honourable Court for many signal favours,' he expressed apprehension that his measures of reform might create bitter enemies and that accusations might be made against him behind his back. He begged, therefore, that if 'there should come any Informations against' him, 'the Honourable Court would be pleased to suspend their Judgment' until they should receive his 'defence.'

On Monday, the 27th December, he left London, travelling by coach to Canterbury, whence he made his way to the paternal estate at Langdon, near Deal. There he stayed until the *Loyall Eagle*, the *Falcon*, the *Suratt Merchant*, and the *Johanna* had assembled in the Downs. On the 7th January, 1676, Captain Bonnell of the *Eagle* sent word to Master 'that the winde was faire and inclined to hold so,' whereupon the Agent repaired to Deal on the following day, and found 'an express' from the Company with orders to the captains to sail without the *Mary*, destined for Bantam. That night they weighed anchor together, and on the 8th February the four ships arrived at St. Jago, one of the Cape Verd Islands, where provisions were found to be cheap

110. 205 of 1893.—(Sanskrit.) In the same place, second pillar. A record opening with the genealogy of a dynasty of the Chaturtha-kula. (The Koṇḍaviḍu Reddis?)

111. 206 of 1893.—(Telugu.) In the same place, first tier from bottom. A record of Rājādhirājadēva in his thirty-seventh year and in Ś. 1175. [The king came to the throne in A.D. 1216-17. See Nos. 98 and 116 for the same chief.]

112. 207 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab from bottom. A record of the Western Chālukya king Tribhuvanamalladēva recording in Chālukya-Vikrama year 45, the gift of a lamp by a merchant. [The king was Vikramāditya (VI) who was in possession of Veṅgi from 1120 to 1124, in consequence of Vikrama Chōla's departure to the south.]

113. 208 of 1893.—(Sanskrit.) On the same slab. A record in Ś. 1037, referring to "Chālukya Parāntaka."

114. 209 of 1893.—(Sanskrit.) On the same slab. Records in Ś. 1037, the gift of a lamp.

115. 210 of 1893.—(Telugu.) On the east wall of the same temple, left wing, between the first and second pillars, fourth slab from bottom. Records the genealogy of some chief.

116. 211 of 1893.—(Sanskrit and Telugu.) In the same place, second tier from bottom. A record of Rājādhirājadēva in his thirty-sixth year and Ś. 1174, regarding the gift by Sūramādēvi, daughter of a Virapa-Nāyaka. See No. 111 above.

117. 212 of 1893.—(Telugu.) In the same place, second pillar. A record of Kulōttuṅga-Chōḍadēva (I or II?) in his sixteenth year.

118. 213 of 1893.—(Telugu.) In the same place, first pillar. A record of Rājādhirājadēva mentioning Kākatiyā Gaṇapatiḍēva-Mahārāja. See No. 111 above.

119. 214 of 1893.—(Telugu.) On the west wall of the same temple, first pillar, from left. Kōṇa-Bhīmarāja records the gift of a lamp. [We are not able to say which of the three Bhīmas is referred to.]

120. 215 of 1893.—(Telugu.) On the same pillar. A record, dated in Ś. 1175, Pramādin.

121. 216 of 1893.—(Sanskrit and Telugu.) On the same wall, between the first and second pillars, fourth slab. A record of Rājārāja in his twentieth year and Ś. 1087, concerning the gift of a lamp by Koṇḍapaḍumati-Bhūdarāja. [The epigraph shows that Rājārāja came to the throne in A.D. 1145.] See No. 122.

122. 217 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Rājārājadēva in his twentieth year and Ś. 1087, regarding the gift by an officer of Kulōttuṅga-Rājendra-Chōḍayarāja. [Was he the Velanāṇṭi king who ruled from 1180 was Rājārāja, the son of the Eastern Gaṇja king Anantavarman Chōḍagaṅga, 1075—1146? It is doubtful.]

tenance, and had carried off six of the inhabitants of Johanna, whom he sold in Jamaica and the Barbadoes. Besides all this, he had promised to assist the ruler of Johanna to take the Island of Mohilla, had been furnished with men and provisions, and had then been bought off by the Portuguese. To add to his misdeeds, South had forcibly extracted five hundred dollars in money and provisions in return for his pretended assistance against Mohilla.¹ The letter sent to England by the hand of 'Abdu'llah Shāh did not actually mention Captain South, but was chiefly concerned with the enormities of the Danes and of one 'Corpen Crimson Writter' in particular. It is possible, however, judging from the papers still extant, that South was implicated with these people.

Two days after Master had taken his leave of the Court of the East India Company, a letter was drawn up in reply to the complaints of the ruler of Johanna. The Prince was assured that the action of Captain South had received no countenance in England and that he should be made to pay for the redemption of the people he had sold as slaves. The action of the Danes was also reported to the 'Danish Agent' in London. The Court was graciously pleased to accept the gift offered them by the Prince of 'Captain Brown's Garden,' which appears to have been used as a health resort on the island. 'Abdu'llah Shāh, who was provided with a passage in the *New London*, probably returned to Johanna about a couple of months after the English ships had sailed for India.

Before leaving the island, Master bethought himself of a plan for the guidance of other Englishmen who should touch at Johanna. He wrote a chronicle of events that had happened since his departure from St. Jago, including all the news he had gleaned about the Company's shipping generally, and he gave details of the presents given to and received from the ruler of the island, so that future commanders might adhere to the same standard of interchange. Succeeding arrivals were requested to record their experiences in the same way. The information was inscribed in a book and entrusted

¹ *Calendar of State Papers, Colonial (America and West Indies)*, vol. xxxiii. No. 105.

139. 234 of 1893.—(Sanskrit and Telugu.) On the same wall, between the fourth and fifth pillars, second slab from bottom. A record of the Kōṇa (Haihaya) king Satya (I), younger brother of Rājendra-Chōḍa, and joint ruler with Mummudi Bhīma (II), dated in Ś. 1057 and Chāḷukya-Vikrama year . . . Records gift of a lamp. [See the genealogy of the Kōṇa chiefs.]

140. 235 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Dated in the reign of Kōṇa (Haihaya) king, Mallarāja. Records in Ś. 1077 and Chāḷukya-Vikrama year . . . the gift of a lamp by Gaṅgādēvi. [The Mallarāja of this epigraph was evidently Mallidēva, the joint ruler with Vallabha. See the genealogy of the Kōṇa chiefs.]

141. 236 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Records in the twentieth year of Rājārāja and Ś. 1087, the gift of a lamp by a minister of Kulōttuṅga-Rājendra-Chōḍayarāja (1163—1180). See No. 122 above.

142. 237 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record, dated in Ś. 1148.

143. 238 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. Records in the eighteenth year of Rājārāja, in Ś. 1085, the gift of a lamp in the time of Kulōttuṅga-Velanāṇṭi-Rājendra-Chōḍayarāja (1163—80). See No. 122 above.

144. 239 of 1893.—(Telugu.) In the same place, fifth pillar. Rājārāja records, in his twelfth year, the gift of a lamp.

145. 240 of 1893.—(Telugu.) On the same wall, between the fifth and sixth pillars, first slab, from bottom. A record of Kulōttuṅga-Chōḍa-Goṅkarāja (Goṅka II?) regarding the gift of a lamp by the son of a minister.

146. 241 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Records in Ś. 1065, the gift of a lamp.

147. 242 of 1893.—(Telugu.) On the same slab. Dated in the reign of Kulōttuṅga-Chōḍadēva *alias* Rājārājadēva. Records in his fourth year, the gift of a lamp by a merchant.] The word *alias* makes it impossible to identify him with either of the sons of Kulōttuṅga.]

148. 243 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Records in Ś. 1119, the gift of a lamp by the wife of a Redḍi.

149. 244 of 1893.—(Telugu.) In the same place, fourth slab. A record mentioning Kākatiya-Rudradēvarāja (I or II?).

150. 245 of 1893.—(Sanskrit and Telugu.) On the same wall, sixth pillar. Records in Ś. 1079, the gift of a lamp.

151. 246 of 1893.—(Sanskrit and Telugu.) On the same wall, between the sixth and seventh pillars, first slab from bottom. Dated in the reign of Rājārājadēva. Records in his ninth year

On the 31st July, Master re-embarked in the *Eagle*, with William Callaway as secretary, and the soldiers, which his Commission allowed him, as an escort. Three days later, on the evening of the 3rd August, 1676, the *Eagle* anchored off Masulipatam. Here the Company's new representative was welcomed with much deference by the factors and writers, Richard Mohun, the suspended Chief, being among the first to pay his respects, while Matthew Mainwaring, the acting Chief, was not lacking either in 'respect' or 'civility.' Then ensued ten days of unremitting activity, during which the Company's instructions with regard to Masulipatam were rigorously carried out.

The investments were Master's first concern. Having inquired how these were conducted in 1675, he at once proceeded to take measures to collect the goods ordered by the Company for 1676. Samples of sallampores (chintzes) were procured, and Robert Fleetwood, with a factor and writer, was despatched to Madapollam to superintend the provision of piece-goods at that place. George Chamberlain and Maurice Wynn were sent towards Hyderabad to purchase all the manufactured cloth obtainable in and around the neighbourhood of the Dutch factory of Nagelwanze. At Masulipatam itself, however, a difficulty was created by the native merchants, who declined to undertake the provision of 'ordinary' long-cloth and sallampores, and 'demanded higher prizes than last years' for the 'fine sorts,' but 'with much adoe, they condescended,' and were induced to accept the same terms as in 1675. On the 12th August, Master wrote to Fort St. George, stating what he had done with regard to the investments, and offering suggestions as to anticipating the Company's requirements in the following year.

The accounts at Masulipatam were in a hopeless state of confusion. Both Jearsey and Mohun, the Chiefs who preceded Mainwaring, seem to have done their best to keep the authorities at Fort St. George and in England in ignorance of the true state of affairs, whilst the perpetual dissensions among the Commissioners (or factors in whom the management of the place was vested) had also helped to augment the disorder.

164. 259 of 1893.—(Sanskrit.) In the same place, fifth slab. A record mentioning Kulōttuṅga-Rājendra-Chōḍa (son of Goṅka II (1163—80).

165. 260 of 1893.—(Sanskrit.) On the same wall, eighth pillar. Malla, son of the lord of Veṅgi, records the gift of two lamps. (Date not clear.)

166. 261 of 1893.—(Sanskrit and Telugu.) On the same wall first tier from bottom. Records in Ś. 1124 the gift of a lamp by a Nāyaka.

167. 262 of 1893.—(Sanskrit and Telugu.) In the same tier. A record of the king Rājādhirājadēva in his sixth year and Ś. 1144. Records the gift of a lamp by a merchant. [See No. 98 for this king.

168. 263 of 1893.—(Sanskrit and Telugu.) On the north wall first pillar from right. Records in Ś. 1182 a gift by Nāyaka.

169. 264 of 1893.—(Sanskrit and Telugu.) On the same wall between the first and second pillars, first slab from bottom. An epigraph of Kulōttuṅga-Chōḍa-Goṅkarāja II (1133—57) in Ś. 1073, recording the gift of lamps by merchants.

170. 265 of 1893.—(Telugu.) In the same place, second slab. Dated in the reign of Kulōttuṅga Chōḍadēva in his seventh year and Ś. 1061. Records the gift of a lamp by an officer of Kulōttuṅga-Chōḍa-Goṅka (1133—57).

171. 266 of 1893.—(Telugu.) In the same place, third slab. A record of Nambirāja, lord of Kollipākapura, recording gift of a lamp in Ś. 1053. The exact date was the occasion of Vyatipāta on Monday, full moon tithi of Viśākha, i.e., 13th April, A.D. 1131. See *Ep. Ind.*, Vol. VI, pp. 224-5.

172. 267 of 1893.—(Telugu.) On the same slab. A record of Trailōkyamallarāja, son of Nambirāja (the scent-elephant of Namba), recording in Ś. 1081 the gift of a lamp. Kielhorn says that the date should be either Tuesday, 12th May, A.D. 1159 or Saturday, 30th April 1160 as the Śaka date is current or expired. See *Ep. Ind.*, VI, pp. 225-6. The chief is one of the numerous local rulers who came into existence in the twelfth century in the Veṅgi country.]

173. 268 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. A record of Kulōttuṅga-Chōḍa-Goṅkarāja II (1133—57) of Sanadavrōlu in Velanāṇḍu recording in Ś. 1079 the gift of a lamp by a Nāyaka.

174. 269 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Kulōttuṅga-Chōḍa-Goṅkarāja II (1133—57). Gift of a lamp by a merchant. (Date not clear.)

175. 270 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of Kulōttuṅga-Chōḍa-Goṅkarāja II (1133—57) in Ś. 1077. Gift of a lamp by a Nāyaka.

'which wee herewith send you, which wee require to be strictly and duely observed by all Persons in our severall factories.'¹ These admonitions had hitherto had but little effect, but now, under Master's supervision, the 'Company's Ten Commandments,' as they were called, were no longer to be a dead-letter.

A detailed list of the factors and writers at Masulipatam was also drawn up with the dates of their entrance into the service and their standing in 1676. Their severall 'degrees and employments' were settled in debate and entered in the list, according to orders contained in the Court's General Letter of December, 1675. Master's next concern was with the estates of those who died in the Company's service. There had been many complaints in England from relatives, who had experienced difficulties in obtaining the effects of their deceased friends, and so he ordered that on the death of any servant of the Company, an inventory should at once be taken of his goods, which should then be effectually secured until sold or otherwise disposed of.

A host of minor matters occupied the last few days of Master's stay at Masulipatam. The *farmāns* concerning the factory were ordered to be translated and sent to England. The Council was ordered to sit every Monday and Thursday, 'or at least once a weeke,' and if no business were transacted 'an entry to be made in the Consultation booke to that effect.' The Council was specially directed to note in writing the coming and going of ships in the Road, and the doings of the other European factories. Copies of all Consultations were to be sent both to Fort St. George and to England with due regularity. In the midst of these labours, on the 12th August, occurred the death of the chaplain, Thomas Whitehead, who was interred the same evening in the 'English Garden.'

The factory house was found to be overcrowded. The enlargements and improvements suggested by Major Puckle in the previous year had not been completed, and the accommodation was quite insufficient for the Company's servants, many of whom were compelled to live in hired houses. Master ordered that building operations should be carried on with 'all convenient speed,' and 'as frugally as may be.' At the same time

¹ *Letter Book*, vol. iv., p. 113.

190. 285 of 1893.—(Telugu.) On the same slab. A record of Rājādhirājadēva in his twenty-fifth year. Mentions Kākatiya Rudradēva Mahārāja (I or II?). See No. 198.

191. 286 of 1893.—(Sanskrit.) In the same place, fifth slab. A fragment of record. Refers to Kōṇa-Pōta of Kaṇḍravāḍi, who conquered Rājendra-Chōḍa of Trikaṇḍa.

192. 287 of 1893.—(Telugu.) On the same wall, fourth pillar from right. A record of Kulōttuṅga Chōḍadēva in his seventh year. Mentions the gift of a lamp by a merchant in the time of the Mahāmaṇḍalēśvara Velanāṇṭi Kulōttuṅga-Chōḍa-Goṅkarāja (II).

193. 288 of 1893.—(Telugu.) On the same wall, between the fourth and fifth pillars, first slab from bottom. Records in the reign of Viṣṇuvardhana-Mahārāja (unidentified) the gift of a lamp in the time of the Mahāmaṇḍalēśvara Kākati-Rudradēva (I or II?) of Ammakōṇḍa. See No. 190.

194. 289 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. A record of Kōṇa (Haihaṃ) Mummaḍirāja (i.e., Mummuḍi Bhīma II) in Ś. 1057 and Chālukya Vikrama year 60, relating the gift of a lamp by Rājadēvi.

195. 290 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Records the gift of a lamp by the wife of Bhīma-rāja and mother of Pōta.

196. 291 of 1893.—(Telugu.) On the same slab. Records in the thirteenth year of Kulōttuṅga-Chōḍadēva the gift of a lamp by Pōtarāja.

197. 292 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by the daughter of Kōṇa Mummaḍirāja. (Date not clear.) [There were three Mummuḍi Bhīmas in the line and it is uncertain as to which of them is referred to here.]

198. 293 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. Rājādhirājadēva records in his twentieth year and Ś. 1186, the gift of a lamp. [So the king came to the throne in A.D. 1244.]

199. 294 of 1893.—(Sanskrit.) On the same slab. A record mentioning Prōlamāmbika, the wife of Goṅka.

200. 295 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. Kulōttuṅga Chōḍa-Goṅkarāja records the gift of a lamp. [The donor was evidently Goṅka II (1133—57) of the Velanāṇḍu dynasty.]

201. 296 of 1893.—(Sanskrit and Telugu.) On the same wall, fifth pillar from right. Baṇṭarāja records in Ś. 1065, the gift of a lamp. [Baṇṭa must have been the contemporary of Goṅka II.]

202. 297 of 1893.—(Sanskrit and Telugu.) On the same wall, between the fifth and sixth pillars, first slab from bottom. A record of Viṣṇuvardhana. (Unidentifiable.) Date doubtful.

“ Early in the morning of the 18th August, the *Eagle* and her consorts set sail for the Bay of Bengal. On the 20th Master noted the Dutch factory of Bimlipatam. On the 22nd the boats were off Point Palmiras. On the 23rd the *Eagle* anchored in Balasor Road, where Master found the *Johanna* under Captain Bendall, who had reached that port on the 31st July. Captain Bendall informed him that, owing to the fact that Major Puckle and the Hugli Council had gone to Kasimbazar, leaving only a factor and four writers at Balasor, but little business had been transacted since his arrival, and then there occurred an amusing but characteristic incident of those days. Master, always on the alert to uphold his dignity, remarked that the *Johanna* flew no flag when he dined on board that vessel. ‘Captain Bendall excused himself by reason he had neither Flagg nor Flagg staff, but then borrowed Captain Bonnell’s and spread the Flagg.’

On the morning of the 25th August, Messrs. Bugden and Oxenden waited on Master, and on the following day he went ashore, ‘all the ships saluteing mee with Gunns, as they did likewise at my landing at the Fort and Metchlepatam.’ At Balasor, where an earthquake had ‘much shaken the houses of the Towne,’ he ‘was received with all due respect.’ Here he spent nine days, during which he received a present from Mirzā Walī, the local Governor, and interchanged visits with the head of the Danish factory. As at Masulipatam, he at once set about reforms, domestic as well as commercial. The presence of ‘Punch houses’ or taverns within the Company’s precincts having led to brawls and disorderly conduct, these were banished beyond the English settlement, and severe penalties were imposed on those who should disobey, ‘or give any entertainment of that nature.’ After dealing with this practical matter, Master consulted with Mr. Darley, the chaplain, and altered the hour for daily afternoon prayer from 4 p.m. to 8 p.m., an arrangement which must have met with general approbation.

The accounts, which had been sent down from Kasimbazar to be ‘perfected’ at Balasor by Messrs. Samuel Smith and Christopher Oxenden, were returned to the care of Walter Clavell

218. 313 of 1893.—(Telugu.) On the same slab. Records in the reign of the Gaṅga king Anantavarmadēva (1075—1146). The gift of a lamp by a queen.

219. 314 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Records in the reign of Viṣṇuvardhana-Mahārāja, in his second year and Ś. 1050, the gift of a lamp by Līlāvati, a queen of the Gaṅga king Anantavarmadēva (1075—1146).

220. 315 of 1893.—(Sanskrit and Telugu.) On the same slab. Dated in the second year of Viṣṇuvardhana-Mahārāja, Ś. 1050. Records the gift of a lamp by the mother of the same queen.

221. 316 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. Records in the second year of Viṣṇuvardhana-Mahārāja, Ś. 1050, the gift of a lamp by Rājāḍēvi, a queen of the Gaṅga king Anantavarmadēva (1075—1146).

222. 317 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by Padmaḍēvi, a queen of the Gaṅga king Anantavarmadēva Chōḍagaṅga (1075—1126).

223. 318 of 1893.—(Sanskrit and Telugu.) On the same slab. An inscription of Viṣṇuvardhana in Ś. 1050, recording the gift of a lamp.

224. 319 of 1893.—(Telugu.) On the same wall, eighth pillar from right. Records in the reign of Kulōttuṅga-Chōḍadēva the gift of a lamp by a son of the Gaṅga king Anantavarmadēva (1075—1146). (Date doubtful.)

225. 320 of 1893.—(Sanskrit and Telugu.) On the north wall of the maṇṭapa at the entrance of the same temple, first slab from bottom. A record of Viṣṇuvardhana Mahārāja in Ś. 1101.

226. 321 of 1893.—(Telugu.) In the same place, second slab. A record of Kulōttuṅga-Chōḍadēva (I?) mentioning Chōḍagaṅga-dēva of Kālīṅga (probably Anantavarman, 1075—1146).

227. 322 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. A record of Rājārājadēva, mentioning Kulōttuṅga Rājendra-Chōḍayarāja (evidently the Velanāṇḍu chief ruling from 1163 to 1180).

228. 323 of 1893.—(Sanskrit.) In the same place, fourth slab. A record mentioning Chōḍa, son of Velanāṇṭichōḍa.

229. 324 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. An epigraph of Rājārāja in Ś. 1091. See No. 122.

230. 325 of 1893.—(Sanskrit and Telugu.) On the north wall of the same temple, first tier from bottom. A record of the Mahāmaṇḍalēśvara Kolani (i.e., Ellorē) Maṇḍalīka Kēśavadēva in Ś. 1122. See Ellore inscriptions for other epigraphs of this chief.

231. 326 of 1893.—(Telugu.) On the south wall of the same temple, first pillar from left. Records the gift of a lamp by a garland-maker.

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aled up' and sold the next day at 'Outcry,' the proceeds id into the Company's treasury and all papers examined and aled preparatory for remittance to England.

Arrangements for the Company's investments were begun with the native brokers on the same day. At first Khēm Chand, 'the Cheife of them, was very high and indifferent whether he dealt with the Company or not,' but on the following day he was more amenable, and most of the goods required were contracted for 'proportionable to the two last yeares rates.' Cotton yarn was not procurable, and *rūmāls* and turmeric were found to be cheaper at Hugli and Patna. Master therefore delayed purchasing these goods until he had made further inquiries, but otherwise he entrusted the factors and writers with the carrying out of the investment on lines he himself arranged. Strict injunctions on the subject were given, especially to Mr. Billingsley, who was 'to take care of all expences and disbursements and to keep a particular and punctuall account thereof.' And finally, as only five of the Company's servants would be left in Balasor after his departure, Master considered it advisable, from motives of economy, to suspend the 'publicke Table' until 'the numbers of the Companys servants be increased' and to allow 'the usuall Dyett money' in lieu thereof.

On the 4th September Master went on board the *Arrivall* ketch preparatory to his voyage up the Hugli River. Before starting, he had a noticeable passage of arms with William Michell, the chief mate of the *Swatt Merchant*, who declined to deliver lead as ballast for the *Arrivall* without orders from his captain. However, an emphatic command reduced the mate to obedience, and he agreed to hand over the goods in the absence of his superior officer 'notwithstanding his Captain (*sic*) said order,' whereupon Master 'declined the delivery of a protest against the Captain and owners in the Companys behalfe.'

On the afternoon of the 5th September the *Arrivall* and the *Ganges* set sail, 'all the shipps saluting mee with their gunns.' Master's company was now augmented by Mr. Darley, the chaplain; John Bonnell, purser of the *Eagle*; Christopher

245. 339 of 1893.—(Telugu.) On the same wall, second pillar from left. The Pallava king, Baiyyarāja of Bīragōtta, records the gift of ornaments. See the above epigraph.

246. 340 of 1893.—(Telugu.) On the same wall, between the second and third pillars, first slab from bottom. A record of Rājādhiraja in Ś. 1185. See No. 190.

247. 341 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Dated in the reign of Viṣṇuvardhana Mahārāja. Records the gift of a golden bracelet by Subbamā, wife of Velanāṇṭi-Goṅka (II?).

248. 342 of 1893.—(Tamil and Grantha.) On the same slab. Records the gift of a lamp.

249. 343 of 1893.—(Telugu.) In the same place, third slab. A record of Kulōttuṅga Chōḍadēva (I?) in his forty-ninth year.

250. 344 of 1893.—(Tamil.) On the same slab. A record of Kulōttuṅga-Chōḍadēva.

251. 345 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Dated in the reign of the Western Chāḷukya king Tribhuvanamalladēva (Vikramāditya VI). Records in Chāḷukya-Vikrama year 45 and Ś. 1042 the gift of a lamp by Nārāyaṇa, minister of Velanāṇṭi Rājendra-Chōḍa. [The latter cannot be, owing to chronological difficulty, the son of Goṅka II. Was he the same as Chōḍa, the son of Goṅka I?].

252. 346 of 1893.—(Sanskrit and Telugu.) On the same wall, third pillar from left. Dated in the reign of Kulōttuṅga-Chōḍadēva II. Records in Ś. 1063, the gift of a lamp.

253. 347 of 1893.—(Telugu.) On the same wall, between the third and fourth pillars from left, first slab from bottom. A record in Ś. 1070 of the Mahāmaṇḍalika Kāṭama-Nāyaka. See No. 109 above and note thereon.

254. 348 of 1893.—(Sanskrit.) In the same place, second slab. A record dated in Ś. 1030.

255. 349 of 1893.—(Sanskrit.) In the same place, third slab. A record of Rājendra-Chōḍa (unidentified).

256. 350 of 1893.—(Telugu.) In the same place, fourth slab. Viṣṇuvardhana (unidentified) records the gift of a lamp.

257. 351 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Rājārjadēva in Ś. 1091, mentioning the Mahāmaṇḍaleśvara Chōḍayarāja (evidently Velanāṇṭi Kulōttuṅga Rājendra, 1163—80).

258. 352 of 1893.—(Telugu.) In the same place, seventh slab. An epigraph of Viṣṇuvardhana Mahārāja in his second year, mentioning the country (dēśa) of Vijayāditya.

259. 353 of 1893.—(Sanskrit and Telugu.) On the same wall, fourth pillar from left. Records in Ś. 1062, the gift of a lamp by

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as to the occurrences of the next day, the 11th September, there are discrepancies in the accounts that have come down to us. We have Streynsham Master's statements, and we have also those of Thomas Bowrey, as to what occurred on that date, and they differ seriously. Master's account is that, on the 11th September, the 'Skipper of the Dutch Flyboate,' which his vessels had overtaken on the 6th, came alongside in a small boat on his way to Hugli. Through him a letter was despatched thither to Edward Reade, informing him that 'the freshes being strong, the floods weak and the winds small and contrary, may make it many dayes ere we gett up with the Ketches, wherefore I desire you to send boates and Budgrows to carry myself and Company up soe soone as you can.' Reade was also desired to send another anchor to replace the one lost on the 10th September. Apparently, by the 'Skipper of the Dutch Flyboate' Master meant Thomas Bowrey. It is possible, however, that Bowrey was not the skipper of the flyboat, but of the sloop in her company, and that this sloop was the 'ship' *Sancta Cruz* mentioned in Bowrey's account.

Bowrey's story is as follows: 'Anno Domini 1676, in the aforesaid Month, I was comeing down Hugly River in a Ship called the *Sancta Cruz* Whereof under God I was Commander, and driveinge downe at a most Swift and violent rate, beinge timerous of driveinge too farre down, vizt. upon the Shoals of the River Tombole (where the River is most crooked). Now, beinge got into the reach called Jno. Perdo, where I found the Streame of less force then before, I lett drop our best bore anchor, and veered 40 fathoms of Cable out; I gave the Ship one Sheere, and let fall our Sheet anchor, and veered out a considerable length or Scope of each, which brought her up (beinge but in depth 8 fathoms). It happened at that time for the Space of $\frac{1}{2}$ an houre to be Slack water, but then the fresh came down like a boore, and hurried us away into a most impetuous Eddy, where, in a moment, our Ship turned round soe often and quick withall that not one of us cold Stand to doe any thinge. One cable broke, and the other Swum like to a piece of wood. In the midst of this Extremitie, when I thought our Ship would oversett with each Sally She tooke, it pleased Go

272. 366 of 1893.—(Telugu.) In the same place, third slab. Dated in Chālukya-Vikrama year 50. Records the gift of a lamp by a merchant.

273. 367 of 1893.—(Telugu.) On the same slab. A record of Vishṇuvardhana-Mahārāja relating to the gift of a lamp. (Date indistinct.)

274. 368 of 1893.—(Telugu.) On the same slab. Records in the forty-seventh year of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I) the gift of lamp for a garden.

275. 369 of 1893.—(Telugu.) In the same place, fourth slab. A record of Vishṇuvardhana-Mahārāja containing an agreement between the king and a certain Parāntakadēva.

276. 370 of 1893.—(Telugu.) On the same wall, sixth pillar from left. An epigraph of Kulōttuṅgachōḍadēva recording the gift of a lamp.

277. 371 of 1893.—(Telugu.) On the same wall between the sixth and seventh pillars, first slab from bottom. A record dated in Ś. 1244, Dundubhi; mentioning a certain Maṅgi Nāyaka.

278. 372 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of Rājādhirājadēva in Ś. 1123. — See No. III above.

279. 373 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Records in the thirty-fourth year of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I, 1070—1118) the gift of land for a *maṭha* by the Śūdra Śīrāḷa.

280. 374 of 1893.—(Telugu.) On the same slab. Records in the forty-fifth year of the Chālukya-Chōla king Vishṇuvardhana-Mahārāja (Kulōttuṅga I), Ś. 1036, the gift of a lamp. See *Ep. Ind.*, VI, p. 279, where Kielhorn discusses the date of the inscription and fixes it on Wednesday, 9th December, A.D. 1114.

281. 375 of 1893.—(Telugu.) In the same place, third slab. Dated in the reign of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I, 1070—1118). Records in his forty-sixth year the gift of a lamp.

282. 376 of 1893.—(Telugu.) On the same slab. Dated in the reign of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I). Records in his forty-fifth year a gift of land.

283. 377 of 1893.—(Tamil.) On the same slab. Records in the reign of the Chālukya-Chōla king Rājakēsarivarman *alias* Kulōttuṅga-Chōḍadēva (I) gift of land. (Date indistinct.)

284. 378 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by the son of a minister of Kulōttuṅga-Chōḍa Goṅka. (Date indistinct.)

account is as follows: 'Another but more Sad accident happened on that day, being the 27th of September, 1676. The honourable Companys two Ketches, bound up, came to an anchor in the reach that I did, but in a better place to ride out the fresh. Agent Masters was then On board the biggest of them, and Some Younge Gentlemen Factors on board the Other. One, by name Mr. Callaway (a very good Friend of mine), beinge then Sore visited with Sicknesse, and beinge one that Agent Masters had great respect for, he Sent Mr. Herrin, the master of the Ketch, and the Minister to pray by him, and a younge man, if in case they found him in a desperate condicion, to Seale Up his trunks and boxes, which was accordingly done. But they hallinge on board theire own Ketch againe, did overset the boat, and the minister and the young man were drowned. The rest drove away on the bottom of the boat. My Purser, Mr. Clement Jordan, was just then come downe with a Small Olocko; wee sent her away and tooke them Up, being 5 in number, the Master and 4 Seamen.'¹

There is no reconciling the two dates given for Callaway's death and the boat accident, nor can we reconcile some of the facts recorded by the writers as to Bowrey's being caught in the eddy. The variations in the two versions indeed afford an instance of the discrepancies often observable in the accounts of two credible eye-witnesses of the same occurrence. Callaway had expressed a desire to be buried on land, and as the 'Freshes' were too strong to admit of getting up to Hugli, Master ordered the body to be taken ashore to Thāna and interred there.

On the 12th September, Edward Reade, who had been apprised of Master's arrival, as already explained, came to meet him, accompanied by five factors and writers 'with boates and conveniencies,' and at midnight Master, with his following, set sail in them for Hugli. On the morning of the 13th September the boats reached Bārānagar, the Dutch 'Hogg factory,' where Master was informed three thousand pigs were annually killed and cured. Here he received a visit from Van Helyn, chief o

¹ *Countries round the Bay of Bengal* (Hak. Soc. Pub.), pp. 175-6.

299. 393 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Dated in the reign of the Western Chālukya king Tribhuvanamalladēva. Records in Chālukya-Vikrama year 45 and Ś. 1043, the gift of a lamp. [The king referred to is Vikramāditya, VI]

300. 394 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of the Western Chālukya king Tribhuvanamalladēva recording in Chālukya-Vikrama year 46 and Ś. 1043, the gift of a lamp. See the above epigraph.

301. 395 of 1893.—(Sanskrit and Telugu.) On the same wall eighth pillar from left. Dated in the reign of Kulōttuṅga-Chōḍadēva. Records in his ninth year and Ś. 1063, the gift of a lamp by a minister of Goṅka (Goṅka II, 1133—57).

302. 396 of 1893.—(Telugu.) On the south wall of the maṇṭapa at the entrance of the same temple, right pillar. Records in Chālukya-Vikrama year 5; the gift of lamps by a doorkeeper of the temple.

303. 397 of 1893.—(Telugu.) In the same place, first slab from bottom. Records a gift in the reign of Kulōttuṅga-Chōḍadēva by a queen. See the next epigraph.

304. 398 of 1893.—(Telugu.) In the same place, second slab. An inscription of the Chālukya-Chōḷa king Saptama-Viṣṇuvardhana *alias* Kulōttuṅga Chōḍadēva (I, 1070—1118). Records in his thirty-second year, the gift of a lamp by a merchant.

305. 399 of 1893.—(Telugu.) On the same slab. Records in the reign of Viṣṇuvardhana-Mahārāja *alias* Vīra-Chōḍadēva, the gift of a lamp. See Gd. 48-A.

306. 400 of 1893.—(Telugu.) On the same slab. A record of the Chālukya-Chōḷa king Rājakēsarivarman *alias* Saptama-Viṣṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I) in his forty-eighth year.

307. 401 of 1893.—(Telugu.) In the same place, third slab. An incomplete record, mentioning some geographical names.

308. 402 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of the Chālukya-Chōḷa king Rājakēsarivarman *alias* Saptama-Viṣṇuvardhana *alias* Kulōttuṅga Chōḍadēva (I) recording in his forty-third year and Ś. 1034, the gift of a lamp.

309. 403 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of the Chālukya-Chōḷa king Rājakēsarivarman *alias* Saptama-Viṣṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I, 1070—1118) in his forty-fifth year relating to the gift of a lamp.

310. 404 of 1893.—(Telugu.) In the same place, fourth slab. A record of the Chālukya-Chōḷa king Rājakēsarivarman *alias* Saptama-Viṣṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I, 1070—1118) in his forty-eighth year relating to the gift of a lamp.

cession, the 'Directore' himself visited Master the same evening. Of the doings of the next three days the Diary has nothing to record.

On the 18th September, Master sent his excuses for not returning the visits of the Dutch, and himself 'sett forward to the Companys garden, about two miles out of Towne,' where he stayed till midnight and then again 'sett forward,' having despatched the *Arrivall* and *Ganges* to Balasor. On the 19th the party halted for the night at Amboa. The next day they dined at Nadiā, 'where there is an ancient College of Bramans.' On the afternoon of the 21st September the boats were met by Matthias Vincent and Richard Edwards, who had come from Kasimbazar to greet the Agent. That night they lodged at 'Biggehaut' (Pataihāt), an eerie sort of place in those days, 'when the river is low, where there lyes some hundreds of dead bodies that have binn thrown into the river, and the Doggs, Jackalls and Vultures and other birds of prey come and feed upon them.' On the 22nd September Joseph Hall came from Kasimbazar to join Master, who saw on this day, for the first time, the large flat-bottomed boats, or patellas (*paṭelā*), used to convey the Company's saltpetre from Patna. At Dāūdpur he halted in order to write a characteristic letter. He had ascertained from Vincent that 'gold bore a meane price at Cassambazar,' and he therefore ordered Edmund Bugden to retain the Company's chest of bullion, left in his care, and to dispose of it at Balasor.

Early on the morning of the 23rd September, the boats reached Mohola, where Master was greeted by Messrs. Clayell, Marshall, and Littleton. Major Puckle, who had set out with them, 'being sick, was returned to Cassambazar.' At noon the party was augmented by Jacob Verburg, the Chief of the Dutch Factory 'and three others with him.' Passing by some ground 'alloted to the French,' but not then built on, 'att three a Clocke in the afternoone, God be praised, wee arrived safe at the Honourable Companys Factory at the further end of the Towne of Cassambazar, where I was received with great respect and kindness, and the Dutch stayed to supper with us.' Bāl Chand Rāi, Governor of Murshidābād, was informed of

324. 418 of 1893.—(Sanskrit.) In the same tier. A record in Ś. 1008, mentioning a minister of Rājārāja. [Was he Chōḍagaṅga, the eldest son of Kulōttuṅga I?].

325. 419 of 1893.—(Sanskrit.) On the south wall of the same temple. A record of Sakalabhuvanachakravartin Mahārājasimha *alias* Avanyavanōdbhava in Ś. 1184. Refers to the lord of Karnāṭa and Gaṇapati Mahārāja (Kākaṭīya). Dr. Hultsch believes that the donor was Kō-Peruñjiṅgaḍēva who came to the throne in Ś. 1165-6.

326. 420 of 1893.—(Telugu.) In the Navagraha-Manṭapa in the same temple. The Pallava king, Saubhāgyaḍēvarāja of Viragōṭṭa records in Krōḍhin, the gift of fields.

327. 421 of 1893.—(Telugu.) In the Kalyāṇa Manṭapa in the same temple. Records that Anadēva-Mahārāja gave in Ś. ?, Tāraṇa, some golden bulls and constructed a golden pinnacle.

328. 422 of 1893.—(Sanskrit and Telugu.) In the Navagraha Manṭapa in the same temple. A record of the Redḍi king, Vēma-Redḍi, son of Kaṭama-Redḍi, in Ś. 1336, *Jaya*, relating the building of a manṭapa for the merit of his father. The exact date, as ascertained by Kielhorn, is Sunday, 28th October A.D. 1414. See *Ep. Ind.*, IV, pp. 328-9. Vēma was the son-in-law of Anavōṭa, the elder brother of Ana-Vēma and the founder of the Rajahmundry Redḍi line. See Gd. 17.

329. 423 of 1893.—(Sanskrit.) In the Navagraha Manṭapa in the same temple. A record dated in Ś. 1355, Paridhāvin, mentioning Allaya-Vēma, Virēśvara. Doḍḍaya and Annaya of Rājahmundry.

330. 424 of 1893.—(Telugu.) In the Navagraha Manṭapa in the same temple. A record in Ś. 1359, Piṅgaḷa, mentioning Allāḍa-Redḍi and Vēmaredḍi. See No. 359 below.

331. 425 of 1893.—(Sanskrit.) In the Navagraha Manṭapa in the same temple. Records in Ś. 1349, Plavaṅga, the building of a manṭapa by Kuñcha-Nāyaka.

332. 426 of 1893.—(Telugu.) In the Navagraha Manṭapa in the same temple. A record in Piṅgaḷa, mentioning Allāḍaredḍi-Vēmaredḍi. See No. 359 below.

333. 427 of 1893.—(Telugu.) At the east entrance to the same temple. A record of the Western Chālukya king Tribhuvana-malladēva (Vikramāditya VI) in Chālukya-Vikrama year 47.

334. 428 of 1893.—(Telugu.) At the east entrance to the same temple. A record of the Western Chālukya king Tribhuvana-malladēva (Vikramāditya VI) in Chālukya-Vikrama year 47 and Ś. 1044.

335. 429 of 1893.—(Telugu.) At the east entrance to the same temple. A record of Kulōttuṅga Chōḍadēva (I?) in his thirteenth year.

the case of the death of Raghu, the *poddār*, or cash-keeper, should be examined on the next day but one. In the evening, Anant Rām, a broker who was the person chiefly implicated in Raghu's death, accompanied by Joseph Hall, sought out Master, and begged his protection. He was exhorted 'to speake the trueth and not to feare any,' but, unfortunately, this was quite beyond his powers. Next day Anant Rām again came to Master to ask if he should go to either Vincent or Clavell, if summoned. He was forbidden to go to either, but immediately went 'to Mr. Clavell without being sent for.'

No business was transacted on the 26th September, as the merchants, who had been called 'to treat with about the Honourable Company's treasure,' refused to come during 'the unlucky days' of the waning moon.

On the 27th, before the inquiry into the case of Raghu was commenced, certain minor matters were dealt with: the approval of Clavell's instructions for managing the investment at Balasor, an order to him to draw up similar instructions for Hugli, and an order to Job Charnock at Patna to procure the borax and turmeric wanted by the Company and to repair to Hugli by the 1st December. These details being settled, the inquiry into the case of Raghu the *poddār* was begun in earnest. The trial lasted until the 13th October, during which period little other business was transacted. This case, which arose out of Raghu's death on the 21st August, 1673, some hours after being beaten by the orders of Anant Rām, is fully dealt

with in the account of the inquiry, where the justice of the verdict and the credibility of the witnesses are discussed.

Marshall, after days of almost uninterrupted labour at the great them, 'being evening of the 29th September was marked by a the party was come visit from the Dutch 'in their Pleasure Boate Dutch Factory' The following afternoon the visit was returned, ground 'allottedutch 'entertained us with firing of gunns and three a Clocke yes.' Master was much impressed by the spacious-safe at the Dutch Factory, which was about a mile distant of the Towne of the English at Kasimbazar. He also remarked respect and kindness, which were large,' were 'well kept.' Sunday Bāl Chand Rāi, or, was a day of well-earned rest. On Monday

same temple. Records that Kaḍiyamu Māchinēm, a servant of the Rājahmundry Redḍi king Vēmā-redḍi, son of Kāṭama-redḍi, built for the merit of his master, his queen, etc., a maṇṭapa in Ś. 1328?, Durmukhi. [See No. 328 above and *Ep. Ind.*, IV, pp. 328-9. The actual date (Monday, eleventh tithi of the bright fortnight of Chaitra) corresponds to 9th March A.D. 1416. See also Kielhorn's *Southern List*, No. 598.]

350. 444 of 1893.—(Sanskrit.) On a pillar at the entrance to the inner prakāra of the same temple. A record of the Gaṅga king Rājārāja II, son of Aniyaṅka-Bhīma, son of Chōḷa-Gaṅga (i.e., Anantavarman, 1075—1146). Mentions a general Monkaṇa. Rājārāja II seems to have ascended the throne about A.D. 1167.

351. 445 of 1893.—(Sanskrit and Telugu.) On other pillar in the same place. A record of the Rājahmundry Redḍi king Allāḍa-redḍi in Ś. 1339, relating to the gift of a lamp held by a female figure.

352. 446 of 1893.—(Telugu.) At the same entrance. A record of the Koṇḍavīḍu Redḍi king Ana-Vēma in Ś. 1303, relating to the erection of some buildings. See Gd. 5 and Gd. 18.

353. 447 of 1893.—(Sanskrit.) On a pillar in the maṇṭapa near the tank in the same temple. A record of the Redḍi king Allaya-Vēma of Rājamahēndrapuri. See No. 329.

354. 448 of 1893.—(Sanskrit.) On the north wall of the outer prakāra of the same temple. A record of the Redḍi king Allaya-Vēma. See No. 329 above.

355. 449 of 1893.—(Telugu and Sanskrit.) On the outside of the west wall of the inner prakāra of the same temple. A record of the Chāḷukya-Chōḷa king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulōttuṅga-Chōḍadēva (I) recording in his forty-seventh year a gift apparently.

356. 450 of 1893.—(Telugu.) In the same place. A record of Vishṇuvardhana-Mahārāja (Kulōttuṅga I?) in his forty-ninth year.

357. 451 of 1893.—(Kanarese.) At the western gōpura of the same temple. Mentions Anantapāla. See Fleet's *Dynas., Kanar. Dts.*, p. 51.

Bikkavōlu.

358. On the north side of the door of the Gōvindēśvarasvāmi shrine. A grant dated Ś. 1045 in the twenty-fifth year of the reign of Vijaya Rāja. [*Antiquities*, I, 25.]

Koṇḍukūru.

359. C.P. grant of Allaya Dodḍa or Allāreddi Dodḍa or Dodḍa II of the Rājahmundry Redḍi dynasty, dated in Ardhōdaya, in the month of Pausa, Ś. 1352, Sādhārāṇa, which, according to Prof. Kielhorn, corresponded to Sunday, 14th January A.D. 1431.

be represented' to England. On Friday, the 6th of October, the case of Raghu the *poddār* once again came forward; Anant Rām's complicity in the affair was discussed, and a verdict delivered and recorded.

After a short breathing-space, Master turned, on the 9th of October, from internal dissensions to commercial affairs. He inspected the warehouse and warehouse accounts, informed himself of the different kinds and qualities of silk provided by the weavers, and ordered Vincent to draw up a detailed statement of the silk trade at Kasimbazar, at the same time directing Hervy to write a similar account of the trade in *khāṣṣas* at Dacca, with a list of 'what Europe goods are vendible there.'

The intervention at this period of the festival of the Durgā Pūjā, during which no business is transacted in Bengal, had delayed the arrival of the merchants who dealt in the Company's bullion. Therefore, 'the time soe spending,' it was agreed to send the silver and gold then in the factory, under the charge of George Knipe and Richard Edwards, to Rājmahāl to be coined there, reserving three chests of silver for the factory at Patna. The need of money to carry on the Company's investments had become so urgent that it was considered inadvisable to await the return of Knipe and Edwards with the coin. Rs. 60,000 were consequently borrowed at interest, and arrangements were made to procure the bales of raw silk ordered from England.

During the next three days, the 10th, 11th, and 12th October, Master was again occupied with the private feuds of the Bengal servants. A charge of Joseph Hall against Vincent and the late Mr. March had to be settled before the *poddār's* case could be finally concluded. Much time was wasted in petty squabbles with Hall, who refused to take the oath and would produce no witnesses, but brought in a fresh charge, which also had to be examined. The evidence was in Vincent's favour. While this inquiry was proceeding, some of the outbuildings of the factory took fire on the 11th October, their thatched roofs rendering them specially inflammable. Only about a fortnight previously the kitchen had been burnt, but, happily, the conflagration on this occasion was 'soone extinguished by pulling done the thatch.'

GUNTŪR DISTRICT.

BĀPATLĀ TALUK.

Appikaṭṭa.

1. 164 of 1897.—(Sanskrit and Telugu.) On a black granite slab in front of the Viśvēśvara temple, west and south faces. A record of Kulōttuṅga-Rājendra-Chōḍa (1163—80), son of Velanāṇṭi-Goṅka (II) and Sabbāmbika, in Ś. 1094, in the twenty-sixth year of Rājarāja (II?). Records gifts of land to Viśvēśvara on the southern bank of the Tuṅgabhadra. See also *Antiquities*, p. 81. [Goṅka II, the son of Chōḍa who was Viceroy of Veṅgi under Kulōttuṅga-Chōḷa I (1070—1118), raised the power of his dynasty to its greatest height and ruled from Kāḷahaṣṭi (North Arcot) to Gaṇjām. It is doubtful whether Rājarāja was the Chōḷa who ruled from 1146 to 1178 or the son and successor of Anantavarman Chōḍagaṅga. See Gd. 350.]

2. 165 of 1897.—(Sanskrit and Telugu.) On a black granite slab in front of the Viśvēśvara temple, east face. A record of Rājendra Chōḍa, son of Velanāṇṭi Goṅka (II) and Sabbāmbika, in Ś. 1094. Records gift of gold (*Birudu-gadyana*) for a lamp and gift of land for a garden to Viśvēśvara on the Tuṅgabhadra by Navaya-Nāyaka. Also a gift of land by a merchant and a gift of land by the king. See *Antiquities*, p. 81.

Bāpaṭṭa.

Mr. Sewell gives sixteen inscriptions in this place from Elliot's collection and is not confident as to their accuracy. The departmental list being complete and accurate, I have not thought it necessary to compare them.

3. 166 of 1897.—(Sanskrit and Telugu.) On the west wall of the Bhāvanārāyaṇa temple. A record of Tribhuvanachakravartin Rājarājadēva in Ś. 1073, in his sixth year. Records gift of a lamp by the Paṇḍit Ananta, who wrote a commentary on the Nārāyaṇīya, to the Bhāvanārāyaṇa temple at Prēmpaḷḷi in Kammanāṇḍu [Who is this Ananta? There was one Anantabhaṭṭa, the author of the *Bhārata champu*; and another Ananta Paṇḍita, the author of the *Vyaṅgyārthakaumudī*, a commentary on the Alaṅkāra work *Rasamañjari*. We have no evidence to show whether they are the same. See No. 1 above for the identity of the king.]

4. 167 of 1897.—(Telugu.) On the west wall of the Bhāvanārāyaṇa temple. Records in Ś. 1071 gift of a lamp by Kavaliya-Anṇaya, a subordinate of the Mahāmaṇḍalēśvara Tribhuvana-malladēva Pottāppi-Chōḍamahārāja. [The latter was apparently

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Mālda to the mint was an 'important factor in the eyes of the Council, for, should the place prove to be commercially valuable, it would be infinitely more convenient to consign the bar silver thither than to send it to Rājmahāl, where it had to be carefully guarded until the Mogul officials were pleased to turn it into coin.

o In accordance with his instructions, Edwards made a selection of Mālda goods, and despatched some expensive samples, amounting to Rs. 845 in value. These reached Master at Hugli on the 26th November following, and Edwards's 'Accompt of Maulda' ten days later. He reported that the inhabitants drove a thriving trade in *khāṣṣas*, *malmals*, *alāchas*, etc., with merchants from Agra, Benares, and Gujarāt, the goods being conveyed both by land and water. He detailed the lengths and breadths of the various kinds of goods, as usually made, but added that there would be no difficulty in getting the local weavers to make cloths of different dimensions or patterns if desired. He accounted for the dearness of the samples he had procured by the fact that they were 'of those sorts the Dutch buy and not common to that markt.' He added that in his opinion the goods would come out at eight or ten per cent. cheaper if money were advanced for providing them at the right season. He held out very little hope of trading by barter, 'the vend of imported goods' being 'very inconsiderable'; neither did he consider the soil of the district suitable for the making of saltpetre. On the whole, this report on Mālda, as a centre for cotton-goods, was sufficiently favourable to warrant the settlement of a factory, known variously as Maulda, English Bazar, Angrezabad, and Englishavad, which afterwards ranked sixth in Bengal. The sale in England of Dacca and Mālda goods at once turned out to be satisfactory. On the 12th December, 1677, the Court wrote (*Letter Book*, vol. v., p. 519): 'Maulda goods . . . wee finde the goods of which you sent us Musters are very well liked of here, and therefore wee have ordered a large quantity thereof to be provided, to which end wee order that you invest there, of the stock wee now send you, in the goods wee write for, to the value of 80 or 100,000 Rups.'

The officials at the Court of Dacca had thrown out unmis-

of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva (II). Records gift of gold (*Birudu-māda*) for a lamp by Nāgaladēvi, the queen of Paṇḍa, the son of Velanāṇṭi-Chōḍa and Guṇḍamba. [Paṇḍa was evidently Goṅka II of the Velanāṇḍu line.]

14. 177 of 1897.—(Sanskrit.) On the west wall of the same temple. A record the date of which is lost. Records gift of a lamp by the queen of a Velanāṇḍu chief ; incomplete.

15. 178 of 1897.—(Telugu.) On the west wall of the same temple. Records in Ś. 945, Tāraṇa (wrong), gift of the village of Chaṅgallu to the Bhāvanārāyaṇa temple at Prēmpaḷḷi by Pina-Mallidēva-Chōḍamahārāja, who was a descendant of Karikāla. [This chief has not been identified.]

16. 179 of 1897.—(Telugu.) On the west wall of the same temple. Records in Ś. 1065, eleventh year, gift of a lamp by a servant of Kulōttuṅga-Chōḍa-Goṅkarāja (i.e., Velanāṇṭi Goṅka II, feudatory of Kulōttuṅga-Chōḷa II).

17. 180 of 1897.—(Telugu.) On the west wall of the same temple. A record in Ś. 1065, eleventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva (II). Records gift of sheep for a lamp by a merchant. [See *Ep. Ind.*, Vol. X, p. 137, for the details of the date which corresponded to Wednesday, July 14, A.D. 1143.]

18. 181 of 1897.—(Telugu.) On the west wall of the same temple. A damaged record, the date of which is lost. Mentions Chōḍa-Goṅkamahārāja, the son of Akkamāmahādēvi. Records gift of a lamp. [The king should be Goṅka III as his mother's name was Akkamāmbikā. She was the queen of Vijaya Rājendra Chōḍa, 1163—80.]

19. 182 of 1897.—(Sanskrit and Telugu.) On the west wall of the same temple. A record in Ś. 1058 of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga Chōḍadēva (II). Records gift of a lamp by Guṇḍāmbika, the wife of Velanāṇṭi Goṅka (Chōḍa ?), the son of Goṅka (I?).

20. 183 of 1897.—(Telugu.) On the west wall of the same temple. A record in Ś. 1058, fourth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva (II). Records gift of sheep for a lamp by Niliśeṭṭi, a merchant from Penugonḍa, to the Bhāvanārāyaṇa temple at Bhāvapaṭṭaṇa. [Vide *Ep. Ind.*, Vol. X, p. 137, where Mr. Sewell concludes from the details of the date that it should be August 4, A.D. 1136.]

21. 184 of 1897.—(Telugu.) On the west wall of the same temple. A damaged record in Ś. 1132. Mentions Niḍumbrōlu.

22. 185 of 1897.—(Telugu.) On the west wall of the same temple. Records in Ś. 1214, Vijaya, gift of cows for a lamp.

23. 186 of 1897.—(Sanskrit.) On the south wall of the same temple. A record of the Vijayanagara king Krishṇarāya in

was sent to Fort St. George detailing the recent transactions in 'the Bay.' After commenting on Puckle's measures prior to the 23rd September, the Council reported his death in the following terms: 'The proceedings here since Mr. Master his arrivall and before are of so various a nature and of so large an extent that we have no time at present to relate them unto you. The originall Papers of all Transactions or their Copies, where the other are of use here, will come unto you per the ships. And wee are forced at present to bee brief unto you, in regaurd we know not of what greate Import it may bee to the speedy settling of the Honble. Companies affaires in Metchlepatam, that wee acquaint you that on the 16th Instant it pleased God to take unto himselfe Major Wm. Puckle. Wee Interr'd him yesterday with as greate solemnitie as the place afforded, though not according to his merriits and our own Inclinations.'

Master himself, in a subsequent letter to the Company, dated 1st January, 1677,¹ remarked, with reference to his predecessor, 'Major Puckle did take greate paines in the Companies business, but many of his notes being in short hand cannot be understood.' The Council at Fort St. George did not endorse Master's opinion, for we find in their letter to England later in the year (1st September, 1677²), that they 'reflect on Major Puckle's papers sent home by his Son, with contempt.'

In Consultation, on the same day (the 18th October, 1676), Walter Clavell and Edward Reade requested that the charges brought against them by Messrs. Hall and Smith in the previous May might be investigated. The accused 'being withdrawn,' Master and the Council perused the papers recounting the charges, and 'the Depositions and Examinations taken there-upon' before Major Puckle. Smith and Hall were invited to produce further proofs of their charge of 'unfaithfulness' against Clavell and Reade, but declined. 'The Councell then long debateing concerning the said Narrative and Charge' decided that no case had been made out against the accused. Both the complainants, Smith and Hall, appealed to the 'Honourable Company' to judge 'what of importance or unfaithfulness is made out against them [*i.e.*, Clavell and Reade].'

¹ *Factory Records, Miscellaneous*, vol. 3a, p. 17.

² *Ibid.*, p. 19.

Kammañāṇḍu by the Mahāmaṇḍalēśvara Kōsūradēva Chōḍa of the Karikāla family.

33. 196 of 1897.—(Sanskrit and Telugu.) On the north wall of the same temple. A record in Ś. 1076, Śrīmukha; ninth year of Tribhuvanachakravartin Rājārājadēva. Records gift of gold (*Birudu-māḍa*) for a lamp by the Paṇḍit Ananta. See No. 3 above.

34. 197 of 1897.—(Telugu.) On the east wall of the same temple. A record of Tribhuvanachakravartin Rājārājadēva, the date of which is lost. Records gift of a lamp. Mentions the Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍa-Goṅka (II?). Damaged.

35. 198 of 1897.—(Telugu.) On the east wall of the same temple. An incomplete record in Ś. 1240, Kālayukti.

36. 199 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1063, ninth year of the Chōḷa king Kulōttuṅga-Chōḍadēva (Goṅka II). Records gift of sheep for a lamp.

37. 200 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. Records in Ś. 1052 gift of cows for two lamps by the Mahāmaṇḍalika Bhīma-Nāyaka.

38. 201 of 1897.—(Telugu.) On the east wall of the same temple. Records in Ś. 1213, Khara, gift of cows for a lamp.

39. 202 of 1897.—(Telugu.) On the east wall of the same temple. Records in Ś. 1209, Sarvajit, gift of cows for a lamp to the Bhāvanārāyaṇa temple at Bhāvapaṭṭaṇa.

40. 203 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1073, fourth year of Tribhuvanachakravartin Rājārājadēva. Records gift of sheep for a lamp by a servant of the Mahāmaṇḍalēśvara Tribhuvanamalladēva Chōḍa-mahārāja of the Karikāla family. See No. 1 above and also No. 7.

41. 204 of 1897.—(Telugu.) On the east wall of the same temple. Records in Ś. 1213, Khara, gift of cows for a lamp.

42. 205 of 1897.—(Telugu.) On the east wall of the same temple. Records in Chitrabhānu gift of cows for a lamp by a merchant to the Bhāvanārāyaṇa temple at Bhāvapaṭṭaṇa.

43. 206 of 1897.—(Telugu.) On the east wall of the same temple. Records gift of a lamp by the Mahāmaṇḍalēśvara Ballaya. A much damaged record. See No. 47 below.

44. 207 of 1897.—(Tamil.) On the east wall of the same temple. A damaged record in the forty-second year of the Chōḷa king Rājākēsarivarman *alias* Kulōttuṅga-Chōḷadēva (I, 1070—1118). The usual historical introduction.

45. 208 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1034, Nandana, of Tribhuvanachakravartin. Records gift of gold (*Uttamagaṇḍa-māḍa*) for a lamp.

at a standstill 'by reason the Governour had killed a boy, whose freinds prosecuted him.' The Governor, Malik Zindī, the son of Malik Kāsim, Governor of Balasor, was an inconsequent youth, perpetually at variance with the English during his tenure of office. In the present instance, however, the consequences of his indiscretion do not seem to have been serious or lasting.

On the 25th October the examination of the witnesses against Smith was concluded, some minor domestic affairs occupied the attention of the Council, and one serious matter of general importance was discussed. A report had reached Kasimbazar that the Emperor Aurangzēb had imposed a duty on 'all silver and gold that should be sold by one Hindue Merchant to another,' a measure which, if carried out, would necessarily 'very much prejudice trade.'

Master next proceeded to investigate 'The Charge of Matthias Vincent against Joseph Hall,' which had been delivered to him on the 20th October. On the 26th, after Smith's case had been temporarily disposed of, the procedure with regard to Vincent's charge was agreed upon, and the charge itself, with Hall's reply to each count, was read. The three following days were occupied in the examination of Vincent, his witnesses, and the documentary proofs he brought in support of his charges; but no decision was arrived at until the 2nd November, when Hall was found guilty. The case, in which a surprising amount of rancour was exhibited on both sides, is dealt with separately later on.

Though fully occupied with hearing and sifting the contradictory evidence against Hall, Master yet found time on the 28th October to take advantage of an overland conveyance to Surat for the despatch of a letter *viâ* that port to the Company in England. The subject of the letter was one which he rightly considered of paramount importance, namely, the need for obtaining a *farmān*, or royal grant, to protect the trade of the English in Bengal. So convinced was Master of the necessity for such a grant, and of 'the Hazzard and perill' of the Company's 'whole trade in the Bay Bengala' then existing, that he risked a precarious means of transit for his

56. 219 of 1897.—(Telugu verse and prose.) On the east wall of same temple. Records in Ś. 1082 gift of a lamp by Kommaṇa-Peggaḍa, the Sandhivigrahin of Kulōttuṅga-Chōḍa-Goṅkarāja [Goṅka II?].

57. 220 of 1897.—(Tamil.) On the east wall of the same temple. Records in Ś. 1040 gift of gold for a lamp. An incomplete record.

58. 221 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. A record in Ś. 1078, eleventh year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (*Birudu-māḍa*) for a lamp by Jakkana, the son-in-law of Iṣāna Peggaḍa. See Nos. 27 and 83.

59. 222 of 1897.—(Telugu verse.) An incomplete record. On the east wall of the same temple. Mentions Komma, the *Sandhivigrahin* of Goṅka, whose capital was Dhanadapura (i.e., Tsanda-vōlu).

60. 223 of 1897.—(Telugu.) On the east wall of the same temple. A damaged record in Ś. 1064, Dundubhi, ninth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva (II, 1133—46). See *Ep. Ind.*, Vol. X, p. 137. [The details of the date of this epigraph are irregular.]

61. 224 of 1897.—(Sanskrit.) On the east wall of the same temple. A record in Ś. 1079 of Kulōttuṅga-Chōḍadēva (?). Records gift of a lamp by Vennāmbika.

62. 225 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. A record in the ninth year of the Chōḷa king. Records gift of sheep for a lamp by a Nāyaka, from Chilukūru in Pennātavāḍi.

63. 226 of 1897.—(Sanskrit.) In a room to the left of the entrance to the same temple. Mentions in Ś. 1057 Velanāṇṭi Goṅka (II, apparently) and Brahmapaḷḷi. A damaged and incomplete record.

64. 227 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. A record in Ś. 1060 of Tribhuvanachakravartin. Records gift of gold (*Chāmara-māḍa*) for a lamp by a Redḍi. Partially built in.

65. 228 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. A record of Vishṇuvardhana in Ś. 1050, Chāḷukya-Vikrama 3 (wrong), Kīlaka. Records gift of a lamp by the Mahāmaṇḍalēśvara Kaḍiyarāja, surnamed "the destroyer of Kīraṇapura."

66. 229 of 1897.—(Sanskrit and Telugu.) In a room to the left of the entrance to the same temple. Records gift of a coconut garden by Errama-Nāyaka, the store-keeper of Kulōttuṅga-Rājendra-Chōḍarāja (1163—80).

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For instance, he narrates how Job Charnock, the Company's faithful servant at Patna, had, about a year previously (by the intercession of Muhammad Arīf, styled by Master an 'ingenious' native *vakil* or legal agent, whom he had sent to the Court of Delhi), nearly succeeded in obtaining letters-patent for free trade in Bengal. The grant only wanted confirmation, when someone at the Court suggested, 'That if the English had used to trade custome free, they had a Phyrmaund [*farmān*] for it, and if they had a Phyrmand (*sic*) allready, why need they have another, which dasht all the business.'

Master had inquired into the status of the Dutch in Bengal, and found that they had a *farmān* allowing them to trade on payment of 4 per cent. 'on all their Traffick,' and that besides this Customs duty, the presents exacted from them by the local governors 'are tenn tymes as much as ours.' The fact that the English, with no *farmān*, had hitherto traded Custom free was 'great greife of heart' to the Dutch, who lost no opportunity in consequence of embroiling the English with the local authorities. Only recently, they had backed up the claim of De Soito, the Portuguese already mentioned, for damages from the English for goods sent on their ship, the *Mayflower*, to Persia, in 1651. To make matters worse, because 'the usuall present is not yet given,' Rāi Nanda Lāl, the Nawāb's *diwān*, had threatened to revive the business of De Soito and extract a further sum from the English. Master was also informed that Shāistah Khān had applied to the Emperor Aurangzēb for orders how to deal with 'the English, who had traded soe long without a *farmān*, and that an answer was daily expected, and he greatly feared that Aurangzēb might give Shāistah Khān, who was his maternal uncle, a free hand. In that case, he dreaded 'to think of the evill may fall on your Honours affaire thereby,' should they be left in the power of a man who 'is every day more coveteous then other, soe that to relate to you the many wayes that are continually invented by his Duan (one of the Craftiest men in the Kingdome) and his Governours to bring money into his Coffers would be as endless as admirable.' In any case, Master was of opinion that Shāistah Khān would not demand less than 'the Dutch pay,' and would

79. A grant in Ś. 1670, Śukla, Māgha Bahula 15, by Śūrasāni Venkaṇṇa of some land near Nizampatam to a Mādhyā teacher Ārādhyā Tīrthāchārya. *Mack. MSS.*, Bk. XVIII, pp. 157-8.

80. In the hands of Bapaṭṭa Varadānanda Narasimha Sōmayāji. Records in Ś. 1684, Chitrabhānu, Āshāḍha Śuddha 15, gift of land near Nizampatam to Dēvarakoṇḍa Śivarāma Avadhānilu. *Ibid.*, p. 159.

81. A grant in Ś. 1686, Śvabhānu, Kārttika Bahula 5, by Puligaḍḍa Viraṇṇa. *Ibid.*, p. 160.

82. In the hands of Svayampāka Sūryaṇārāyaṇa. Records in Ś. 1648, Raktākshi, Kārttika Bahula 10, gift of land by Śūrasāni Venkaṭapati. *Ibid.*

Chembrōlu.

[For an interesting account of the importance of the place see *Antiquities*, p. 82, and *Local Records*, XIX, 454 ff. See also *Ibid.* XXXVIII, p. 97. All the vaguely mentioned inscriptions of Mr. Sewell are found in the following departmental list.]

83. 144 of 1897.—(Telugu.) On a slab leaning against the east wall of the Nāgēśvara temple, left of the entrance. A record of Kulōttuṅga-Chōḍa-Goṅkarāja in Ś. 1075 (Goṅka II?) Records gift of gold (*Birudu-māḍa*) for a lamp by Jakkaṇarāja, the son-in-law of a Pegaḍa, to the Kumārasvāmin temple at Chembrōlu. See No. 58.

84. 145 of 1897.—(Telugu.) On another slab in the same place; right of the entrance. A record of the Western Chālukya king Āhavamālladeva-Sattiga in Ś. 928, Pārābhava. Records gift to Kumārasvāmin of Chembrōlu. [The king referred to was Satyaśraya II, 997-1008.]

85. 146 of 1897.—(Telugu verse and prose.) On a pillar on the left of the dvajastambha in the same temple. Records in Ś. 1067, gift of a lamp by Paṇḍa of the family of Buddhavarman.

86. 147 of 1897.—(Sanskrit and Telugu.) On a pillar in front of the gōpura of the same temple; right of entrance. A record of the Kākatiya king Gaṇapati in Ś. 1135, Śrīmukha. Records that Tāmrapuri (i.e., Chembrōlu) was granted by the Kākatiya king Gaṇapati to Jaya-Sēnāpati, and enumerates the villages belonging to Kumārasvāmin and to other temples at Chembrōlu. See the Gaṇapēśvaram inscription (*Ep. Ind.*, III, p. 95) for the genealogy of Jaya. For the edition of this epigraph itself see *Ep. Ind.*, Vol. V, pp. 142-51. Gaṇapati was the immediate predecessor of Rudrāmba and ruled till about 1258.—Kielhorn's *Southern List* No. 585.

87. 148 of 1897.—(Sanskrit and Telugu.) On the south face of the same pillar. Records in Ś. 1475, Paridhāvin (Phālguna, Śuddha 11, Friday) the setting up of an image of Kumārasvāmin. See *Antiquities*, p. 82 (No. 2 in the local list) and *Mack. MSS.*, Bk. XX (15-3-63), pp. 118-9.

expençe, for your trade will beare it, and the reputation thereof is of much advantage to your affaires.'

This letter came safely into the hands of the Company, *viâ* Surat, on the 13th July, 1677, and Master's urgent representations met with their reward. On the 19th July the Court wrote a short letter, which was also sent *viâ* Surat,¹ to 'Our Chief and Council at the Bay.' In it they remarked that 'Mr. Master by his letters hath so effectually acquainted us how needful it is' to procure a new *farmān* that 'we would have you renew your former endeavours . . . we would have you doe it with all privacy . . . and with as little charge to us as you can, but yet to doe it as soon as you can with conveniency.'

The result of these orders was the sending of Vincent, who succeeded Clavell as 'Chief in the Bay,' to the Nawāb's Court at Dacca in 1678, whence, on the 6th October, he returned, 'bringing with him the Princes Neshaan obtained for the Honble. Company's free trade in Bengall . . . so well penned that there is now a more Solid ground for our trade in Bengall then heretofore and well worth the charge and exceeding paines taken by the Chiefe in obtaining the same.'²

Master, who at that time was Agent and Governor at Fort St. George, must have felt no little satisfaction when he saw the fruits of his efforts during his mission to Bengal in 1676. In his 'Memorandum of the Good Services done the East India Company,'³ he remarks, 'October 28th, 1676, I put the Company into the way and told them the necessity of procuring a Phyrmaund to trade Custome free in the Bay.'

On the 31st October Master turned to minor details connected with the factory and the Company's servants. Two of the cases dealt with throw an interesting light on the times. In the first, John Naylor, a silk dyer, petitioned that the whole of his salary of £50 per annum might be paid him in India, since, during the five years that he had served the Company, he had married, 'and hath his family here with him.' The request was considered reasonable, and, 'for his future incouragement,' was complied with.

¹ *Letter Book*, vol. v., p. 440.

² *Factory Records*, Kasimbazar, vol. i.

³ *Master Papers*, No. 10.

possession of Veṅgi from about 1118 to 1124, when the territory was recovered by Vikrama Chōla. This epigraph is in *Mack. MSS.*, Bk. XX, pp. 99—104. It is dated C.V. 40, Mārgaśira, Suddha, 13, Thursday, Uttarāyana, Saṅkrānti, solar eclipse.]

94. 155 of 1897.—(Telugu in archaic characters.) On a slab fixed into the bridge which leads to the Brahmēśvara temple in the middle of a square tank. A damaged record in Ś. 912.

95. 156 of 1897.—(Sanskrit and Telugu.) On a pillar of the doorway of the shrine of a goddess behind the Nāgēśvara temple. A record of Velanāṅṭi Goṅka in Ś. 1089 (i.e., Vīra Rājendra Chōda?). Records gift of a lamp by the daughter of the Daṇḍādīpa Paṇḍa; partly built in.

96. 157 of 1897.—(Telugu verse and prose.) On a pillar lying in the Mussalman street. Records in Ś. 1040 gift of a lamp by Śūra of the Viśvakarma-kula, an officer of Eṛra Maṇḍa.

97. In the Īśvara temple. Records the gift of a lamp to Chōḍēśvara in Ś. 1172, Āśvija, Bahuḷa 8, Thursday. *Mack. MSS.*, Bk. XX (15-3-63), p. 118.

98. A similar record in Ś. 1178, Pushya bahuḷa 3. *Ibid.*

Idupalapāḍu.

The following epigraphs have been taken from Brown's *Loc. Rec.*, Vol. 48, pp. 47—53.

98-A. In the Garuḍastambha of the Chenna Kēśavasvāmi. A Sanskrit record of Pratāparudradēva, dated in Ś. 1422, Śarad-Bhujā, lunar eclipse. [The latter part of the inscription is in Telugu padya.] Records grant of village Idupalapāḍu, to Mādhava-Budha of the Bhāradvāja gōtra. The praises of the latter are given. The king referred to was evidently the king of Orissa who, according to one version, ruled from 1504 to 1532, and according to another from 1503 to 1524.]

Jagarlunūdi.

98-B. 611 of 1909.—(Telugu.) On a pillar set up in the graveyard (now removed to the bund of the tank). A record of Mahāmaṇḍalēśvara Paṇḍiḍlapalli Kaṇṇaradēvarāju in Ś. 1195, Śrīmukha. Perhaps a gift of land to the temple of Sēturāmēśvara. Two of the faces are used for a modern epigraph. The other which is much damaged appears to be dated in Ś. 1686, Chitrabhānu, and mentions Guḍipāṭi Subbarāju-Nārāyaṇappamgāru. Kaṇṇara was evidently a feudatory of Queen Rudrammā (1257—1295).

Kommūru.

In his antiquities Mr. Sewell gives fourteen inscriptions in this place as inferred from Elliot collection, and feels diffident in regard to their accuracy. They are as follows.

and Moseley, supported by John Norton, another aggrieved servant, applied to Malik Zindī, the Governor of Hugli, stating that the English were defrauding them of their rights. As soon as Reade heard that Moseley and Norton had appeared at the *darbār* he promptly imprisoned them both. Malik Zindī, who saw an opportunity of making capital for himself out of the affair, pretended that he was espousing the cause of his countrywoman, Moseley's wife. He demanded the release of the prisoners, and even went so far as to make a raid on the factory and carry them off by force. For six months he kept the English on tenterhooks by threatening to refer the business to Dacca, his object, of course, being to secure a large bribe for himself. Eventually his father, Malik Kāsim, was persuaded to intervene in favour of the English, and a compromise was arranged. Moseley and Norton were given up in November, 1678, having gained nothing by their ill-judged action but a long period of rigorous imprisonment. Norton died almost immediately after his return to the English factory. Moseley was sent to Fort St. George, and was not permitted to return to Bengal until 1679.

In his endeavour to carry out the Company's orders with regard to perfecting the dyeing of black silks in Bengal, Master inspected a 'parcell of throwne silk' intended for black taffaties, but, as it was a first attempt, it was not found satisfactory, and 'other finer and more fitt' was ordered to 'bee provided for that use.' The buildings in which the weavers and throwsters carried on their work were reported to be unsafe, from their liability to catch fire, and it was resolved to be for the 'Honble. Companies interest to build a brick roome' in the factory.

The important question of accounts next claimed attention. Hitherto the Hugli and Balasor books had been kept together, and the result had been an indescribable muddle. It will be remembered that at Master's first arrival in Bengal he had sent back the books from Balasor to Kasimbazar, to await his leisure to inquire into and rectify the existing confusion. It was now generally recognised that 'great inconveniencies' had arisen by keeping 'the said two Factory's

now assured that nothing but the usual customs duties would be levied on it. See *Ep. Ind.*, XII, 188 ff., where Dr. Hultzsch edits the inscription. He draws attention to Marco Polo's reference to Mutfil and its trade.]

102. 601 of 1909.—(Tamil.) On another pillar of the same maṇṭapa. A record of the Redḍi king Annapōtta Redḍi in Ś. 1280, Viḷambi, Śravaṇa Śuddha 8, Tuesday. Refers to a concession given to the merchants on sea. [The edict in No. 101 is renewed by the Redḍi king a century later. See *Ep. Rec.*, 1910, p. 118, for details. Also Amarāvati inscription 258 of 1897. See also *Loc. Rec.*, Vol. 42, pp. 423—5.]

103. 602 of 1909.—(Sanskrit and Telugu.) On the same pillar. A record of the Redḍi king Annapōtta Redḍi in Ś. 1280 (A.D. 1358). Refers to a concession given to the merchants on sea. See No. 101. The charter was signed by the minister Sōmayamātya in the town of Mukūla (Mōṭupalli).

104. 603 of 1909.—(Tamil.) On the east wall of the same temple. A much damaged record in Ś. 1221, Vīkāri. Records gifts by private persons of sheep or cows to the temple of Pātēs-varamuḍaiya-Nāyanār.

105. 604 of 1909.—(Telugu.) Round the base of the central shrine of the Kōḍaṇḍarāmasvāmin temple in the same village. A record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva Mahārāja (II) in Ś. 1244, Dundubhi. Records gift of a lamp to the temple of Gōpinātha consecrated in the year Durmati by the merchant Dharmarāma-śeṭṭi.

106. 605 of 1909.—(Telugu.) On a pillar lying in front of the same temple. Records in Ś. 1160, Viḷambi, gift of sheep for a lamp to the temple of Prasannakēśava at Mōṭṭupalli *alias* Dēsi-yuyyagonḍavattāṇa, by a native of Echchuvāka in Toṇḍamaṇḍalam. See No. 101 above.

107. 606 of 1909.—(Telugu.) On the same pillar. A record of Mahāmaṇḍalēśvara Siddhayadēva Mahārāja in Ś. 1153, Khara, Jyēsthābahula 30, solar eclipse. Records gift of the village Āḍūru to the temple of Gaṇapati Prasannakēśavadēva at Mōṭṭupalli *alias* śrīmad-Vēlanagara for the merit of the Kākatiya king Gaṇapadēva Mahārāja. [See No. 101 above. Siddhaya was evidently a co-vassal with Gaṅgayya Sāhiṇi. See *Loc. Rec.*, Vol. 42, p. 420.]

108. 607 of 1909.—(Telugu.) On the same pillar. A record of Mahāmaṇḍalēśvara Bāyya-Chōḍa-Mahārāja in Ś. 1164, Śubhakrit, Pushyaśuddha 3, Uttarāyaṇa, Saṅkrānti. Records gift of land, for the sake of his parents' merit, to Prasannakēśava Perumaḷ. *Ibid.*

109. 608 of 1909.—(Telugu.) On the same pillar. Records in Ś. 1188, Akshaya, Kārttikābahula 13, Thursday, gift of cows for a

anxious to interfere as little as possible with the 'settlement' made by Puckle in the previous April. The post appeared by right to belong to Edward Reade, but nevertheless, his junior in service, John Marshall, then at Kasimbazar, was chosen by the Council. The reason is not far to seek. Marshall had been appointed directly by the Company, and had served them for eight years, while Reade, who had been longer in India, had been practically smuggled from England by his relative by marriage, Sir Edward Winter, and his employment as a factor had only been approved after several representations on his behalf. Further, certain accusations had been brought against Reade, and these, though not proved, had probably lowered his prestige, while there is no record of any charge brought against Marshall. Reade, however, as was only natural, protested that he considered the chiefship of Balasor was his by right. To supply vacancies at Kasimbazar caused by Marshall's promotion Edward Littleton and Richard Edwards moved up one step, and became respectively second and third of that factory. Billingsley and Carpenter were made second and third of Balasor, with two writers to assist them.

On the 2nd November the verdict was given in the case of Hall, as already stated, and he and Smith were dismissed from the Council, but were allowed board and lodging in Hugli at the Company's expense until orders respecting them could be received from Madras.¹ As a matter of fact, though finally dismissed the Company's service in the following year, they remained in Bengal attending to their own affairs until 1679, when Smith absconded in a 'country vessel' and was murdered in the 'South Seas,' and Hall, though ordered to Madras, defied the authorities, and declined to leave Balasor.

Having completed his inquiries into personal matters, it must have been with great relief that Master turned to a subject far more congenial to him. He was a born organiser, and his mission 'to Regulate and sett in order the Honble. Companyes affaires in the Bay of Bengala' was a task after his own heart. Friday and Saturday, the 3rd and 4th November, 1676, were

¹ Hall and Smith, as members of Council, could only be suspended until definite instructions were received from Fort St. George or England.

who was a reputed Paurāṇic scholar. The village granted was 15 *maṇḍyas* in extent and lay on either side of the river Andala near Parachūr village in the kingdom of Addaṅki. The composer of the grant was Dēvarājamiśra, the court-poet of Rāmachandra. [This plate is the same as C.P. No. 94 in Mr. Sewell's list. The latter was unable to see the proper meaning of it as the verses were misplaced. The grant is important for its information about Rāmachandra and his relation to Dēva Rāya I.]

*Peddacherukūru.**

114. 239 of 1897.—(Sanskrit.) On the Garuḍastambha in the Trivikramasvāmin temple. A record of the Chāḷukya king Viṣṇuvardhanamahārāja of Rājamahēndravara in Kali 4628. Records gift of many villages to the Trivikrama temple at Ikshupuri.

115. 240 of 1897.—(Telugu.) On a slab built into the prakāra of the same temple. A record in Ś. 1490, Vibhava, of the Vijayanagara king Sadāśivarāya. Records gift by the Mahāmaṇḍalēśvara Venkaṭarāja. An incomplete record.

116. 241 of 1897.—(Telugu.) On a slab in the Agastyēśvara temple. A record in Ś. 1145 of the Kākatiya king Gaṇapatiḍēva. Records gift of Tamalla *alias* Gaṇapayaram to a Brāhmaṇa.

117. 242 of 1897.—(Telugu.) On the same slab. Records in Ś. 1150, gift of Tamalla to the temple of Agastyēśvara.

118. 243 of 1897.—(Sanskrit.) On a slab in a street. Records gift of a village to the Bhīmēśvara temple at Ikshugrāma for the merit of Kākatiya Gaṇapati by Mallidēva-Chōḍa of Kaṇḍukūru in Pākanāṇḍu, of the family of Karikālā. See No. 101 above for another epigraph of Gaṇapati. [Was Mallidēva the same as the fourth of the name of the Pākanāṇḍu line?]

119. 244 of 1897.—(Telugu.) On the same slab. Records in Ś. 1131, reconsecration of the Bhīmēśvara temple by Kōṭa-Kētamahārāja, and grant of land to it.

120. The Peddacherukūru forged plates of Viṣṇuvardhana. See *Antiquities*, I, p. 84, where Mr. Sewell refers to this. The grant is "a recent forgery in Nāgari characters, though it professes to be an edict of a Chāḷukya king Viṣṇuvardhana, grandson of another Viṣṇuvardhana. The forger has been inconsiderate enough to date the inscription long before the time of the Nāgari alphabet and of Indian inscriptions in general; viz., in the year 2625 of the

* Mr. Sewell mentions some epigraphs not noted by the department. Four of these are on the edge of a tank recording grants to the temple in Ś. 1066. He also notes, besides the copper-plate grants of Viṣṇuvardhana, two other plates dated Ś. 1221 and Ś. 1296, recording grants by Mallidēva and Vēmahūmēśvara (of Koṇḍaviḍu). For a traditional history of the place see *Loc. Rec.*, XIV, 90 f.

With regard to the Consultation Books and Incoming and Outgoing Letter Books, which had hitherto been kept in a very haphazard fashion, orders were given that systematic and regular entries should be made. Frequent Consultations were to be held, and, 'if there be nothing material to be transacted at such meetings, to make an entry in the Consultation booke to that effect.'

Master was always on the lookout to uphold the dignity of the Company, and was not satisfied with the tone sometimes adopted by the Bengal factors in writing to the Court of Committees. He enacted that, for the future, the Company should 'be addressed with a becoming respect, as becomes servants to their Masters,' and he laid down a formula for the superscription of letters to the Court. Further, he noted that 'the Honble. Company have noe seale with their armes in the Bay,' and also that many of the account books had no covers, and were kept in a condition unworthy of those to whom they belonged. He accordingly gave orders that these books should 'be all bound up handsomely and covered with leather and distinctly indorsed.' This last regulation was doubtless intended as much to prevent the abstraction of loose leaves by unworthy servants for personal ends as to enhance the grandeur of the Company. Another and separate question relating to social dignity also occupied Master's attention. He concurred with the Court that it was advisable for the moral good of the juniors that all classes of the Company's servants should 'live in the Companyes house' and 'eat at a Publicque table,' but he thought it inadvisable that 'the Youthes' should be present when guests were entertained. At such times they should 'eat apart,' and only those should 'come to the Table whome the Chiefes shall think fitt to call.'

Yet another sumptuary enactment Master found time for in these two busy days. It was customary for all English ships to fly flags of diverse kinds, 'soe that the Chiefe of a Factory cannot be knowne or distinguished from others.' This was a grave offence against dignity. Master therefore ordered that the commodore's burgees or broad pennants, 'the Flagge with a Swallowes taile,' should henceforth be the monopoly of a

126. 161 of 1897.—(Sanskrit and Telugu.) On the Garuḍa-stambha, east of the same temple; north face. Records in Ś. 1041, gift of villages by the Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍaya-dēva of the Karikāla family in his second year. Noted in *Antiquities*, p. 84, and Brown's *Loc. Rec.*, Vol. XII, pp. 96—8.

127. 162 of 1897.—(Telugu.) On a slab in the Ālvār shrine in the same temple. A record of the Vijayanagara king Sadāśiva-dēva in Ś. 1473, Virōdhikrit. Mentions the Mahāmaṇḍalēśvara Rāmarājayya, the son of Mūrtirāja and grandson of Rāmarāja. See *Loc. Rec.*, Vol. XII, pp. 98—100. See No. 133 below.

Sanlarāvūru.

128. In a local stone. A grant in Ś. 1350, by Kathāri, Śaḷuva Telīngarāyadēva. *Antiquities*, p. 84.

129. A private grant in Ś. 1014. *Ibid.*

130. A grant in Ś. 1575. *Ibid.*

Śrīraṅgarāyapuram.

130-A. In the western pillar of Gōpīnātha temple. A record of Ś. 1499, Īśvara, Kārttikaśuddha 10, in the reign of Śrīraṅgarāya; relating gift of land to Jātakarṇa Virūpāksha. *Loc. Rec.*, Vol. 48, pp. 64-5.

130-B. In the same temple. A record of Ś. 1494, Āṅgīrasa, Vaiśakhaśuddha 12, relating gift of land to Gaṅgādhara Rāmēśvara for worship by Prince Śrīraṅga (II), son of Tirumaladēva of Apastamba sūtra and Yajus Śakhā. *Ibid.*

130-C. In the same temple. Grant of the village of Morampūdi to the same by the same chief.

Vallūru.

131. On a pillar in the Gōpālasvāmi temple. A record of Ś. 1495, relating the erection of a maṇṭapam by a private person. *Ibid.* [In *Loc. Rec.*, Vol. XII, pp. 106—8, there are two epigraphs, dated A.D. 1774 and 1758.]

*Vaṅgipuram.**

132. On the Garuḍastambha of the Vallabharāya temple. A record of Ś. 1487, in the reign of Sadāśivarāya. *Antiquities*, Vol. I, p. 84.

* See *Loc. Rec.*, Vol. 42, pp. 303—9 and Vol. 48, pp. 56—62, for epigraphs, dated A.D. 1464 and 1557. The former (in Tāraṇa, Vaiśākhabahula 6, Friday) records the building of the temple by Ellīsetṭi, son of Aḍīdam Mallīsetṭi. The latter is of the same date as No. 133 above. A gift by the same chief to Ōbalaiyaṅgār of the Kāśyapa gōtra and Kātyāyana sūtra is also given.

'*paikars*, who acted as chapmen, and went from town to town delivering it to the weavers, who, in their turn, produced the goods. This system, as Hervy remarked, was not altogether 'satisfactory, for, should materials much under the quality of the sample be handed in, they could only be 'returned back, provided the broakers are not thought doubtfull.' He suggested that it would be wiser to employ the method adopted in Balasor and Hugli, and find 'responsible merchants' in Dacca to 'contract for the Investment,' for the brokers were 'Gennerally poor and Litigious, and if the Picars or weavers faile, Seldome pay their remaynes.'

For the Company's information also, a list was drawn up containing the names of their Bengal servants in order of precedence, with the dates of their arrival in India, their rank and salary. To this was added a list of ten others, who had died since December, 1675, eight of them within the time of Master's stay in Bengal.

Finally a collection of translations of letters and grants from the native government to the English was brought to Master, in accordance with his orders of the 20th October. These documents, five in number, dating from 1656 to 1676, including a copy of the Dutch *farmān*, were useful as giving an idea of the Company's status in Bengal, and also as affording a means of comparing their position under the Mogul ruler with that of the Dutch.

Directions to circulate among all the Bengal factories the 'Rules made in the Councell' for financial and social government concluded the arduous labours of the 3rd and 4th November. On that day Vincent wrote to Edwards that 'our Folkes are now departing every man to his station, soe I hope in four daies now to be quite rid of this tedious visitation,'¹ which remark must be read as the local official's view of an inspection that had been thorough and of lasting value to English interests in India. In his 'Memorandum of the Good Services done the East India Company' Master thus sums up his work in Kasimbazar: 'The 23rd [October, 1676] arrived at Cassumbazar, where all the Councill of the Bay were met, and there I examin'd

¹ O.C. No. 4232.

140. *C.P. No. 5 of 1912.*—(In ornate Sanskrit prose.) An unfinished copper plate grant which gives the Eastern Chālukyan genealogy as far as Vijayāditya III (Guṇaka). The real king and object of grant are missing.

141. *C.P. No. 3 of 1914.*—A Pallava C.P. grant of Vijaya Vishṇugōpavarman in Sanskrit (Telugu). Registers the grant of the village of Churā in Karmarāshṭra to a Brāhmaṇa (Chasmiśarman) while the king was encamped at Vijaya Palōtkāṭa. The king is called the son of Simhavarman, grandson of Mahārāja Vishṇugōpavarman, and great grandson of Skandavarman. The last three names are the last three names of the Māṅgalūr and the Pikīra grants of Simhavarman II. But on account of the facts that Vishṇugōpavarman is styled here a *Mahārāja* (and not *yuvārāja* as in other grants, and of the more modern character of the alphabet, Mr. Krishna Sastri is of opinion that the king was one of the missing line of kings between the line of Simhavaraman II and that of Simhavishṇu. See *Ep. Rep.*, 1914, p. 82.

Kaza.

In his *Antiquities* Mr. Sewell gives two epigraphs, dated Ś. 1066 and Ś. 1171, which, I believe, are mistakes for the first two inscriptions in the following list.

142. 253 of 1892.—(Telugu.) On the south face of a pillar in front of the Kōdaṇḍarāma temple. A record of Kulōttuṅga-Rājendra-Chōḍa-Manma-Chōḍarāju in Ś. 1086. Records grant to the temple of Kēśava. [Mr. Sewell mistakes the king for Kulōttuṅga II.]

143. 254 of 1892.—(Telugu.) On the east and north faces of the same pillar. A record of the Kākatiya ruler Rudradēva (i.e., Rudrāmba), in Ś. 1191. Records grant by a Nāyaka. [Mr. Sewell mistakes Rudradēva for Pratāparudra I.]

144. 255 of 1892.—(Sanskrit.) On four faces of another pillar in the same temple. A record of the Vijayanagara king Kṛishṇarāya in Ś. 1443, expired, Vrisha. See *Ep. Ind.*, Vol. VI, p. 131. The major portion of the inscription is identical with Nos. 148 and 208 below.

145. 256 of 1892.—(Telugu.) On two faces of a pillar near the Agastyēśvara temple. A record of the Kākatiya sovereign Rudradēva (i.e., Rudrāmbā) in Ś. 1191. Records grant by a Nāyaka to the temple of Mallīśvara. See *Ind. Antq.*, Vol. XXI, p. 199.

Malkāpuram (Mārkaṭpuram).

146. In front of the Virēśvarasvāmī temple. An undated inscription of Kākatiya Rudradēva.

147. In the same temple. Records in Ś. 1204, a private grant to the temple. *Antiquities*, p. 75.

ordered. The goods were ready, but, as they had to be counted in the presence of the officials of the native governor, who assessed a tax on the weavers of $1\frac{1}{2}$ annas per piece, it was decided not to wait for them. Master accordingly proceeded to Hugli, where he arrived the same afternoon, and was received by Walter Clavell, Verburg (who had succeeded De Haese as head of the Dutch affairs in Bengal), and Wiltfangh, Commodore of the Dutch fleet. The usual salutes were fired.

On the 11th November the effects of William Callaway, whose untimely death in the previous September has already been recorded, were sold by auction. Callaway's list of personal belongings is interesting. It contains, *inter alia*, a number of 'hatts' which would seem to be superfluous, were it not for the fact that his father, Jeremy Callaway, was a London haberdasher, and had probably entrusted his son with a consignment as an investment. Another auction took place on the 13th November, when the effects of Nathaniel Whetham, who was drowned on the day that Callaway died, were purchased in small lots by the factors, seamen, and free merchants of Hugli.

The factors left in charge at Hugli during the absence of Master and the Council at Kasimbazar had been greatly harassed by the exactions of Malik Zindī, who was acting for his father, Malik Kāsim, as Governor of Hugli and Balasor. The young deputy had stopped the Company's boats and had seized their goods and servants. His actions were debated in Council on the 11th November, and, in view of the necessity of lading the ships for Europe as quickly as possible, it was 'concluded best for the Companies Interest at this time to take up the difference with a Present.' On the 13th November news was received from Balasor of a great storm, obviously a cyclone, lasting seven hours, that had happened 'in that road' on the 28th October, 'and if it had lasted a few houres longer, it is sayd hardly any one of the ships had escaped.' Writing to Fort St. George on the next day, the 14th November (O.C., No. 4236), Master thus referred to the incident and also to Malik Zindī's extortions: 'Part of us are come to this place [Hugli] in order to our going to Ballasore, and to mind the dispatch of the ships, which I doubt will be much belated this

*Pedda-kūkāni.**

155-155-A. 249 and 250 of 1892.—(Telugu.) On a pillar in front of the Gōpāla temple. A record in Ś. 1184, expired, Dundubhi, Māgha Śuddha 10, Thursday. [Mr. Sewell gives in his *Antiquities*, p. 75, an inscription in Ś. 1192. This is given also in *Mack. MSS.*]

156. 251 of 1892.—(Sanskrit and Telugu.) On a pillar in front of the Virabhadra temple. A record of the Vijayanagara king Kṛishṇadēva in Ś. 1440, expired, Bahudhānya. Records the foundation of the temple by the minister Chitta of Reṇṭūru. [See *Antiquities*, p. 75, and *Loc. Rec.*, Vol. 57, p. 222. The details of the date are Śravaṇa Bahula 5, Monday.]

Penumaka.

157. In the temple of Śiva. A record of Ś. 1710. *Antiquities*, p. 76.

Prattipādu.

158-A—F. At the Daṇḍeśvara temple:—A grant of lands in Ś. 1156; (b) a private grant of Ś. 1435, recording the erection of a maṇṭapam; (c) a private grant in Ś. 1144; (d) gift of a bell by a private party in Ś. 1560; (e) gift of a Chakra by a private party in Ś. 1450; (f) a private donation to the temple in Ś. 1476. For local accounts and epigraphs collected by Mackenzie, see *Loc. Rec.*, XIV, 65 f.; LVI, 291 f. and XV, 488 f.

Reddipālem.

159. Near a tank on a slab. A record of Ś. 1172. *Antiquities*.

Śekūru.

The inscriptions of this place have been taken from *Mack. MSS.*, Bk. 18, p. 123 ff. and *Loc. Rec.*, Vol. 57, pp. 273-8.

160. Ten yards east of the village. Records gift of land to God Tiruvēṅkaṭeśvara in Ś. 1482, Raudri, Māgha Śukla 11, by Veṅgalappagāru in the time of Sadāśivarāya. Mentions Siddharāja Timmarāja.

161. A record of the same chief in the same date.

162. A record in Ś. 1180, Mēsha Saṅkrānti, recording gift of land to God Chōlēśvara by Mallani Mallayya.

163. A record dated Ś. 1171, Makara Saṅkrānti. Gift of two māḍas to Bhōgēśvara by Bhīmarāju.

164. Grant of fields by Appa Kamma to God Sōmēśvara in Ś. 1187, Krōdhana, Makara Saṅkrānti.

165. A record of Ś. 1496, Māgha Śukla 11, Thursday, in the reign of Śrī-Raṅgarāya. Records gift to Tiruvēṅkaṭeśvara by

* See *Mack. MSS.*, Bk. 18, pp. 78-80; Brown's *Loc. Rec.*, Vol. 57, p. 222 ff.

busynesse. Whereupon the Nabob bids them be gone out of the Country. Signor Verburgh, the Late Chiefe of Cassumbazar, succeeds the late Directore de Haese, and he tells me he is resolved to shew them his teeth. I thinke what they doe will be noe prejudice to us.' On the 17th November there was an open quarrel between the Dutch and Malik Zindī, who refused to allow them to put their rice on board their ships. A skirmish seemed imminent, but 'upon second thoughts,' after marching towards the Dutch factory, he 'returned againe.' A week later Verburg, the Dutch 'Directore,' sent a deputation to him, in charge of Fentsell, his 'Second,' to offer to settle 'their differences.' Fentsell, however, committed a breach of etiquette, which so enraged Malik Zindī, that he called him 'giddy' (*gadhā*, an ass). Fentsell retaliated with a most opprobrious epithet, 'which the Governor returned to him againe,' and the two parties separated. Malik Zindī almost immediately after sent a request to the Dutch 'to returne back to him, which they refused to doe,' and, up to the time of Master's departure for Balasor, they acted as the affronted parties. On the 21st November, Master, with some of the Council, paid a visit to the Dutch and found Verburg 'very obligeing.' He was greatly impressed with the spaciousness of the Dutch factory, the solidity of its construction, its gardens, granary, weavers' apartments, and rope walk. Verburg confided to him that 'though they had carryed some rice off by force,' in despite of Malik Zindī, yet they did not intend to 'breake with these people.' But though his words were boastful, Master was of opinion that he and his colleagues 'seemed to be cast downe and not to like the face of their affaire.'

On the 23rd November, 1676, the Council met, and much business was transacted. Henry Carpenter and John Byam, who were out of their writerships, were promoted to be factors, and signed new bonds; Ralph Harwar, who had resigned his post as surgeon of Hugli factory, petitioned and obtained his arrears of salary; arrangements were made to ship saltpetre to Balasor; samples of borax and piece-goods were viewed and approved; and orders were given for the management and enlargement of the Dacca factory. Besides these minor matters,

the details of date are Pushyaśuddha 8, Sunday, and that the people gave various paraphernalia, etc., to the deity.]

180. 125 of 1893.—(Sanskrit and Telugu.) On a stone in the Vēṇugōpāla temple. A record of the daughter of the Kākatiya king Gaṇapati, named Gaṇapāmba who was married to Bēṭa, the son of Rudra and grandson of Kēṭa, a chief of Dhānyakapura (i.e., Amarāvati). The record says that after the death of her husband she performed a number of pious works, e.g., placing golden pinnacles on the shrine of Amarēśvara at Amarāvati, building two other Śiva temples, named Bēṭēśvara and Gaṇapēśvara in the same village. See *Kistna Manual*, p. 13 and *Ep. Ind.*, Vol. III, pp. 94—103. Dr. Hultsch edits it here. He also refers to the other Telugu inscriptions on the pillar. See 175 to 177 above. The *Mack. MSS.* seem to attribute this to Ś. 1113, Vaiśākhaśukla, Monday, Giriduhitāthi.

181 to 183. An undated grant of 25 cows for a lamp to Bēṭēśvara; (2) Grant of a herd of sheep by a brother of Nārāya Rāja Mallayya to the same in Ś. 1192, Pramōda, Pushya Śuddha 13, Friday, Makara-Saṅkrānti; (3) A grant of twenty-five buffalo-cows by Bemma Nāyudu in Ś. 1196, Bhava, Aśvayuja, Śukla 1, Sunday; and (4) exemption of taxes on the temples and Brāhmaṇas in sixty villages connected with Yenumaṇḍalasthala (i.e., Enumaṇḍala). See *Ep. Ind.*, Vol. III, p. 96. Also *Loc. Rec.*, Vol. 57, p. 252 ff., where these are given.

NARASARAOPET TALUK.

Boppudi.*

184. 205 of 1899.—(Sanskrit.) On three faces of a pillar set up in the street, near the Śiva temple. A damaged record of Nanni Chōḍa and his two younger brothers in Ś. 1079. Contains a long genealogy of the king. See No. 196.

185. 206 of 1899.—(Telugu.) On the fourth face of the same pillar. Records a gift of tolls to the temple of Chennakēśavadēva at Cherakūru by Dōchirāju-Gaṇapaya for the merit of the Kākatiya king Gaṇapati.

Challagūṇḍla.

186. On a pillar in one of the temples of the village. A record in Ś. 1740 (A.D. 1818). *Antiquities*, p. 68.

Chēzarla.

With regard to the legend of the Kapōtēśvara temple and the chief antiquities of the place see Mr. Sewell's *Antiquities*, I, 68—69.

* See *Loc. Rec.*, Vol. I, p. 484 and Vol. 57, p. 194.

the compound of the Hugli factory, that thus they might be under the supervision of the 'Purser-marine.' It was further agreed to keep the old factory at Hugli in repair, and to use it as a storehouse for the Company's goods. This building had been abandoned in 1664 on account of its liability to be flooded in the time of the 'Freshes.' The 'new' factory was far inferior to the Dutch building which Master had admired, and since it had been agreed to make Hugli the headquarters of the 'Cheife and Conncell in the Bay,' it was thought advisable to add 'necessary apartments' to make the premises 'capable of accomodating four married persons of the Councell.' The 'cooke roome,' too, which was of mud and thatch, was ordered to be replaced by a brick building, and, most important of all, rooms were to be set apart as 'a Councell Chamber, and a place for the Registers to be kept in.' With his usual common sense Master noticed that too many trees made the factory damp and unhealthy, and he therefore ordered some 'to be cut downe that the aire might have freer passage.'

While the Council was sitting, Samuel Hervy, delivered in his account of 'the business of De Soito,' drawn up according to Master's directions. This case, which is dealt with separately, had been concluded in June of 1676 by the expenditure of a large sum of money. It was in order to justify to the Company the payment of so many thousand rupees that a clear account of the whole transaction was essential. All business at Hugli being now settled, and affairs 'in a quiett and currant posture,' it was resolved that Master and his assistants should prepare to leave for Balasor.

On the 27th and 29th November respectively, the *Arrivall* and *Ganges* ketches, which 'had binn new masted and rigged since the storme,' anchored at Hugli. The *Arrivall* was laden with piece-goods, iron, etc., by Mīrzā Walī, Malīk Kāsim's deputy at Balasor. Master was inclined to protest against this forcible use of the Company's property, but found it 'to be accustomed and not to be avoided,' although it greatly hindered 'the dispatch of the Companyes business at this season.' On the 29th, which was the day of Master's departure,

199. 114 of 1893.—(Telugu.) On a stone in front of the Bhīmeśvara temple. Kulōttuṅga-Rājendra-Chōḍa mentioned.

Ikkūrū.

200. Close to the south-east wall of the temple on a stone. A private grant in Ś. 1038 in honour of Kulōttuṅga (I?) Rājendra Chōḍa.

201. In the same place. An epigraph of the same year relating grants to temple and Brahmins by the same sovereign.

202. In the Mallikārkjuna temple. Records that in Ś. 1048, Āśvija, Suddha, Thursday, Mallināyaka gave a lamp for the merit of Mahāmaṇḍalēśvara Kulōttuṅga Rājendra. *Mack. MSS.*, Bk. XVIII, p. 21.

Iṛḷapādu.

203-204. 109 and 110 of 1893.—(Sanskrit and Telugu.) On a pillar in front of Sōmeśvara temple. A record in Ś. 1057, relating the building of the temple at Iṛḷalūru and the construction of a tank north of the village by Maṇḍalika Maṇḍa who belonged to the Durjaya family. See *Ep. Ind.*, Vol. VI, p. 276, and *Gt.* 276.

205. 111 of 1893.—(Sanskrit and Telugu.) On a pillar in front of the Sōmeśvara temple. A record of Chōḍarāju in Ś. 1057. Records gift of land and of a lamp to the Sōmeśvara temple at Iṛḷalūru. [Chōḍa is said to have belonged to the Durjaya family and to be a bee at the divine lotus-feet of Kulōttuṅga Chōḍa dēva. Chōḍa's titles are enumerated. See *Ep. Ind.*, Vol. VI, p. 276.]

Jonnalagaḍḍa.

206. 545 of 1909.—(Telugu.) On a slab set up in front of the Vēṇugōpālasvāmin temple. A damaged record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja (1295—1323) in Ś. 1215, Nandana. Records gift of land to the temple of Gōpinātha at Jonnalagaḍḍa. The slab also bears a record, dated in Ś. 1241, Siddārthin, which appears to record a gift of land to the same temple. [For a local account see *Loc. Rec.*, Vol. 56, p. 419 f.]

Koṇḍakāvūru.

207. Near a figure of Hanūman west of the village. Records an act of worship done by Timmarasa, Pradhāni of Kṛishṇadēva Rāya in Ś. 1313 (wrong), Bahudhanya. *Antiquities*, p. 70. [This epigraph is in *Mack. MSS.*, Bk. 18, pp. 27-8, and curiously enough it gives the same wrong date.]

Koṇḍaviḍu.

The celebrated capital of the Redḍis who ruled from 1328 to 1427 (when they were overthrown by the Muhamādans. For the Mackenzie collections of the local inscriptions see *Loc. Rec.*, Vol. 23, pp. 281—441. See also Vols. 18, 49 and 57. I have not

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efficiency, though doubtful whether such a course would meet with the Company's approval. . At the same time, Langhorne, the Agent, wrote privately to Master,¹ telling him that the 'Investments were exceeding backward,' and that only fear of the 'late Severities of the Company' had prevented him and his colleagues from ordering the factors in 'the Bay' to send 'one of the lesser ships' with 16 or 20 per cent. of saltpetre to Bantam to be laden home with pepper. He desired Master to consult with Messrs. Clavell and Puckle, and left the onus of the decision to them. Master, however, was by no means inclined to make himself responsible for Langhorne's disregard of the wishes of the Court. He and the Bengal Council decided that it was not 'safe for them to digress from the Honble. Companies directions' without 'positive orders' from Fort St. George 'for soe doing.' At the same time he did everything in his power to obtain cargoes and a quick despatch for the Company's vessels. He arranged to send the *Loyall Eagle* and *Johanna*, partly laden, to Masulipatam, in order to take in the goods from that factory, and he decided to keep the *Falcon* and *Suratt Merchant* at Balasor until the end of the month, in readiness for the consignments expected from Kasimbazar and the other inland factories. In order to make up the shortage of goods 'to supply the dead [or unsaleable] tonnage' of the ships of the year 1676, Master was offered a large quantity of ordinary piece-goods, especially 'sannoës,' but, as the Company had expressly limited their order to 1,000 pieces, it was not thought advisable to purchase more. The proceedings terminated by an attestation of John Marshall about goods packed by him in Kasimbazar in December, 1672, and by the signing of a bond by John Billingsley, who, after serving the Company for eight years, five as a writer and three as a factor, had now attained the dignity of a merchant. In the evening came the welcome news that the *Ava Merchant*, supposed to have been lost in the cyclone of the 28th October, was safely on her way to Masulipatam.

Much business occupied Master and his Council on the 15th December, 1676. Some new piece-goods, made at Dacca, were

¹ On the 7th October, 1676. *Factory Records, Fort St. George*, vol. xviii.

treasurer (*bhaṇḍari*) Damaṇa set up a pillar in the temple of Viśvapati, for the merit of his maternal uncle Raṇasāhi surnamed Ripurāyabandi-Chōḍa. [Pedda Kōmati was the author of *Śrīṅṅāradipikā*, commentary on the *Amaruśataka*.]

218. 539 of 1909.—(Telugu.) On a beam of the same maṇṭapa. Records in Ś. 1327, Pārthiva, that a certain Damaḷapati Chenna-manēniṅṅāru presented the stone beam in the gōpura of the Viśvēśvara temple, for the merit of his spiritual teacher Śrīgiri-ayyaṅṅāru who was the grandson of Paṇḍita Ārādhyadēva.

219. 540 of 1909.—(Telugu.) On another beam of the same maṇṭapa. A much damaged record in Ś. 1331, Sarvaḍbhāri. Twelve other short Telugu epigraphs not dated, on pillars and beams of the same ruined maṇṭapa, record that these latter were presented to the temple of Viśvēśvara by certain merchants and Reddis.

220. On a stone west of Vēmalamma temple. A record of Ś. 1447, in the reign of Kṛishṇadēva Rāya. *Ep. Rep.*, Oct. 1890, p. 2.

221. On a pillar of a maṇṭapam in the Rāmaliṅga temple. A record of Ś. 1588, relating to its erection. *Ibid.*

222. Near a blackstone 500 yards north of the village. A record of Ś. 1460. *Antiquities*, p. 70.

Konidēna.

223. 163 of 1899.—(Telugu.) On a pillar built into the platform in front of the Śaṅkarasvāmin temple, left of entrance, east face. Records in Ś. 1072, that a subordinate of Kulōttuṅga-Chōḍa-Goṅka (II, 1133—57) built the temple of Balliśvara at Koṭṭyadōna.

224. 164 of 1899.—(Telugu.) On a pillar built into the platform in front of the Śaṅkarasvāmin temple, left of entrance, west face. A record of Kāma-Chōḍamahārāja (of the Konidēna branch of the Telugu-Chōḷa line) in Ś. 1059. Records gift of land to the same temple.

225. 165 of 1899.—(Telugu.) On a pillar built into the platform in front of the Śaṅkarasvāmin temple, left of entrance, west face. Records in Ś. 1085, gift of land to the Kāmīśvara temple by Śrīyādēvi, queen of Kāma-Chōḍa. For Kāma-Chōḍa, see No. 224.

226. 166 of 1899.—(Telugu.) On a pillar built into the platform in front of the Śaṅkarasvāmin temple, left of entrance, south face. A record of Tribhuvanamalladēva-Chōḍamahārāja, in Ś. 1069. Records gift of the village of Guṇḍiyapūṇḍi to the Balliśvara temple. [Tribhuvanamalla was the son of Kāma-Chōḍa mentioned in the previous epigraph.]

227. 167 of 1899.—(Telugu.) On a pillar built into the platform in front of the Śaṅkarasvāmin temple, left of entrance, south face. Records in Ś. 1085, gift of land to the same temple by

with this direction, but desired time 'to cleare themselves of their engagements,' which request was 'thought reasonable.' Many of them, however, ignored the Company's injunctions and continued to live and trade in Bengal, in spite of frequent protests from England. The day's work closed with the important step of renting, on the Company's behalf, the land in Balasor on which stood the English and Dutch factories, the English, Dutch, and 'most part of the Portuguez houses.' The district had hitherto been rented by private individuals, and it was a good stroke of policy to secure the lease for the Company.

On the following day, the 16th December, 1676, Master was present at another important Consultation, the last over which he presided during his second visit to Balasor. It was then decided, in order to increase the sale of English broadcloth, lead, etc., of which there had been a glut in the market, to send a proportion of English goods, suitable for every factory in Bengal, to each of the chiefs in residence, requesting them 'to use their utmost endeavours' to dispose of such goods, 'being much for the nations Interest.' To keep the head of the Company's affairs at Hugli closely in touch with the 'Subordinates,' it was ordered that each month every outlying factory should send duplicate copies of its Diary and Consultation Books and Cash Accounts to the headquarters at Hugli. The Diary and Consultation Book of Hugli was further ordered to be sent twice a year for the inspection of the Agent and Council at Fort St. George. By this means Master no doubt hoped to procure cohesion and order in the various settlements.

Nedham's second letter, received on the 15th December, 'after the Councill was up,' was now 'sadly considered of.' 'No way of redress' was however found 'but to submitt to what shall be impose[d].' The 'only hopes' of the Council were that the 'Persian horses,' which formed part of the intended present, 'may something mitigate the Nabobs displeasure.'

At this Consultation Messrs. Clavell and Marshall produced their papers on the trade of Hugli, Balasor, and Patna, which they had drawn up in pursuance of Master's orders. Walter Clavell had spent many years in Hugli and Balasor, and

of Saṃkara-Mahādēva ; mentions the king's father Pottapi-Kāma and mother Śrīyādēvi.

240. 180 of 1899.—(Telugu.) On a broken pillar lying in the east prākāra of the same temple. Records in Ś. 1080, Bahudhānya, gift of a lamp.

241. 181 of 1899.—(Telugu.) On a slab built into the south wall of the central shrine of the same temple. A damaged record in the twenty-eighth year and Ś. 1095 of Tribhuvanachakravartin Rājarājadēva. Records gift of a lamp for the merit of Kulōttuṅga Rājendra-Chōḍa (apparently the Velanāṇṭi chief). For Rājarāja, see No. 1.

242. 182 of 1899.—(Telugu.) On a slab set up in the south-east corner of the prākāra of the same temple. Records in Ś. 1067, gift of a lamp.

243. 183 of 1899.—(Telugu.) On a pillar set up in the east prākāra of the same temple. A record of Opilisiddhanadēva-Chōḍamahārāja (II) in Ś. 1156, Tāraṇa. The inscription contains a long genealogy of the Telugu-Chōḍas and records the gift of a village to the temple of Śaṃkarēśvara for the merit of king Gaṇapati (the Kākatiya to whom the Telugu-Chōḍas were evidently subordinate).

244. 184 of 1899.—(Telugu.) On a slab in the street near the Viṣṇu temple at the same village. Records gift of land by Manumagaṇḍagōpāla to a certain Baṭṭu-Tikkaya. See No. 308 below.

245. 185 of 1899.—(Telugu.) On a stone near the ruined dvajastambha of the Kēśavasvāmin temple on the hill in the same village. A record in the fifteenth year and Ś. 1059 of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva. Records gift by Tribhuvanamalladēva-Chōḍamahārāja to the temple of Tribhuvanamalla-śrī-Kēśavadēva at Koṭyadōna.

246. 186 of 1899.—(Telugu.) On a stone near the ruined dvajastambha of the Kēśavasvāmin temple on the hill in the same village. Records in Ś. 1208, Vyaya, gift of a lamp to the god Chennakēśavadēva.

247. 187 of 1899.—(Telugu.) On another stone in the same place. Records in Ś. 1184, gift of a lamp to the temple of Prasanna-kēśava at Koṭyadōna by a relative of Bhāskara, the Gajasāhaṇi of the Kākatiya king Gaṇapati.

248. 188 of 1899.—(Telugu.) On the south wall of the same temple, first tier. A record in the eighth year (of?) and S. 1075. Built in at the beginning. Mentions the temple of Kēśavadēva and refers to Śrīyāmahādēvi, the mother of Tribhuvanamalladēva-Chōḍamahārāja, and several other royal personages. See No. 227 above.

249. 189 of 1899.—(Telugu.) On the south wall of the Kēśavasvāmin temple on the hill at Konidēna, first tier. A record in the

factory at Hariharpur and the silting up of Harispur, its port; how the quantity of *tassar*, or coarse silk, procurable in the vicinity, made the place an advantageous centre for taffaties and other materials woven from that substance; and how, in its early days, trade at Balasor, for want of coined money, was carried on by barter, a method that the English were still 'constrained to continue' while the Company persisted in overstocking them with English broadcloth. Clavell also describes in detail the contracts for cloth and other commodities with the native merchants, who were paid partly in money and partly in kind. Early in the year they brought samples for inspection, and agreed to provide the goods ordered by the following October, on the arrival of the ships from England. As it was an understood thing that 'abatements' were to be made on parcels not up to sample, it was a constant practice of the merchants to deliver their consignments so late that it was difficult to 'make the abatements and adjust the accompts' before the departure of the ships. Clavell was of opinion that if Balasor were not so glutted with 'Europe Commodities' and if a *farmān* for unmolested trade could be procured, then goods might be obtained from the outlying districts at much more profitable rates for ready money. He suggested that, since Balasor was now made a distinct factory, the method adopted in Kasimbazar should be employed—*viz.*, that a certain sum of money should be advanced to the weavers early in the season, in order to facilitate the provision of goods before the arrival of the shipping from England. He also advised that competent persons should be sent to the weaving districts around Balasor to report on 'the nature of the trade of those parts,' and thus improve 'this trade, which the Honble. Company have often advised is managed to disadvantage.' With regard to the benefit of dealing with only one merchant, as then practised at Balasor, Clavell would not venture an opinion, but considered that 'things of this nature' should be settled at the 'descretion of the Cheife and Councell according as the times and Government will beare it.' An attestation of the brokers at Balasor, which follows Clavell's 'Accompt,' was probably furnished by him for Master's inspection, to prove that, up to the time of

261. 201 of 1899.—(Telugu.) On the north wall of the Kēśava-svāmin temple on the hill, second tier. Records in Ś. 1079, Vibhava, gift of a lamp by the queen of Tribhuvanamalladēva-Chōḍamahārāja.

262. 202 of 1899.—(Telugu.) On the north wall of the Kēśava-svāmin temple on the hill, second tier. A record of Tribhuvanamalladēva-Chōḍamahārāja in Ś. 1069. Records gift of a lamp by Kētanapeggaḍa. Built in.

Kotapakonḍa.

263—269. 102 to 108 of 1893.—Trikoṭṭisvara temple. A record in Telugu.

*Kuṅkalaguṇṭa.**

270. 151 of 1899.—(Telugu.) On a slab lying near the ruins of the Bhōgīśvara temple. A record in Ś. 1269, Sarvajit, of Koṇḍaviḍu Vēmayareḍḍi (1339—69). Records gift of land to the Vallabhēśvara temple at Krunkalakuṇṭa. [Is this the epigraph given by Mr. Sewell under date Ś. 1261. ?]

271. 152 of 1899.—(Telugu.) On a slab in the Vēṇugōpāla-svāmin temple in the same village. A record in Ś. 1197 of Kēṭa-Rudrayarāja. Records gift of land to the temple of Mēṭṭu Viśvanātha by a servant of the king. [Is this the same as the epigraph given by Mr. Sewell in his *Antiquities*, p. 71, under date Ś. 1119 (A.D. 1197) ?]

272. 153 of 1899.—(Telugu.) On a slab set up in front of the Vīrabhadra temple at the same village. Records in Ś. 1243, Durmati, gift of land for the merit of the Kākatiya king Pratāpa-rudradēva (1295—1323).

Līṅgamguṇṭa.

272-A.-B. A record relating the building of Sōmēśvara by Sōmana Preggaḍa in Ś. 1094, Uttarāyaṇa Saṅkrānti, gift of land by Maṇḍaṇa, son of Daṇḍanāyaka Sōmaṇa. *Loc. Rec.*, Vol. 48, pp. 165—67.

Maiḍavōlu.

273. A C.P. grant of Yuvarāja Śivaskandhavarman, the heir-apparent of a Pallava king (whose name is not given). It was issued from Conjeeveram and records the grant to two Brahmans of a village named Viripura which belonged to the Āndhrapatha or Telugu country. The order was issued by the king to his representative at Dhannakaḍa (i.e., Amarāvati). It is "in Prākṛit dialect" and dated on the fifth tithi of the sixth fortnight of summer in the tenth year of the king (i.e., Śivaśkanda's predecessor). See *Ep.*

* For a traditional account of the place see *Loc. Rec.*, Vol. 56, p. 43 f.

the factory house at Pipli, which was pulled down, and the Dutch had thus, like the English, six factories in 'the Bay.' Of Bengal itself Master remarked that it was suffering from the extortions of the Nawāb and of the Governor of Hugli and Balasor, which made 'Merchants business very troublesome.' He attributed the unhealthiness of the province to the 'holefull of water' standing by nearly all the mud houses.

At last, on the 21st December, after four months of varied and strenuous labour, Master set sail in the *Eagle* from Balasor Road for Masulipatam. He was accompanied by the *Johanna*, while the *Falcon* and *Suratt Merchant* were left behind to take in the remainder of the goods for Europe. Of his nine days' voyage Master has little to record. On the 23rd he saw the Black Pagoda or temple at Kanārak and the White or Jagannāth Pagoda. On the 28th, salutes were exchanged with a Dutch ship. On the 29th, the ships anchored in Masulipatam Road, but 'the wind blew soe fresh that boates could not come from the shoare' until Sunday, the 31st December, when Messrs. Mainwaring, Chamberlain, and Arnold, Commissioners, boarded the *Eagle* and accompanied the Agent to the town. On his arrival, Master learnt that the *Ava Merchant*, which had suffered so severely in the cyclone at Balasor, was safe at Fort St. George, and that the mainmast and mainyard of the *Suratt Merchant*, disabled at the same time, had been picked up and brought to Masulipatam.

The first week of the new year was a busy one. On Monday the 1st of January, 1677, a Consultation was held, when Master was both surprised and vexed to find that, although a large proportion of the fine goods, ordered under his direction in the previous August, had been duly delivered, 'noe progress' had been made in 'the sorting of the said goods,' owing to constant bickerings which had been going on between Mainwaring and Arnold of the one part and Chamberlain of the other, ever since the latter had joined them from Makkāpet on the 19th October, 1676. No doubt both parties poured their version of the deadlock in business into Master's ears, but the Company's concerns brooked of no delay, and he brushed aside all petty issues. He contented himself with reminding Chamberlain

283. 221 of 1892.—(Telugu.) On the same pillar. A record of Manma-Chōdarāju.

284. 222 of 1892.—(Telugu.) On another pillar in the same temple. A record of Manma-Manḍa (Maṇḍa II?) in Ś. 1061. The chief was the son of Maṇḍalīka, Buddha (II) and Gaḍiyamādevi and he built the Śiva temple at Nādiṇḍla and gave it to the village Noṇchedlapūṇḍi. For details see *Ep. Ind.*, Vol. VI, p. 275.

285. 223 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Kulōttuṅga-Chōḍa-Goṅka (II), in Ś. 1063.

286. 224 of 1892.—(Telugu.) On the same pillar. A record of Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅka (II), in Ś. 1072.

287. 225 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Goṅka (II), in Ś. 1062.

288. 226 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record in Ś. 1073.

289. 227 of 1892.—(Telugu.) On the same pillar. A record of Manma Maṇḍa in Ś. 1052, recording gift of lamps and land to temple. The donor was a vassal of Kulōttuṅga-Chōḍa. The details of the date (Ś. 1052, Mēsha-Sitipaṇchami, Thursday) corresponded, according to Dr. Kielhorn, to 11th April, A.D. 1129. The genealogy of the family as shown by the inscription is given in *Ep. Ind.*, Vol. VI, p. 274.

290. 228 of 1892.—(Telugu.) On a third pillar of the same temple. A record of Buddharāju (son of Manma Maṇḍa of the above epigraph) in Ś. 1070. The donor was a vassal of Kulōttuṅga-Chōḍa (II), and made a gift of two lamps to the temple of Mūlasthānamahādēva at Nāḍendḷa. See *Ep. Ind.*, Vol. VI, p. 278.

291. 229 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1192.

292. 230 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Guṇḍāmbika, chief queen of Mahāmaṇḍalēśvara Buddha in Ś. 1093. The Buddha of this inscription was the son of Manma Maṇḍa (Maṇḍa II). The record is the gift of a land to the temple. *Ibid.*

293. 231 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅka (II or III?), son of Rājendra-Chōḍa in Ś. 1065.

294. 232 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record in Ś. 1068.

295. 233 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Buddharāja (son of Maṇḍa II) in Ś. 1065. Records that his wife Guṇḍamādevi gave to the temple of Mūlasthāna Mahādēva a tank constructed by her south of Nāḍendḷa. *Ibid.*, p. 277.

The 3rd January was again taken up with the sorting of piece-goods, a business to which Master gave his personal superintendence. In his 'Memorandum of the Good Services done the East India Company,' Master thus alludes to his actions from the time he left Balasor: 'December the 18th, 1676, I left Ballasore and went on board ship *Eagle*; the 21st sailed out of Ballasore Road, and the 29th anchored in Metchlepatam Road; the 31st I went on shoare. January 1: 1677. I caused the Councill to set, where they laid the neglect of sorting and packing the goods to one another, whereupon I set to it myselve the next day, and having finished the Fine Salampores prised them at 1 Pago. Per Corge cheaper then the Muster to the Companys advantage; the Oringall Beteela's were prised at $2\frac{1}{2}$ and 2 Pagods cheaper then the Musters.' He further remarks elsewhere in the same 'Memorandum,' 'The Goods from Metchlepatam had not been laded thence for England this year if I had not sorted them, and prevented those quarrels which hindered the busynes, and in prizing the goods at Metchlepatam I gained or saved the Company a considerable sume of Mony.'

On the 4th January, 1677, an unwelcome interruption to business occurred. The native revenue-collector, with several Mogul merchants, came to Master in the factory and demanded payment by the Company of debts said to be owing to them by Robert Fleetwood, who had died at Madapollam on the 3rd September, 1676. Master replied that Fleetwood was heavily indebted to the Company, and that what few effects he had left had already been seized by Āgha Jalāl 'to pay himselve 3,000 Pagodas that was oweing to him.' The creditors, however, refused to accept this explanation, and threatened to appeal to the King of Golconda or to Aurangzēb himself. Four days later they came again, and renewed their demands, when Master informed them that 'the Company was in the same condition with them,' and that there was no one to whom to apply except to Fleetwood's penniless widow and children. The creditors renewed their threats and 'parted angry,' leaving a list of the amounts said to be owing to them from Fleetwood's estate.

The 5th January was occupied in pricing the goods previously

encamped at Vijaya Palōṭkaṭa, regarding a grant of land, to a certain Chasa(mi) śarman of the Kāśyapa gōtra who was a native of Kuṇḍūr. The grant is not dated, but from the reference to Vijaya Palōṭkaṭa the Government Epigraphist infers that it belonged to the period of Sanskrit charters. He says that the first three kings of the present grant may be the same as the last three of the Maṅgaḷūr or Pikire grants, in which case the last king of this grant should be considered to be the son of the last king of those grants; but from the difference in title which the Viṣṇugōpavarman of this grant bears from that of his namesake in the other grants and from the comparatively modern nature of the character, the epigraphist concludes that the present grant should be attributed to a king named Viṣṇugōpavarman in the intermediate group between the kings of the Sanskrit charters and the Simha-viṣṇu line.]

Rompicharla.

310. On a stone near the dvajastambha in the Śaṅkarēśvara-svāmi temple. A record of Ś. 1479. See *Ep. Ind.*, Vol. VI, p. 72, and *Mack. MSS.*, Bk. XVIII, p. 18. The latter gives the further details of date as Piṅgaḷa, Māgha, Bahula 18, Monday, and says that Kumāra Koṇḍarāju gave to Kāryakartā Liṅappa a grant of land during Mahā Śivarātri.

311. Near the above.—Records in Ś. 1442, that Kumāra “Mikkili Nāyaḍu made a gift of two fields to God Śaṅkara.” *Mack. MSS.*, Bk. XVIII, p. 18. For a local account of a traditional nature see Vol. LVI, p. 447 f.

Vipparla.

312. 147 of 1899.—(Telugu.) On a slab standing on the bund of the tank. A record in the eighth year of the Eastern Chālukya king Sakalalōkāśraya Jayaśiṅghavallabha (Jayasimha I). In archaic characters; mentions Viparta and records a gift of land.

313. 148 of 1899.—(Telugu.) On a slab near the ruined temple of Mallēśvara in the same village. A record in Ś. 995 which appears to mention Viṣṇuvardhana-Vijayāditya (probably the uncle of Kulōttuṅga I and Viceroy of Veṅgi) and records the building of the temple by a merchant.

314. 149 of 1899.—(Telugu.) On another slab in the same place. A damaged record of Kīrtirāja-Mallidēva-Chōḍamahārāja in Ś. 1117. [Was he Malli IV of the Opilisiddhi line?]

315. 150 of 1899.—(Telugu.) On a third slab in the same place. A record in Ś. 1186, Raktākshin. Mentions the Mahāmaṇḍalēśvara Allāḍapemmaya, who belonged to the family of a chief named Mukkanti Kāḍuvetti, and records a grant of land.

On the 9th January, much business was indeed transacted. Chamberlain, in fulfilment of his promise, brought in the balance of goods for which he had received the Company's money in the previous August, and the 'Councell accepted the same.' A few pieces of a new kind of veiling were ordered to be purchased and sent home 'for a Tryall,' in pursuance of the permission granted to Master to invest in any goods likely to be saleable in England. The *Eagle* and *Johanna*, having been laden with an 'Indifferent proportion of the whole investment,' were despatched to Fort St. George, and the other two ships, the *Falcon* and *Suratt Merchant*, now arrived from Bengal, were detained to take in the remainder of the goods. The 'younge men of the Factory' petitioned for an allowance for 'washing their Linneing.' This was agreed to as reasonable, and they were granted one rupee per month, 'that being the common rate they pay.' It was thought politic to make Āgha Jalāl a present in return for his hospitality, more particularly as 'these civillities are designed in expectation of a reciprocall returne.' Master was also again confronted by the widow Cole, whom he had befriended during his previous visit to Masulipatam. She petitioned for help towards the maintenance of herself and her orphan children, but the Council, though 'sensible of her deplorable condition,' did not consider themselves empowered to 'assigne her any releife,' and therefore referred her case to the Agent at Fort St. George.

In order to settle, once for all, the disputes about the sorting of cloth, Master laid down definite rules to be observed in the future. He directed that, immediately after prayers, the chief of the factory and all the Company's servants available should repair to the sorting-place and 'sort the cloth untill dinner, and againe after dinner untill night, till the same be finished.' Further, that the Company's business might not suffer from private feuds, Master forbade 'Papers of any differences' or 'recriminations' to be circulated 'untill the ships be dispatched.'

On this day, too, Christopher Hatton produced his 'Accompt of the trade of Metchlepatam,' another of those valuable papers for which posterity is indebted to Master. Hatton gave a short statement of the trade of Masulipatam from the date of

327. On stone in front of Aḍivi Rāmalingasvāmi temple. (Telugu.) Records that Immānēni Kōṭilingam, the son of Bāpayya, gave to Mallēśvara Svāmi for offerings and worship eight *kuchalas* of dry land and one *gorru* of wet land, where three-fourths of a *puṭṭi* of seed could be sown. Besides this mānyam, the ryots, according to the deed of gift executed by them, should give at the rate of one anna for every *kunṭa* of land of high assessment and at four pies for every *kunṭa* of land of low assessment. It was the duty of the Karaṇams to collect and give this amount, to be utilized for the deity. O. 5, N.I., pp. 898-99.

328. In Amarēśvara temple. (Telugu.) Records that on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1190, 240 *guṇṭas* of land were given for the religious merit of Śrīman Mahāmaṇḍalēśvara Kalārāyanāṇṭa Śiṅgaḍēva Mahārājulu, to Koṇḍaviḍu Kumārasvāmidēva for providing worship, enjoyment and *naivēdya*. *Ibid.* 6, p. 900.

329. On a big stone in the temple of Ishta-Kāmēśvara. (Telugu.) Records that on Wednesday, the tenth of the bright fortnight of Chaiṭra of the year Ānanda, Ś. 1236, on the day of Viṣṇu Saṅkrānti, Rudranāyaka made a gift of land to Ishta-Kāmēśvaramahādēvara of Aralūru. The gift was made for the religious merit of Pratāparudra Mahārāja (1295-1323). *Ibid.* 7, pp. 901-2.

330. Inside the Ishta-Kāmēśvara temple. (Telugu.) Records that on Wednesday, the tenth of the dark fortnight of Śravaṇa, Piṅgaḷa, Ś. 1239, Gāla Muddana Bōyuṇḍu and Dāna Mādhava gave, in the presence of Pinnaya Veṅkaṅāru, the Redḍis of Aralūru the Karaṇams and all other people, fifty *kunṭas* and one *kuncha* of ghee per month for a lamp, for the religious merit of Śrīman Mahāmaṇḍalēśvara Pratāpa Rudradēva Mahārājuluvāru (1295-1323). *Ibid.* 8, pp. 902-3.

331. On stone by the Ishta-Kāmēśvara temple. (Telugu.) Records that in the month of Āshāḍa of the year Raudri, Ś. 1242, Śrīman Bamma Nāyaniṅāru gave (as *vṛitti*) 400 *kunṭas* of dry land to the deity Śrī Ishta Kāmēśvara Mahādēva of Aralūr, etc., for the religious merit of Śrīman Mahāmaṇḍalēśvara Pratāpa Rudradēva Mahārājulu. (1295-1323). *Ibid.* 9, pp. 903-4.

332. On the same stone by the temple of Ishta-Kāmēśvara-dēva. (Telugu.) Records that on the eleventh of the bright fortnight of Āshāḍha, Raudri, Ś. 1242, one Śrīmat Bammaya Nāyaḍu gave to Ishta-Kāmēśvaradēva of Aralūru 500 *kunṭas* of land, for the religious merit of Śrīman Mahāmaṇḍalēśvara Pratāpa Rudradēva Mahārājulu. Records also a gift for a lamp. *Ibid.* 10, pp. 905-7.

333. On east side of enclosure of Ishta-Kāmēśvara temple. (Telugu.) Records a gift by Śrīmat Rudramma Nāyaniṅāru, on

merchants with whome they deale, and have not wherewith to pay them.' He remarks on the liability of Masulipatam to floods and the 'noisome smell in the Towne' after rain. He also mentions a cyclone that had occurred on the 13th November, 1676, which, 'by the report of the English here, was more violent then any thing that had happened of late yeares.'

On the 16th January the ships passed 'the high land' of Pulicat, and, on the following day, came in sight of Pālakollu. In the afternoon they anchored in 'Madrass roade.' Having written a letter to the Agent and Council, in which he explained that 'haveing mett with small and Contrary winds' his 'passage' from Masulipatam 'hath binn thus long,' Master 'went a shoare and was received with much kindness.' Three days later, on the 20th January, he was present at a Consultation at Fort St. George, when he delivered various papers to the Council. On the 23rd, he caused a list to be added to his Diary of all the Company's servants at Fort St. George, in order of seniority, with the dates of their arrival and 'Present Degree.' On the 27th he records the sale by 'outcry' of the effects left at 'the Fort,' by the deceased Nathaniel Whetham. The same day the *Falcon* and *Suratt Merchant* arrived from Masulipatam, 'haveing binn eight dayes in their passage.'

The last sentence in the Diary is very characteristic: 'Upon the *Faulcons* comeing into the roade Captain Bonnell in the *Eagle* struck his Flagg and tooke it downe from the maine top and afterwards put it upon the foretop; Captain Stafford tooke his from the fore top and put it up on the maine top, according to the Honble. Companyes orders to them upon my leaveing the Fleet.' Then follows Master's own signature and the name of the transcriber. In his 'Memorandum' he thus abstracts his actions from the time he left Masulipatam: 'January 9: 1677. I left Metchlepatam and went aboard the *Eagle*, but the Boates which were laden with the goods came not on board untill the 10th, which being received in the 11th, at 5 in the Morning we Sailed, and the 17th came to anchor at Fort St. George; I went a Shoare, and the 20th, at a Consultation, Delivered Major Puckles Papers. I made a full returne of my Commission and Instructions to the Company, dated the 30th

340. (Telugu.) Under the tank-bund to west of village. Records that in Ś. 1077, Vishama Saṅkrānti, the elders (mahājanas) of Dayyalarāvūru gave ten *puṭtis* of land in the fields of the deity Rāmēśvara to Maḍaji-ayya, the sthānapati (temple servant) of the temple of Śiva, for providing worship, offering lighting, enjoyments and decorations for Rāmēśvaradēva. O. 18, N.I., pp. 926-27.

341. (Telugu.) Under the tank bund. Records that on Viṣṇu Saṅkrānti, Ś. 1075, in the reign of Śrīman Mahāmaṇḍalēśvara Tribhuvanadēva Chōḍa Mahārāja, the mahājanās of Dayyalarāvūru in Kammanāḍu presented some land to Rāmēśvaradēva. *Ibid.* 19, pp. 928-29.

342. (Telugu.) Opposite Chintalamma temple. Records that all the elders (mahājanās) of the illustrious Dayyalarāvūru gave a field of one *puṭti* to Pattel Kētana for conducting the worship and offerings of the goddess. *Ibid.* 20, pp. 929-30.

Budavāda.

343. (Telugu.) In front of Gōpālasvāmi temple. Records that on Thursday, the twelfth of the bright fortnight of Āshāḍha of the year Viśvāvasu, Ś. 1467, while Sadaśivadēva Mahārāja was ruling at Vijayanagar, he granted the village of Mallāvaram situated in Addaṅki śīma, attached to Koṇḍaviḍu śīma, as an agrahāra to Tiruvēṅgalanātha, the son of Śrīmat Tālapāka Tirumalayaṅgāru, "the establisher of the path of the vēdas." *Ibid.* 21, pp. 930-32. See No. 337 above.

344. (Telugu.) From a fallen stone in an inam land. Records that the field was given as vritti to Śrī Paṅgalūri Bhīmēśvara. *Ibid.* 22, p. 932.

Chendalūru.

345. A copper plate grant discovered at this place (No. I of Appendix A in *Ep. Rep.*, 1906), is edited by Dr. Hultzsch in *Ep. Ind.*, Vol. VIII, pp. 233-36. It consists of four Sanskrit verses and a portion in prose. It is an edict issued from Conjeeveram in the second year of the Pallava king Kumāravishṇu (II), the son of Buddhavarman, the grandson of Kumāravishṇu (I) and great-grandson of Skandhavarman. It records that the king granted to a Brahman a field in the village of Chendalūru in Kavachakārabhōga, a subdivision of the district of Karmāṅkarāshṭra or Kammāṅkarāshṭra which is the same as the Karmarāshṭra of the Eastern Chālukyan grants. See *Ind. Antq.*, Vol. VII, p. 187 and Vol. XX, p. 105. A summary of the grant is also given in *Ep. Rep.*, 1906, p. 61, para. I. [It may be noted that at the time when Hultzsch wrote the village was in Nellore district, but now in Guṇṭūr. Dr. Hultzsch believes that on account of the close verbal resemblance between this grant and the Pikira, Mangalore and Uruvapalli

therewith some Proposals for Regulating their affairs, and alsoe A Collection of the Rules and Methods used by the Dutch East India Company in the Management of their busynes in India, To which I received a very gracious answer from the Company by the next returne of the Ships to India. . . . I proposed the Companys taking of Freight between the Coast and Bay, which they never did before, and thereby they got 3 or 400 pagos. per annum. By my proposing and interposing in Councill, the busynes of Metchlepatam was kept out of Matthew Mainwarings hands and put into Christopher Hattons, who did it to content, and the other would have ruined it. The Church built at Fort St. George, Madraspatam, out of Voluntary Subscriptions, was set afoote and finished by my means. Through much patience and hazard I endured to stay for the Agency and to out Sir William Langhorne thereof, who very hardly brooked leaving the Imployment, and, had he stayed, the Companys affairs under his Agency had never been brought into order and method, but would have been ever in confusion as they have been all this time; and it hath cost me much care and watchfullness to keep them in some degree of order since my returne from the Bay and Metchlepatam untill his imbarqueing for England; and Edward Harris [Herrys] his going home with Sir William Langhorne is to be attributed to me, for I found he ever imbroiled the Companys affairs.'

Master had indeed need of self-control during the year 1677. He was compelled to defer to one for whom he had no respect, and for whose methods of government he had the greatest contempt. To a man of keen business capacity, loving order and discipline, Langhorne's easy-going methods and general laxity must have been most exasperating. Master's paper on 'The Character of the Government at Fort St. George from 1672 to 1677,'¹ which is a scathing indictment of Langhorne and all his works, contains seven important charges of misgovernment.

1. *The infrequency of the meetings of Council.* ' . . . When the Council did meet, there was nothing done regularly, but one walked one way and another walked another way in the Roome, when the busyness was moved, which was spoken

¹ *Master Papers*, No. 10.

a *vṛitti* to Chenamallināthadēva of Chandalūru for the prosperity of Addaṅki Śiṅgaḷadēva who was his liege lord and of himself. Of this *vṛitti*, Māyidēva Preggaḍa presented 50 *kunṭas* to the same deity and 50 for one Brahmaṃyā. O. 27, N.I., pp. 938—40.

352. (Telugu.) From two sides of a stone opposite Rāmaliṅga temple. Records that on Sunday, the seventh of the bright fortnight of Vaiśākha, Ś. 1175, while Śrīman Mahāmaṇḍalēśvara Kākatiya Gaṇapatidēva Mahārāzulu was ruling the earth, his feudatory Śrī Maṇḍalēśvara Chakra Nārāyaṇa Śrī Śiṅgaḷadēva Mahārājulu made a gift of lands for the priest, for decorations and enjoyments to the deity. *Ibid.* 28, pp. 940—44.

Chandrapāḍu.

353. In front of the Śiva temple. (Telugu.) Records that on Tuesday, the fifteenth of the dark half of Mārgaśīra of the year Vyaya, Ś. 1089, on account of a solar eclipse, Koṇḍapa Nāyakunḍu, owner of Chandrūru on the bank of the Guṇḍi river, who was the son of Erramanāyaka, gave 55 she-goats to Śrī Nāgēśvara-mahādēva of Chandrūru for a perpetual light. Rabbena Seṭṭi, son of Naṅgarēku Naḍvi Seṭṭi, should receive these and maintain the grant. He, his sons and grandsons should give for the lamp every day one *mānika* of ghee. *Ibid.* 28-A, pp. 944—46.

Chedalavāḍa.

354. In the Kalyāṇamaṇṭapam. (Telugu.) Records on Thursday, the eleventh of the bright fortnight of Āshāḍha of the year Krōdhana, Ś. 1488, while Mahārājādhirāja Śrī Vīra Pratāpa Sadāśivadēva Mahārāyalu was ruling the kingdom, in the kingdom of Koṇḍaviḍu which he granted to Śrīman Mahāmaṇḍalēśvara Rāma Rājayyan Tirumala Rājayya Dēva Mahārājulugāru, Raṅgapa Rājayyadēva, the great-grandson of Siddhirājuṅgāru, the grandson of Vōbaḷarājuṅgāru, and the son of Timmarāju, presented on the holy occasion of the first *ekādaśī* (eleventh day of the lunar fortnight) some gold to Śrī Raghunāyakulu of Chāḍaluvāḍa, besides the income derived from the Addagaḍa *śūṅkam*, from the *kaṭṇalu* (presents) in Chāḍalavāḍa, Mallāvaram, Alavalapāḍu and other villages, the *śūṅkam* from the *bharitas* (residents?) of the *sthala*, taxes like the *mulaviśālubādi*, etc. *Ibid.* 29, pp. 946—50.

355. 211 of 1894.—(Telugu.) In front of Śrī Raghunātha temple. Records that an agraḥāra formerly granted, through Praudha Dēva Rāya Mahārāya, by Paṇṭa Maila Redḍi, to God Raghunātha of Chāḍaluvāḍa was, on the eleventh day of the bright fortnight of Māgha of the year Śubhakṛit, Ś. 1404, revived by Timmareḍḍi, the son of Hindurāvu Suradhāni Sariyapati Timmareḍḍi. *Ibid.* 30, pp. 950—51. [Paṇṭa Maila was probably the chief referred to by Śrīnātha in one of his *chātu* verses.]

he hath done. . . . Those workes of the Fortifications built in his time have been most of them twice done, first with Turf which was very Chargeable and soone moulder'd and washed downe, then with Brick and Stone, all done upon his owne fancy and humor, without adviseing with any one, at double the Expençe need have been, and much wash'd into the Sea through folly.' 6. *Entrusting too much of the Company's investments in Viranna's hands.* 'For the Investment for Europe and the Sale of Europe Goods, the first has been always and altogether done by Verona, with whome the contracts were made, and he soe much respected that he hath had the boldnes to make Sir W.L. stay a considerable time at his house when he hath called in there (as he would often doe). . . .' 7. *Useless disbursement of the Company's money.* 'For his Expences he seemed in generall to be very frugall, yet the Charges of the Garrison, Fortifications, repairs &c. were not little, nor was there much done to any good purpose; he was at great charges upon enlarging and new forming two gardens, one within the other without the Towne. . . . The Muckwaes or Mussoola [or Boat] men had twice or thrice run away that year he went home, and once soe late as the 10th January, upon which Verona was sent after them and brought them back upon the promise of raising their pay.'

Master's personal dislike of Langhorne precluded him from being quite fair in his accusations, but it must be owned that the evidence extant of the mismanagement prevailing at Fort St. George from 1670 to 1678 goes far to prove the justice of these serious charges. At the same time Langhorne's position, after Master's arrival in India, was by no means enviable. During the year 1677 especially, he must have found it galling to be in constant association with a successor already burning to make a clean sweep of the old régime and institute his own methods of reform. The suave, easy-going Langhorne must often have smarted under the comments of his colleague, and the relief of both was probably great when the tension ended in January, 1678, with the departure of Langhorne for England and his succession by Master. Meanwhile, in England, there had been some opposition to Master at the East

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elephants, with the permission of the emperor Ekalāśakhān founded that Punnuru." O. 36, *N.I.*, pp. 963-64. [Ekalāśakhān has been surmised to be a Golkonda prince.]

362. Stone in enclosure of Sītārāmasvāmi temple. (Telugu.) Seems to record that on Thursday, the twelfth of the bright fortnight of Aśvija of the year Pramōdūta, when the cavalry of the *Hivala* (area subordinate to a havaldar?) and the infantry were come, the people of the suburbs Yēkalāśapuram and Bālupuram gave, for the religious merit of Khan Ajyam Khaja Abul Saheb (a local officer?), certain contributions to the temple. These were 1 *dhā* (?) on every bag of vegetables and grain; 2 *dhā* on every *ratam* (spinning wheel); 1 *vam* on *śella* (muslin); and 1 *va* (?) on sundries. *Ibid.* 37, pp. 964-65.

363. On a rock in Urubōḍu hill. (Telugu.) Records that the pond was constructed by Nāparāvutu, son of Kōṭivusārāvutu. *Ibid.*, 38, p. 965.

364. East of village in Survey No. 381. (Telugu.) The first part is unintelligible. An incomplete record of the reign of Vijayāditya III, Guṇatēnamalla. Refers to Pāṇḍuraṅgapura and the burning of Kiraṇapura. *Ibid.* 39, pp. 966-67.

365. South wall of Mallikārjuna temple. (Telugu.) Records that Preggaḍa Pāṇḍuraṅga, the minister of a Māya Bajeverāju (Vijayarāju) who is said to have been a great statesman, well versed in the politics of all the neighbouring kingdoms, and to have constructed the niches for lamps, the *prākāra*, the enclosure wall, the portico, etc., gave certain gifts (to the temple?) in the village of Pāṇḍuraṅgapuram on the fullmoon day of *Pushya* of *Prabhava*. *Ibid.* 40, pp. 967-8.

Dodḍavaram.

366. By a path to the east. (Telugu.) Records that on Thursday, the thirtieth of the dark fortnight of Kārttika of the year *Sarvadhāri*, Ś. 1350, on the holy occasion of solar eclipse, a certain Pāṅgula Chumpiri presented to Mallikārjunadēva of Vrudoḍḍaram (Dodḍavaram village) in Ammanabrōlu śīma, some *tūms* of land. *Ibid.* 44, p. 969.

367. To the east in a tope, from three sides of a stone. (Telugu.) Records a gift on Monday, the third of the bright fortnight of Bhādrapada of the year Sarvadhāri, by Poṅgula Mitinēnigāru to Vināyaka of Dodḍavaram. *Ibid.* 42, pp. 970-1.

368. To the east in a field. (Telugu.) A fragmentary record relating gift to a deity for offerings. *Ibid.* 43, p. 971.

Gonasapūdi.

369. From dvajastambham of Vishṇu temple. (Telugu.) An unintelligible record. *Ibid.* 44, p. 972.

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ansicall and malicious charge of Mr. Joseph Arnold against you¹ That his greatest Friends are ashamed of itt, and most of the Comittee look upon it as very idle and the effect of an overheated braine, and therefore by their generall Letters this yeare have sent him a Severe reprimand and Check for his drinking and debauchery. I resenting the affront done to you to Mr. Brittain and Natt Scottow, They invited mee to Diner to reason the Case and show mee the Letters. They did first assure mee upon their Credity that Mr. Arnold was not the first Informer against the Captaine of your Ship' [James Bonnell, Commander of the *Eagle*], 'but was drawn in and forced to itt. Then they complain'd that, in spight of all their endeavours, they could never gett you to be reconciled to him, but that att Deale and all along you kept him at the greatest distance imaginable,² tho' hee used you with all the respect that could be, never putting on his Hatt before you, and you never desiring him to bee cover'd, tho' he was a good Gentleman and a Stout man. That as for their Security you bid them beware off, they are so well convinced of his Honesty that they will double that Security at any Time. I defended you as well as I could, and told them that all men had a natural aversion against Informers, and so had you, and that this last Charge against you had confirmed all people in the belief that hee was one, which had done him no Creditt at all here nor with the Company in India, and that all people henceforth would despise and avoid him like the plague. They did answear they did all extreamly blame and censure him for this Charge, and would tell him his Impertineny in it, but pray'd you would be reconciled to him and then they would undertake hee should ly at your Feet. I told them that if they would undertake that hee should write to you and begge your pardon for all his misbehaviours towards you, and perticularly this Charge, that I would likewise engage you should show him Countenance and bee reconciled to him; and therefore, pray Cozen, if they performe their parts, do you make good my promise, which the Lawes of Interest and Christianity will, I hope, oblige you too.'

¹ No details of this charge appear to exist.

² Arnold, who had been dismissed the Company's service, was reinstated in 1675, and returned to India with Master in the *Eagle*.

Viḷambi., Ś. 1221, Kāma Boppaniṅṅāru, the minister of Kākatiya Pratāpa Rudradēva presented (lands?) to Kādamūḍi Rāmajōsyalu for the religious merit of his father (Dēvaya) and his mother (Punnavalakshmi). O. 49, N.I., pp. 978-9.

Pongulūru (Janakāpuram).

376. Stone in enclosure of Bhīmēśvara temple. (Telugu.) Records that in the year *Bhava*, Ś. 1076, on the occasion of a solar eclipse, Śrīman Mahāsāmanta (Provincial chief) Viyavelaru gave ten *maṭṭas* of land in the village Paṅgalūru, situated in Kammanāḍu, for providing oblation, sacrifice and worship to the great deity Tiruvēṅgala. *Ibid.* 50, pp. 979-80.

377. In the enclosure of Bhīmēśvara temple. (Telugu.) Records that in the tenth year of Rājarājadēva, on Sunday, the first of the dark fortnight of *Āsvija* of the year *Yuva*, Ś. 1077, Mahāsāmanta Jīyyaru, the servant of the divine feet of Śrīmad Rājarājadēva, gave on Vētiparva day (from the fields of *Guḍimaṇiyam*) one *Kuchela* of land to Mūlasthāna Bhīmēśvaradēva of Paṅgulūru. Setajiyya, son of Virajiyya, the temple servant of the Mūlasthāna (chief deity), should perform daily offerings and worship with lights. *Ibid.* 51, pp. 980-1.

378. On a stone to the east of Bhīmēśvara temple. (Telugu.) Records that on Monday, the fourteenth of the dark fortnight of Māgha of the year Āṅgīrasa, Ś. 1554, some land was granted by Mudupaḷi Tirumalayya, the agent of Śrī Veligōṭi Kōmāra Timmanāyanivāru, to the God Bhīmēśvara of Paṅgulūru. *Ibid.* 42, pp. 982-3.

Kandlaguṇṭa.

379. From four sides of a stone opposite Gōkarnēśvara temple. (Telugu.) Records that on Monday, the first of the bright fortnight of *Chaitra* of the year *Vijaya*, Ś. 1215, while Śrīman Mahāmaṇḍalēśvara Kākatiya Pratāpa Rudradēva Mahārāja was ruling, *mānyams* were given by one Bahata Dēvarāja to Brahmans, etc., besides a village to Bhīmēśvara whose image was set up at Ravinūtula. *Ibid.* 53, pp. 983-6.

Kanuparti.

This village gave its name to Poet Abbāmātya, the author of *Purūravacharitra*.

380. On a small stone by the Vishṇu temple. (Telugu and Sanskrit.) Records that on Friday, the day of Śatabhisha, the first day of Kārttika in the year *Bhava* (or *Parābhava*), Ś. 12... Kāmaya Bōyāṇḍu of Alinanāṇḍu gave to Malamaṇḍala (Alamandala) Perumāḷ of Mōṭṭupallī 200 *māḍas* of wet land in Chaḍalavāḍa *sthala* under the Kāmasamudram tank at Kanuparti, for providing worship, *amritapadi*, vessels and the singing of *tirupadiyam*. *Ibid.* 54, pp. 987-8.

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enerall Bookes of Accompts should be Ballanced yearely the 1st of Aprill and kept in the Method used at Surratt; That the Warehouse Keeper doe keep Books of Accounts of all the goods Bought and Sold; That the Customer doe Collect all the Customes, Rents and Revenues of the Towne, and keep two Bookes, entering therein the Rates and other particulers; and to receive all the Freights and make entry of all Shippes coming and goeing, and to Register all Private Trade. The Mint Master to keep two Bookes, one for the Companys gold, the other for all other gold, and duly to receive the Duty. The Pay Master to keep 3 Bookes, (1) A Booke of all the Ammunition and Stores and the Expence thereof; (2) A Booke of all the Expences of the Garrison; (3) A Booke for Registering of Wills and Testaments, Christenings, Marriages and Burialls. That the Secretary doe Summon the Councill to Meet every Munday and Thursday. That he keep and enter all Consultations and a Diary of things observable, Register all Passes given, and see to get double Copy Bookes of Letters Received and Sent duly written with Marginall Notes and Alphabetts, and Drawe out Lists of the Companys Servants and allsoe of all Freemen. All the said Bookes of Accounts to be Read and Pass'd in Councill every Month, and Duplicates to be sent home to the Company and laid up in the Registers at the Fort. To Reduce the two Companys of the Garrison to 80 Men in each Company, there was 25 Men disbanded and 100 Peons turned off. . . . I first began and settl'd the Register of Private Trade.

February. 'I sent some Europe goods of the Companys upon their account to Metchlepatam [Masulipatam], where they sold for about 400: Pagodas more then they would have sold for at the Fort, beside the advantage of being turned into Mony from a Dead Stock. . . . I lessened the foundation of the Caldera Point or Bastian of the bignes Sir William Langhorne had laid it, by which meanes the Company saved at least 800 Pagodas in that Building. . . . With much labour I examined the busynes of Metchlepatam upon Richard Mohuns Charge against Matthew Mainwaring, and afterwards settled the busynes of Metchlepatam, soe as that affair never was soe well in any time heretofore.

Mahādēva. (The details are then given.) Mallajīyalu, the son of Vēmajīyalu, received these, and he, his sons and grandsons should maintain the worship. O. 59, *N.J.*, p. 996—99.

386. On a Nāga stone to the west of village. (Sanskrit in Telugu character.) Records that in Ś. 1089, on the second tithi of the dark fortnight of the month named Kārttika, Kumbha nakshatra, he placed a *kalasā* (dome) on the top of the temple of Sabhēśvara, in Kammarashtra. *Ibid.* 60, pp. 1000—4.

Konijēdu.

387. On stone in Janārdanasvāmi temple. (Telugu.) Records that Śrī Gōpinātha of Kōdinjēlu, Naraśingi Śēṭṭi, son of Balasāyani Śingama Śēṭṭi, of the Viṇḍila gōtra, of the Kōmaṭi sect of Kaṇḍukūru, caused the enclosure wall of the eastern side of the temple to be polished by Santanūtalapādu Punnayya for the religious merit of his mother Yalasāni and father Śingama Śēṭṭi. *Ibid.* 61, pp. 1004—5.

388. On a stone near the well of Chakradhara. (Telugu.) Records that the well was caused to be constructed on the fifteenth day of the bright fortnight, Āshāḍha, Ś. 1455, by Śrī Chakradhara for the religious merit of his father and mother. *Ibid.* 62, p. 1005.

Koniki.

389. On a fallen stone by the Bhīmēśvara temple. (Telugu.) Records a *vriṭṭi* of 4 *puṭṭis* given by Śrīman Mahāmaṇḍalēśvara Pratāpa Rūdradēva Mahārāyulu. *Ibid.* 63, pp. 1005—6.

390. On the same stone. (Telugu.) Records a *vriṭṭi* given by Kōḍinka Laḍḍa Varma (?) of Kammanāḍu for the religious merit of Śaṅkama Mahārāja Siddhaṇa. *Ibid.* 64, pp. 1006—7.

391. Three inscriptions from Garuḍa stone opposite Raghunāyaka temple. (Telugu.) Records the devotion of Addēpalli-Siṅgarāju to Śrī Raghunāyaka of Koniki. A fragmentary record, dated on the fifth of the bright fortnight of Māgha of the year Krōdhi the bright fortnight of Kārttika of the year Raktākshi, is also given. *Ibid.* 65, pp. 1007—8.

Kopparapādu.

392. Opposite Mallēśvarasvāmi temple. (Telugu.) Records a gift by Betrumanāyakuḍu, prime minister of Mahāmaṇḍalēśvara Mallidēva Chōḍa Mahārājulu, to the deity for the religious merit of his parents. *Ibid.* 66, p. 1008.

Koppolu.

393. Opposite Bhīmēśvara temple. (Telugu.) Records that on the occasion of the Uttarāyaṇa Saṅkrānti, Ś. 1176, a certain chief gave for the religious merit of his father and his mother

August. 'The houses Taxed and a Scavenger apointed to keep the Towne cleane. . . . In the contract with Verona for the investment, I abated him 1175 Pagodas upon 500 Corge [score] of Betteela's [*beathilas*] which before were bought at 39: and 42½ Pagos. [These] were now agreed for at 37: and 40: Pagodas Pr. Corge. . . . The Factorys in the Bay were all now settled according to the Companys Rules, and 10 Factors and Writers sent from the Fort to supply the want of them in the Bay. The Chaplains to take place next after the Chiefs of the Subordinate Factorys. Ballasore Factory to be under a Chief and Councill, and the Accounts to be kept distinct and not confounded with Hugly as heretofore. All the Chiefs and Councils to reside at their proper Factorys and Stations and not to remove without leave obtained. . . . Lingapa [*Lingappa*]¹ sent to Verona (as he said) for all the Coyners in our Mint, and for the Chops [*chhāp*] and Stamps the Pagodaes are Coyned with, but wee had more Wit then to send them or any thing elce. 80000 Pagos. sent to Metchlepatam upon the *Nathaniel* and *Society*, 28800 Pagos. whereof was made up of my owne Mony, as appears in the Account Cash; the Companys not being Coyned.

August 13. 'I spared the Company 28800 Pagodas in August 1678: to make up a Sume of 80000 Pagodas to send for their account to Metchlepatam, as appears by my Cash Booke, which was repaid the September following.

September. 'Orders made in Councill for regulating Tavernes and houses of Publike Entertainment. . . . I Let to Farme the Licenses for Tavernes and Punch houses at Fort St. George at 205 Pagodas per annum the first year. . . . I settled the charge of the Mint upon coyning small moneys, Fanams and Cash, in such manner that, altho the Dutys were less, yet the Company received more by it then formerly, and the Poore of the Towne were exceedingly eased by it in those times when Corne was very dear. . . . Two Prisoners for Murder left in Prison by Sir William Langhorne and now to be Tryed by a Spetiall Commission from the King sent out by the Company, but the Prisoners names mistaken (as supposed on purpose by

¹ See *ante*, pp. 57, 61.

Mainampādu.

399. From stone on tank bund. (Sanskrit except the last line which is in Telugu.) Records that in Ś. 1363, in the year Durmati, on Monday, Kārttika, Śrī Mallanārya or Mallaya Mantri, the son of Timmaya Mantri (who was the son of Naraharī of Uḍayagiri) presented to Purarati (Śiva) land in the town named Maindanapād, and a flower garden for the perpetual performance of daily worship. He also presented a village of great prosperity for a perpetual lamp and sacred food, and a spotless bronze vessel for daily offering. O. 72, *N.I.*, pp. 1091. "There is an exact copy of this inscription" in the temple at Tripurāntakam.

Mallāvaram.

400. To north in Survey No. 247. (Sanskrit in Telugu character.) Records that in Ś. 1277, on the day at the setting of Aśvin, on the lunar eclipse day, on Thursday, king Kōmaṭi Vēma apparently gave the city of Addaṅki to one Doḍḍamalla. . . . *Ibid.* 73, pp. 1022—29. The inscription gives the genealogy of Kōmaṭi Vēma and compares the donee apparently to Rāma. [Kōmaṭi was the son Śrīgiri and brother of Malla.]

Manikēśvaram.

401. On a stone bearing inscriptions on four sides, opposite Māṇḍukēśvara temple. (Telugu.) Records that in the sixth year of the reign of Śrīman Mahāmaṇḍalēśvara Chōḍamādēva Mahārāja a gift of lands was made to Māṇḍukēśvara Śrī Mahādēva of Buddapūṇḍi on the banks of the river Guṇḍi, in Kammanāḍu. *Ibid.* 74, pp. 1030—32.

402. On a stone inscribed opposite Māṇḍukēśvara temple. (Telugu.) Records that on Monday, the first of the bright fortnight of Mārgaśīra in Vikrama, Ś. 1202, Makara Saṅkrānti, Mahāmaṇḍalēśvara Nāgadēva gave a mango tope, a flower garden, and a field of 9 *puṭṭis* in Buddepūṇḍi to Māṇḍukēśvaradēva for the religious merit of Rudradēva Mahārāja (evidently Rudrammā). *Ibid.* 75, pp. 1032—4. [It was to this chief that Tikkaṇa's son Māraṇa dedicated his *Mārkaṇḍēyapurāṇa*.]

403. From a stone inscribed on four sides opposite Māṇḍukēśvara temple. (Telugu.) Records that on Monday, the tenth of the bright fortnight of Bhādrapāda of the year Vibhava, Ś. 1130, Śrīman Mahāmaṇḍalēśvara Śrī Mādhava Mahārāja gave a field of 40 *puṭṭis* in the land of Koṭikalapūṇḍi to the west of the Guṇḍlakamma to Māṇḍukēśvara Śrī Mahādēva. *Ibid.* 76, pp. 1034—5.

404. In a street to the west. (Telugu.) Records that on the fifteenth of the bright fortnight of Phalguna of the year Jaya, Ś. 1455, Bāba Kāśayyavāru (or Bācharuśayya?) presented a field to one Mallinātha. *Ibid.* 77, pp. 1036—7. The donor is said to have

he brought in by Sea as for what brought in by Land (which heretofore paid but halfe soe much), as by the account apears, which is, as Verona says, 1,000 Pagodas per annum to his Loss and the Companys gaine. . . . Verona and his Partners Submitted to the said Regulation after Reproofe: They were presented with a horse, and 9 guns fired.

¹ *December.* 'John Barker made Clarke of the Markett, to take account of all the Shops, and to apply himselfe to the Justices of the Choultry. Mr. Tivill having acknowledged his Error in keeping the Madapollam Bookes, the order for his coming up was reversed. . . . I contracted with Verona &ca. for 5000 pces. Fine Salampores, 4000 pces. of Fine Percollaes [*parkāla*] and 2000: pces. Dyapers, at 20: Pr. Cent: abatement of former prises, which Sir W. Langhorne would not doe; and I bought 4 threaded Ginghamms at 25: Pagodas Pr. Corge, which cost 32½ Pagodas Pr. Corge heretofore. I put the busynes of writing to Metchlepatam and the Bay upon the Companys Letters in a plainer way then heretofore, to my owne greater trouble and pains.'

Though zealous for the Company's good, Master was not unmindful of his own estate, and two letters written by him to Richard Edwards at Balasor,¹ in May and June of 1678, show that he had invested considerable amounts in long pepper and *tutenaga* (spelter).

In the following year, 1679, the despatch of the ships *Williamson*, *Society*, *Falcon*, and *Nathaniel* for England was the chief occupation of Master and his Council, during the month of January. On the night of the 28th, two days before the captains received their 'sailing orders,' there is a note of an 'Earth quake which continued about halfe a quarter of an hour . . . but praised be God it did noe harme.'²

On the 1 February, 1679, the four ships sailed 'for England full laden with a Cargo of 2017 Tonns, amounting to £234,641: 14: 07d..' which, Master remarks, 'is 14 Tonns more then the Company were obliged to lade and £8904: 12: 05d: more then the Stocke sent from

¹ O.C., Nos. 4425, 4438.

² *Mackenzie MSS.*, vol. lii., p. 5.

hundred *kuṇṭas* of land were also given to Bhairavadēva. O. 82, N.I., pp. 1047—50.

410. On a stone in front of Śiva temple. (Telugu.) Records that on Monday, the fifteenth day of the bright fortnight of Chaitra of the year Manmatha, Ś. 1327, the Nayak of Addaṅki, Bāṇala Liṅgaṇa, the son of Akkaṇa and the grandson of Vīrappa, executed a charitable deed of land to the deity Muktinūtalapāṭi Chenna Mallikārjunadēva. He constructed the temple and at the time of consecrating the deity and gave one *kuchchala* of land at Kēsariṇpāḍu. *Ibid.* 83, pp. 1050—51.

411. On floor of Śiva temple. (Telugu.) Records a gift for the religious merit of one Vidyārāju. *Ibid.* 84, p. 1052.

Nāgaluppalapāḍu.

412. By west wall of Śiva temple. (Telugu.) Records that on Tuesday, eleventh day of the dark fortnight of Jyēṣṭha, Kīlaka Ś. 1350, Gaṅgayadēva Chōḍa Mahārājulu, son of Anavōta Dēva Chōḍa and grandson of Tirumalarāju Gāru, granted *vṛṭṭis* to the God, to Brahmans, to the Jāṅgam sect and Bamalas of Nāguluppalapāḍu. *Ibid.* 85, pp. 1053—55.

413. From stone lying to east of Śiva temple. (Telugu.) Records in the year Vikāri, Ś. 1161, Vishu Saṅkrānti, Mādēva Nāyakuḍu set up the image of Mallēśvara at Nāvuluppalapāḍu and presented land for providing oblation, offering and worship to that deity, for the religious merit of Śrīman Mahāmaṇḍalēśvara Gaṇapātidēva Mahārājulu (1213—59) and for the religious merit of his father and mother. *Ibid.* 86, pp. 1055—57.

414. From a stone near the Śiva temple. (Telugu.) Records that on Thursday, the first day of the bright fortnight of Jyēṣṭha, Hēvilambi, Ś. 1219, for the religious merit of Kākatiya Prata-parudradēva Mahārājulu, Muppaḍināyaniṅāru gave 2,300 *kuṇṭas* of land to Mūlasthāna Mallinātha of Nāguluppalapāḍu. *Ibid.* 87, pp. 1057—58.

415. From a stone opposite the Śiva temple. (Telugu.) Records that in Vikāri, Ś. 1161, Vishuva Saṅkrānti, Mādhava Nāyaka consecrated the temple of Mallēśvara of Nāguluppalapāḍu and gave lands for providing oblation, offering and worship to that deity, for the religious merit of Śrīman Mahāmaṇḍalēśvara Gaṇapatidēva Mahārāja. *Ibid.* 88, pp. 1058—64.

416. From four sides of a stone opposite Gōpālasvāmi temple. (Telugu.) Records that in Ānanda, Ś. 1175, Vishuma Saṅkrānti, Śrīmat Śaraṅgaṇi Dēvarasu consecrated Śrīgōpālādēva, naming him Chakranārāyaṇa Mādhava Gōpinātha of Nāgaluppalapāḍu, and gave land to the Nambi (priest) for providing oblation, offering and worship to the deity, for the religious

pomp and ceremony. Timely instructions were sent to the chief at Masulipatam to prepare suitable accommodation for the party. He was to be in readiness to meet them at Peddapalle, to engage boats for them to cross over to Divi Island, and to provide 'a Tent to lodge in there,' and all because, as Master himself remarked in a letter to the Company, it was 'necessary for the reputation of the Nation to go in a handsome Port and Equipage.'

THE FIRST 'MEMORIALL.'

On the evening of the 11th March, 1679, Master and his following, escorted by the 'rest of the Councill and other friends,' left Madras and proceeded to Tiruvatiyūr (Trivetore), where they slept. The next morning formal farewells took place, and the party started on their overland journey. The mode of travelling is not actually mentioned, but there seems to be no doubt that they rode on horses and that their luggage was conveyed in waggons. At Vallūr they dined at the 'charge' of the 'Chief People of the towne,' and presents were interchanged. A halt for the night was made at Chinna Pulicat, whence Master despatched Messrs. Mohun and Cholmley to Jacques Caulier, the Dutch governor, to beg the loan of boats for crossing the River Arani on the following morning. Caulier had prepared to give the English a formal reception, but he agreed that a visit from Master should be deferred until his return, and, meanwhile, promised every assistance in his power.

After crossing the river, the travellers found themselves in the swampy ground skirting Pulicat Lake, and arrived at Srīharikōt 'by noone, all our People tyred.' The *hawāldār* (local overseer) of the place brought offerings of food, and 'invited us to Hogg hunting.' Food and fodder were also presented by the retainers of Chinna Venkatādri, one of the Company's merchants at Madras. By promising to visit the *hawāldār* on the return journey, Master 'excused the returne of his kindness now as to a present.' Here, Timothy Wilkes, a member of Council, Ralph Ord, the Company's schoolmaster, and William Bellamy, a freeman, left the party and returned

Vaiśakha of the year Vyaya (Kshaya), Ś. 1368, one Birodi Gaṅga Bhairava Nāyaṅkaragaṇḍa Śrīmat Patalampula Nāyanīṅgāru issued a charitable edict to the people of the Śīma of Daiyalarayuru). O. 97, N.I., pp. 1080-81.

423-B. In front of Bhīmēśvara temple. (Telugu.) Records that on Monday, the thirtieth of the dark fortnight of Pūshya of the year Sādhāraṇa, Ś. 1232, a certain Vipapāṭi Mallayyaṅgāru presented a gift for the religious merit of his father Bhairinēnīṅgāru, and settled that the *mēras* should be given at the rate of one *kun̄cha* per *puṭṭi*. *Ibid.* 98, pp. 1081-82.

Ongole.

424. In the Śīva temple. (Telugu.) Records that on the Uttarāyaṇa Saṅkrānti, Ś. 1212, Gajasāhiṇi Rudranāyakulu gave 100 *kun̄tas* of dry land to Chōḍa Gōpinātha of Ongole on behalf of his parents. *Ibid.* 99, pp. 1082-83. See No. 248. [Was Rudra the son of Sāhiṇi Māra, who rendered the *Yuddhakāṇḍa* of the *Rāmāyaṇa* into Telugu?]

425. On a stone by the side of the great northern road to the east of M.R.Ry. D. Markandayya Sastri's garden. (Telugu.) Records that on the occasion of Makara Saṅkrānti, the Karṇam Baicharāju Nāgarāju gave 100 *kun̄tas* of dry land for providing daily offerings, worship and enjoyments to Vaijēśvara Dēvara of Ongole for the religious merit of his liege lord Śrīman Mahāmaṇḍalēśvara Chakra Nārāyaṇa Śrī Vaijēga Dēva Mahārāja. This charity was given by Dēvi Śēṭṭi's sons. *Ibid.* 100, pp. 1083-84.

426. On stone now removed to Sub-Collector's bungalow. (Telugu.) Records that on the Uttarāyaṇa Saṅkrānti, in the year Śrīmukha, Ś. 1194, while Śrī Mādhava Dēva Mahārāyalu (Chakranārāyaṇa) was ruling, he presented a *vr̥itti* of 200 *kun̄tas* to certain Reddis. Records also grant of twelve *kun̄tas* of land as *vr̥itti* to Bhairava (deity) on the hill. *Ibid.* 101, pp. 1084-86. The cyclic and Śaka years differ by one year.

427. A paper grant in the possession of M.R.Ry. D. Markandayya Sastri. Gāru. (Telugu.) Records a grant of lands by Maṇḍapāṭi Kumāra Rāmabhadrarāja, Rāja of Endlūr in Ongole, in Ś. 1684, Chitrābhānu, on the fifteenth of the bright fortnight of Śrāvaṇa. *Ibid.* 102, pp. 1086-88. The donee was a Mrityuṅjaya Śastri of the Kaviṇḍinya gōtra, Yajus Śākha and Āpastamba Sūtra.

428. From stone in supply channel of a tank. Now at Sub-Collector's bungalow, Ongole. (Telugu.) Records that this gift was made by Śrī Sōmarāja, the prime minister of Chakra Nārāyaṇa Śīṅgaladēva Mahārāja, on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1172, for the religious merit of his liege lord to the deity of Ongole. *Ibid.* 103, pp. 1088-89.

The reason for this peculiar condition being imposed was that there had been 'a tedious debate' with the merchants on the 29th March, which ended in their agreeing to a reduction of $7\frac{1}{2}$ per cent. in the price of most of the goods hitherto provided, rather than allow the Company's orders to be transferred to their rivals at Peddapalle. On the 31st, owing to Kola Venkatādri's influence, they 'confirmed their agreement of 8 per cent. abatement.' A contract was subsequently drawn up, by which the whole investment was divided into 84 shares, distributed among 'Eleaven Principall Persons,' and, under them, twenty other merchants, for whose good faith the 'Principall Persons' were held responsible. The contract detailed the kinds of goods to be provided, their dimensions and price, the time at which they were to be delivered, and the manner in which payment was to be made. It was mutually agreed that 'this Contract shall be for many yeares continuance without alteration,' in order that the loss by bad years might be made up in good seasons. In confirmation of the agreement, a sum of 5,000 pagodas was advanced to the merchants, who then severally signed and sealed the contract.

In his private papers¹ Master records the various stages in the negotiations with the Masulipatam merchants, and sums up the transaction as follows:—'1679, *March*. I made a Journey from Fort St. George by land to visit those Factorys of Pettipolee, Metchlepatam, Madapollam and Verasheroone, in which undertaking I settled the Investments at Metchlepatam with able responsible men at 8 Per Cent. abatement of the former prices for those goods, and the Romalls [*rūmāls*] from $27\frac{1}{2}$ to 25 Pagodas per Corge, besides the 8 Per Cent., and refused a great brocade Morsell offer'd for my own advantage.'

On the 1st April, Master paid a formal return visit to the Dutch, and on the following day he sent to acquaint Āgha Jalāl, the Governor of Masulipatam (who had been absent on his arrival), 'of his being in these parts to inspect the Companys business.' The Governor returned a 'complementall answer,' and announced his intention of visiting the Agent and entertaining him at his house. In the evening the Council went to

¹ *Master Papers*, No. 10.

gave the village of Pondūru to Tāllapāka Tirumalayyaṅgaru for the religious merit of Sadāśivarāya. O. 113, *N.I.*, pp. 1100-1. See Nos. 337 and 343 above and 466 below.

Pōtavaram.

439. In a street. (Telugu.) Records that as it was represented to Timmarasayya that the tank at Pōtavaram dug by Poledayya for the religious merit of his parents, on the fourteenth day of the bright fortnight of. Pushya of the year Bahudhānya, had no water, Mallayarayya made a gift of a field of 2 *gorrus* to the east of the village. *Ibid.* 114, pp. 1101-2.

Rāchapūdi.

440. In a field to south of the village. (Telugu.) A record dated on Thursday, the eleventh of the bright fortnight of Āshadhā of the year Ānanda, Ś. 1356. *Ibid.* 115, pp. 1102-3.

Rāmākūru.

441. On a rock opposite Rāmalingēśvara temple. (Telugu.) Invokes the grace of Gaṇapēśvara that the residents of Amarapura should prosper. *Ibid.* 116, pp. 1103-4.

442. On a rock opposite Rāmalingēśvara temple. (Telugu.) Records gift of field by Śrīman Mahāmaṇḍalēśvara Nanni Chōḍa Mahārāya to Rāmēśvara Dēva. [Nanni Chōḍa might be the son of Tribhuvanamallādēva of the Konedena branch of the Telugu Chōḍas.] *Ibid.* 117, pp. 1104-5. See No. 260 above.

443. On rock opposite Rāmalingēśvara temple. (Telugu.) A record of "Mallavarapu Timmayya by the grace of Śrī Rāmēśvara." *Ibid.* 118, p. 1105.

444. On a rock opposite Rāmalingēśvara temple. (Telugu.) Records that on the second of the bright fortnight of Māgha of the year Paridhāvi, Chēvula Dattayavāru planted this flower garden for the worship of Rāmēśvara. *Ibid.* 119, pp. 1105-6.

445. From rock near dvajasthambham of Rāmalingēśvara temple. (Telugu.) Records a gift of Chōḍa Dēva Chōḍa Mahārāyalu, son of Kāmaya, Jagadobbagaṇḍa, etc., of Kāśyapa gōtra and Lord of Oraiyūru, on Friday, the fifteenth day of the dark fortnight of Śrāvaṇa of the year Īśvara, Ś. 1134, on the occasion of the solar eclipse, for the religious merit of his parents and the prosperity of his kingdom. *Ibid.* 120, pp. 1106-7. [Was this prince the brother of Nanni Chōḍa of No. 442?]

446. On a rock opposite Rāmalingēśvara temple. (Telugu.) Records that a Śrī Rāghavēśvaruṇḍu set up the image of Rāma, and presented some paddy field, for the daily service of the deity. *Ibid.* 121, pp. 1107-8.

to be received but by an inferior from a superior.' However, as both the entertainment and the horse were given in 'expectation of a Pishcash [*peshkash*], it was thought fitt to gratifie his expectations' and to present him with 250 pagodas, 'he being a Person rising in favour at Court.'

The necessary business at Masulipatam being concluded, Master found leisure to despatch a letter 'overland by expresses' to Hugli, enclosing the Company's 'freshest advices,' and urging the Council 'to goe in hand with provideing the goods' for the expected ships. He informed the factors in Bengal of the recent treaty signed at Nimeguen between the French and the Dutch, though 'later advices say that those affaires are uncertaine.' In the matter of bookkeeping, to which Master always paid attention, he gave similar orders to those issued at Masulipatam—*viz.*, that the monthly accounts of the warehousekeeper, charges-general-keeper, etc., should be passed 'some day' before those of the bookkeeper, in order that the latter 'may thereby be warranted to enter the same in the bookes of Accounts.' The letter concluded with an explanation of his presence at Masulipatam and with a statement of his intention to 'proceed to Madapollam, and, God willing, some time this month' to return to Madras.

On the evening of the 5th April, Master and the Masulipatam Council 'supd at the Dutch Garden,' which was more favourably situated and had 'better aire' than the 'English Garden.' After a day's rest on Sunday, the Agent left Masulipatam with his party in the afternoon of Monday, the 7th April, accompanied by Messrs. Hatton, Field, and Wynn. Crossing the bridges made by Mīr 'Abdullah Bākīr, a former governor, they covered nine miles, and then halted until midnight. Before dawn on the 8th April they reached 'Enteer River,' and were 'ferryed' over 'after a long time.' Thence the route was by the seashore, across a fordable river, and so, by the backwater, to Pedda Gollapālem, 'which is reckoned halfe way to Maddapollam.' Here they stayed to purchase rice, and then proceeded 'through woods in a pleasant road' to Chinna Gollapālem, four miles farther, where they 'dined' at 9 a.m. In the afternoon they reached the 'great river,' Kistna, and found boats at Kālīpatnam,

Santanūtalapāḍu.

456. On a stone in the Chennakēśava temple. (Telugu.) Records gift of fields in Ammanabrōlu śīma, for the performance of daily worship, lighting and all enjoyments to the deity on the holy occasion of lunar eclipse, and gift of gold. O. 131, *N.I.*, pp. 1119-21.

Śīngarikonḍa.

457. On a fallen stone below the hill. (Telugu.) Records on Thursday, the tenth of the bright half of Phalguna of the year Rudhirōdgāri, Ś. 1365, on the occasion of a solar eclipse, Mānūri Dēvala granted, under the order of Daḷavāi Dēvarājayya, certain taxes for performing divine service to Narasimhadēva, for the religious merit of Vīra Pratapa Dēva Rāya Mahārāya (II). The taxes were levied on articles of merchandise carried for sale on the road leading to Tirupati during the seven days' festival in Paṅguni and on marriages, carts, slaves, horses, bullocks, cows, buffaloes and other live-stock; on all kinds of grain, oils, women's cloths, etc. The eighteen sects of people of the different countries and the Bhaktas of "the fifty-six countries" are referred to. [*Ibid.* 132, pp. 1121-4.]

Taṅgaṭūru.

458. In a street to the east—a fragment. (Telugu.) Records a gift. *Ibid.* 133, p. 1124.

459. On the threshold of Kēśavasvāmi temple. (Telugu.) An illegible record. *Ibid.* 134, p. 1124.

Trōvagunṭa.

460. On a stone in the Śiva temple. (Telugu.) Records that Śrīman Mahāmaṇḍalēśvara Bāyyaṇadēva Mahārāja and China Bāyyaṇadēva Mahārāja gave 1,000 kuṇṭas of land to the Mahādēva of the temple (mulasthana) of Tōgunṭa,—ten (kuṇṭas) to Kaṇṇēśvara Mahādēva, ten to Śrī Mahādēva of Yerraguḍipāḍu, ten to Veṭṭipālī Gaṇapēśvara Śrī Mahādēva, five to Vīrēśvara Śrī Mahādēva of Pādūru and ten to Śrī Koṇḍūrudēva. *Ibid.* 135, pp. 1125-26.

461. On a stone in the temple of Chennakēśava. (Telugu.) Records that Tōgunṭa Nārāyaṇappa of the gōtra of Gautama constructed a temple, and maṇṭapams to Chennakēśavasvāmi in the month of Chaitra in the year Śārvari, Ś. 1224, and set up the image. He further gave lands to the temple. *Ibid.* 136, pp. 1126-27.

462. On a stone in the Kōḍaṇḍa-Rāmāsavāmi temple. (Telugu.) Records that Rāmaṇṇa, son of Tōvagunṭa Veṅkaṭappa, rebuilt the temple and consecrated the idol of Śrī Rāma in it, on the fifteenth day of the bright fortnight of Jyēṣṭha of Viḷambi, Ś. 1700. *Ibid.* 137, pp. 1127-28.

personall man of affable and gentile behaviour,' presents of fruit and broadcloth were interchanged, since, as Master observed, he was 'very serviceable to our marchants in clearing their goods from stops in those parts.' Later, on the 16th April, the son of Narsarāj desired also to visit the Agent, but he was put off with a small present 'to prevent the trouble thereof and loss of time.'

On the afternoon of Saturday, the 12th April, a Consultation was held, and the Madapollam merchants were 'called to treat about the abatement of the prizes of the goods usually provided by them.' The result of the conference was reported by Master to the Company in the course of a letter in July, 1679:—'From Metchlepatam the Agent went to Madapollam, where a Contract, was made for Ordinary Long Cloth, Sallampores and some fine Goods, on which latter and the Dungarees they abated 8 per Cent., and 3 per Cent. on 11,000 pags. paid them before hand, and Connapa [Kanappa] the Bramini of that factory for his disrespectfullnes to the Companys Interest was fin'd 500 Pags. and dismissed the Service. Other affaires there were also regulated.'¹ This agreement was not concluded without much bargaining on either side, the merchants, among other things, stipulating that no 'other persons' should be 'joyned with them more then such as they now nominated.' Before signing the contract, other differences arose regarding the advances to be made 'upon the Investments hereafter,' and the merchants 'insisted soe obstinately upon their own way, tho it apered to the Councell to be to their detriment,' that it was eventually decided 'to conclude upon a Contract for this yeares Investment only.' On the 16th April the affair was finally settled and the 'Principall Marchants,' 'under Marchants,' the 'Factory' Brāhman, and the interpreters, all received gifts of English cloth.

Kanappa, the Brāhman, whose 'disrespectfullnes' is noted in Master's letter quoted above, appears to have owed his dismissal to having 'cast out slighting speeches' of the Agent. He and his two sons were called before the Council and 'committed under guard,' with good effect, for after a day's imprisonment, they offered to pay 500 pagodas in order 'to be discharged of

¹ *Factory Records, Miscellaneous*, vol. iiii.

Vallūru.

469. South of the Vēṇugōpālasvāmi temple. (Telugu.) An illegible record. O. 144, *N.I.*, p. 1136.

470. Opposite to the Vēṇugōpālasvāmi temple. (Telugu.) Records the gift of wet and dry fields as vṛitti by Kāmaya Boppanḍu to the descendants of Mattugāru. . . . *Ibid.* 145, p. 1137.

471. North of Sōmēśvara temple. (Telugu.) A record dated on Thursday, the fullmoon day of the bright fortnight of Śrāvaṇa of the year Vibhava. Fragmentary. *Ibid.* 146, pp. 1137-38.

Vulichi.

472. On the steps of the Vēṇugōpālasvāmi temple. (Telugu.) Records a charitable edict granted by Rudrapanāyaningāru, son of Hiṇḍira Bhūnāri Sōbhamgāru of Hiragalūru on Thursday, the thirtieth of the dark fortnight of Māgha of the year Īśvara. *Ibid.* 147, pp. 1138-39.

473. East of village. (Sanskrit in Telugu character and Telugu.) Records that on Wednesday, the seventh of the bright fortnight of Kārttika of the year Durmukhi, Ś. 1340, Śrī Rāmaṇaṅgāru granted to Chandreśvara and Sōmēśvara some land. The earlier part of the inscription refers to a Mādayya Narasimha of the race of Karikāl Chōḷa. *Ibid.* 148, pp. 1139-41.

Yendlūru.

474. Opposite to the Śiva temple. (Telugu.) Records a gift in the month of Māgha of the year Sādharaṇa, Ś. 1232, on the holy occasion of lunar eclipse, for the religious merit of Śrīman Mahāmaṇḍalēśvara Śrī Vira Pratāpa Rudradēva Mahārājulu, to Mallināthadēva. *Ibid.* 149, pp. 1142-43.

475. On three sides of a stone in enclosure of Mādhavasvāmi temple. (Telugu.) Records that on Wednesday, the fifth of the bright fortnight of Vaiśākha of the year Naḷa, Ś. 1174, Śrīman Govinda Nāyakulu, Mahāpradhāni of Gaṇapatidēva, founded this endowment to Śrī Mādhava Perumāḷ for providing all enjoyments, daily offering, lighting, etc. *Ibid.* 150, pp. 1143-47.

476. On three sides of a stone near Mādhavasvāmi temple. (Telugu.) Records that, during the year Ś. 1170, on the occasion of Uttarāyaṇa Saṅkrānti, Śrīman Mahāmaṇḍalēśvara Chakra-Nārāyaṇa Śingaladēva Mahārājulu's minister gave to Śrīmallināthadēva of Ongole for worship, enjoyment and daily offering three hundred *kunṭas* of dry land in the west of the village. *Ibid.* 151, pp. 1148-50. Records also that Nāganabōyundū, son of Dēvanabōya, granted to the deity Mallinātha ewes and cows for the maintenance of a lamp, for the religious merit of Jagadēva Mahārāju.

om the King of Golconda, it would pay the Company to establish a depôt for goods there, were it not that the town 'is now ruined and empty of people through the tyranny of the Government.'

On the 18th April, 'having finished what was thought necessary to be done in this visitation of these Factorys,' Master and his followers set out on the return journey, but by a somewhat different route, 'intending to goe the upward inland way, and to make an Elbow, to take a sight of the Dimond Mines.' The first stage was to Pentapād, about twenty-two and a half miles. Thence they made their way to Ellore, which they reached on the morning of the 19th April. Here they lodged in a house belonging to Āgha Jalāl, the Governor of Masulipatam, and were entertained by his brother-in-law, to whom, for his courtesy, 'we presented 3 yards of Scarlett at parting.' At Ellore, 'reckoned one of the greatest townes in this Country,' Master watched the process of carpet-weaving, for which the place was famous. It was probably owing to his report of the manufacture that, in 1681, the Court ordered 100 of 'severall sorts' of carpets from Ellore to be sent home.¹

On Easter Day, the 20th April, 1679, the party left Ellore, and, after a journey of thirteen and a half miles, reached Gollapalle, 'upon the Dimond mines,' and lodged in the house used by Nathaniel Cholmley, the Company's diamond agent. They lost no time in visiting the mines, of which Master gives a very interesting account. He describes the shallow excavations on the hillside, the deeper borings in the valleys, the soil in which the gems were found, the manner of getting rid of the earth and the way in which the workmen 'sett all the heat of the day in a ranke, one by another with their faces towards the sun, looking for the dymonds' among the 'gravell.' These men were 'well favoured, well clothed, and looke as though they fed well to undergoe their great and hott labour.' In Master's opinion, 'the cost and labour of finding them countervailles the vallue and worth of the dymonds.' There was a general impression at that time that the ground mined was owned by

¹ *Factory Records, Fort St. George*, vol. xix.

Ś. 1224, Śōbhakrit, that a certain Painḍi Māraredḍi erected the shrine of Mukteśvara in the temple of Doḍḍamallināthadēva at Chintapalli, for the merit of his father Bīra Muttireḍḍi. [See *Antiquities*, p. 56.]

486. 561 of 1909.—(Telugu.) On the same pillar. A record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva Mahārāja (II) in Ś. 1226, Krōdhi. Records gift of land to the same shrine by Māchayanāyaningāru for the merit of the king. [See *Antiquities*, p. 56 and No. 519 below for reference to Māchayanāyaningāru.]

487. 562 of 1909.—(Tamil.) On a slab forming the wall of a small shrine in the courtyard of the same temple. A damaged record in Ś. 1163, Plava. Records gift of land to the Mūlasthāna Mallināthadēva temple at Chintapalli.

488. 563 of 1909.—(Telugu.) On a stone built into the trough which receives the sacred tīrtha of the same temple. Records in Āṅgīrasa that a certain Mantraya built (i.e., renovated?) the temple of Doḍḍa-Mallikārjunā.

Dāchēpalle.

Mr. Sewell gives a short though vague account of the local temples and antiquities of the place. He gives the following epigraphs.

489. (Place not given.) A record dated in Ś. 1117.

490. On a stone close to the Kalyāṇa-maṇṭapam of "one of the temples." Records in Ś. 1135, a grant by the sons of the prime minister of Śrī Tripurāntakadēvā. See Ct. 320.

491. On a stone at the Śambuni temple. A private grant in Ś. 1371.

492. On another stone in the same temple. A record of Ś. 1292.

493. Near the Viṣṇu temple in the hamlet of Gāmālapāḍu, on a stone bearing Nāga figures. Records a private grant in Ś. 1599.

Dārivēmula.

494. Near a ruined temple. A record of Ś. 1241 in the reign of Pratāparudra II. [*Antiquities*, I, p. 57.]

*Durgi.**

495. 568 of 1909.—(Telugu.) On a slab lying in the Vankeś-varasvāmin temple. Records in Plava gift of a water-shed for the merit of Durga-Vīreśvara and Rājaśrī Jagapatirāyaningāru.

* In his *Antiquities* Mr. Sewell gives eight definite inscriptions in this place. Of these five are noted in the departmental list. The other three I have given under Nos. 502—4.

fied 'of the cheat.' On the 23rd April, the travellers left the mountains behind them, journeyed 'through a plaine country' to Ponnūr, and once more joined the Masulipatam road some distance short of Vētapālem. Henceforth their route was the same as that followed in the outward journey. At the junction 'of the Masulipatam and Bāpatla roads they found an endowed tomb where provisions were to be had gratis, and here, for the first time since leaving Vīravāsaram, they had grass for the horses.

After spending the night at Vētapālem, the party set out for Allūr, where they halted for some hours, then forded the Mushi and the Palēr, and pushed on to Karēḍu, fording the River Mannēr 'up to the shoulders.' At Karēḍu a deputation 'of the relations of our Madrass Marchants' awaited the Agent with the usual offerings of provisions, and from them Master elicited that piece-goods were procurable '5 or 6 leagues up in the country,' but that there was 'little or noe trade at all' at the town itself, which was 'only the Port to ship off and land goods.' Master found that the road to Golconda 'was good,' but that the transit duties were high. Karēḍu, 'about a mile from the sea side,' was 'small and of meane thatcht houses and narrow streets,' but the district was well watered, and produced good crops of corn and good pasture for cattle. In Master's opinion, the place had great possibilities, for, if it 'were in our hands, as is Madrass, it is presumed that in few yeares the greatest part of the trade at Metchlepatam would be drawn hither, and be of great advantage.' Leaving Karēḍu on the night of the 27th April, the travellers reached Zuvvaladinne early the next morning. They set out again in the afternoon, in order that they might ford the River Pennēr (at Utukūr) at low water. This they successfully accomplished, and reached Gangapatnam before midnight, 'leaving all our baggage upon the way.' The following night was spent at Kistnapatnam, and this time 'all our baggage came in with us.' The next halt was at Kottapatnam, and thence the travellers made their way to Armagom, where, as on the outward journey, they were entertained by Vīranna's 'people.'

After passing Sṛīharikōt on the morning of the 30th April,

governorship of Jannigadēva. *Antiquities*, p. 57, No. 5. See Nos. 500 and 520.

503. On another pillar of the same temple. Records in Ś. 1177, in the reign of Pratāparudra II, that his minister Māchirāja granted for temple purposes the taxes of a village. *Ibid.*, No. 5. See No. 486 above.

504. On a stone outside the mukhamanṭapam of the same temple. "A long and valuable inscription giving a genealogy of the Gaṇapatiś from Prōlarāja, father of Pratāparudra I, and apparently evidencing the building of the temple by the governor Gaṅgayya. But my copy is defective." *Ibid.*, No. 9. See No. 498 above.

Goli.

505. On a pillar near the Hanūmān temple. A record dated in Ś. 1547. *Antiquities*, p. 57.

506. Near the above. A record dated in Ś. 1577. *Ibid.*

Guṇḍlapādu.

507. On a stone west of the village near the temple of Śiva-Kēśava. Said to date from A.D. 1175 or 1115. *Ibid.*, p. 58.

508. On a slab east of the Śiva and Viṣṇu temples. A private grant to the temple in Ś. 1243, Durmati. *Ibid.*

Gurizāla.

This place was the capital of the king who figures in the story of the Palnād heroes (see *Antiquities*, Appendix A). Mr. Sewell mentions the existence of an epigraph of Rājarāja Narēndra in Virabhadra temple, but as he himself says, it is doubtful.

509. 596 of 1909.—(Sanskrit and Telugu.) On the Nāgapillar (which invokes the presence of the 8 Nāgas). In the Vīrabhadreśvara temple. A record of the Western Chālukya king Bhūlōkamalla (Sōmēśvara III, 1126–38) in Ś. 1051, Saumya. Mentions Mādhavi-paṭṭaṇa and records a gift of land by a Haihaya feudatory chief named Bēṭa Birudaṅkarudra to a temple of the Hindu trinity, founded at Mādhavi-paṭṭaṇa (*Gurindasthala* or *Gurizāla*) by a Brahman of Kāmanūru who had studied the *pada-pāṭha* of the Rig Vēda. For similar *Nāga* pillar see Māchērla. [Sōmēśvara known, on account of his erudition, as Śarvagña was the suzerain of Hoysaḷa Viṣṇuwardhana.]

510. 597 of 1909.—(Telugu.) On a slab set up near the platform of the flagstaff, in the courtyard of the same temple. A record in Ś. 1430, Vibhava. Śrīnatharāju Rāmayadēva-Mahārāja ratified grants to gods and Brāhmaṇas in the Gurindāla-śīma. [Referred to in *Antiquities*, I, 58.]

afternoon in order to rest, and to arrange that the Company's servants at Madras might be apprised of his approach and be ready to receive him with befitting respect. 'All the Councill and many others' came out to Tiruvatiyūr to welcome him; a company of soldiers saluted him at Purushottama's garden and 'marcht before him into towne'; the people 'in great numbers' flocked out to meet him; and his triumphal progress was marked by the firing of guns 'untill he entred the Fort.' Finally, the 'soldyers in armes fired 3 vollys, which ended the ceremony.'

At Fort St. George Master found 'affairs' in 'a very good posture,'¹ and was well satisfied with his 'Journey,' which, 'though chargeable, will be advantageious to the Company.'² In this opinion he was clearly right, for he had shown himself throughout his journey to be a man wise in his generation. All Master's commanding qualities came out in this visitation of his outlying factories. He had grasped the practical value of pomp in the East and, by his free and judicious use of it, he no doubt upheld the dignity of the Company and of the English generally. He understood the art of spending money to an advantage that was not immediately apparent. He was most judicious in his dealings with the native population, adapting a carefully thought out policy towards its many ranks. He was courteous in the native manner to people of consideration, and prevented the too pushing from receiving from him more than was their due. It is just this discrimination in behaviour that succeeds with an Oriental population. He could nevertheless always hold his own, and was as acute a bargainer as any of those with whom he had to deal. Exceedingly energetic as a traveller, he stuck closely to business, and was an inspector who dived into everything, a man whose eye his subordinates feared, as is shown by their correspondence. His policy was strictly in the interests of his Company, and his private papers prove that he was not to be bribed, both lines of action being rare in his day. There can be no doubt that this tour had a lasting beneficial effect on the Company's affairs in his time.

¹ *Factory Records, Fort St. George*, vol. xxviii.

² *Ibid.*, *Miscellaneous*, vol. iiii.

519. 549 of 1909.—(Telugu.) On a pillar of the maṇṭapa in front of the Śūrēśvara temple. A record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva Mahārāja (II) in Ś. 1225, Śōbhakrit. Records that a servant of Mañchaya-Nāyaniṅāru (a prominent officer of Pratāparudra II) repaired the temples of Śūrēśvaradēva and Kēśava-Perumāḷ at Kārempūṇḍi for the merit of his master who bore the title Immadi-Niśśankavīra. Māchaya was evidently connected with Guṇḍa Nāyaka referred to in Vappichērḷa inscriptions, and ruled till Ś. 1233 (A.D. 1311). See also No. 486.

520. 550 of 1909.—(Telugu.) On another pillar of the same maṇṭapa. A record of Jannigadēva-Mahārāja (Rudrammā's minister) in Ś. 1186, Raktākshi. Records gift of land to the temple of Śūrēśvaradēva by the king's subordinate Gaṇḍapeṇḍara Mēidēvarāja. Also records the building of the gōpura and the prakāra wall by a private individual. See No. 500 above. [The Kākatiya feudatories Gaṅgaya and Janniga had a territory which extended from Paṅgal (Nalgondo district, Hyderabad) to Marjavāda or Kaivara in the Chintamani taluk of Kolar district, and which thus comprised the large area covered by Cuddapah, Kurnool, Bellary, Anantapur, Nellore and Guṇṭūr districts. See also *Antiquities*, I, 59, No. 11.] See No. 500 above.

521. 551 of 1909.—(Telugu.) On the third pillar in the same place. A record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja (II) in Ś. 1239, Anala. Records gift of land to the same temple by Ālavaṭṭam Peddaya. [See also *Antiquities*, I, p. 59, No. 12.]

522. 552 of 1909.—(Telugu.) On a slab set up in the courtyard of the Ankalamma temple in the same village. A record of the Vēlanāṇḍu king Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa-Gōṅkarāja (II, 1133—57) in Ś. 1076, Bhava. Records the building of the temple of Śūrēśvara by Īsana-Peggaḍa, a minister (pradhāni) of the king, at Kārempūṇḍi and a grant to it of 50 goats for a lamp. Īsanaśakti and Kalyāṇaśakti are mentioned as the sthānapatis of the temple. [See *Antiquities*, I, p. 57, No. 9.] See No. 564 below.

523. 553 of 1909.—(Telugu.) On another slab set up in the same place. A mutilated record of the Haihaya king in Ś. 1086, Taraṇa, the king's name in which is lost. Mentions the goddess Vindhyavāsī and the sthānapati Kalyāṇaśakti, referred to in No. 552.

524. 554 of 1909.—(Telugu.) On a slab set up in the courtyard of the Chennakēśavasvāmin temple in the same village. Records in Ś. 1547, Raktākshin, that the temple of Chennakēśavasvāmin which was formerly built by the heroes (*virūḷavāru*) in the town of Kārempūṇḍi *alias* Uddaṇḍavīra-Tirupati in Vilāyati-kasuba? had become dilapidated and the image of the god

enlargement of our Investments with any of them, of which wee shall write you more in an after paragraph.'

All unmindful of the storm brewing at home, Master pursued the even tenor of his way, and for three months after his return busied himself with commercial and other matters at Fort St. George. On the 28th June, the Company's three ships, the *Golden Fleece*, *Success*, and *George*, arrived from England, and a fortnight later the *Success* was sent to Masulipatam and Bengal. The despatches brought by these ships ordered some important changes to be made in the subordinate factories, and certain dismissals and alterations in appointments to be effected. In consequence, Master judged it advisable to make another visit of inspection, embracing, not only Masulipatam and Madapollam, but also the principal factories in the Bay of Bengal. On the 24th July, 1679, having concluded the contract for the investment at Fort St. George with Viranna and the 'under' merchants, Master despatched letters to Christopher Hatton at Masulipatam, informing him that, as the Agent intended 'to voyage down into the Bay upon the *Golden Fleece* and to call at Metchlepatam in the way,' the Factory was 'to be put in a readiness to receive him and those that Accompany him.'¹

THE SECOND 'MEMORIALL.'

On the 30th July, arrangements were made for the management of affairs at Madras during the Agent's absence, as the journey was likely to occupy some five or six months. Joseph Hynmers was appointed Deputy Governor and ordered 'to take the Chaire.' The places of Richard Mohun, the mint-master, and John Nicks, the secretary, who accompanied the Agent, were temporarily filled by Vincent Sayon and James Wheeler. But, although the chaplain, Richard Elliot, joined Master's train, no provision was made for the spiritual needs of the factory and town.

The presence of the Company's ships at Madras obviated the necessity of a second tedious overland journey, and on the 1st August, 1679, Master embarked for Masulipatam in the

¹ *Factory Records, Fort St. George*, vol. xviii.

531. On a pillar of the mukhamanṭapam of the same temple. Records the erection of the said manṭapam in Ś. 1255 (A.D. 1333). *Antiquities*, p. 59.

532. On a stone fixed north-east of the north gate of the same temple. A record dated in the Naḷa year, mentioning Allu Rāja and others. *Ibid.*

533. On a pillar of the north gate. Records a visit to the temple by the son of some Rājā whose name is not decipherable, dated in Paridhāvi. *Ibid.*

534. On a pillar of the mukhamanṭapam in Śūrēśvarasvāmi temple. A record of Pratāparudra II in Ś. 1227. *Ibid.*

Kavelapalle.

535. Near a local well. Records a grant in Ś. 1564. *Ibid.*

Māchērla.

This is the capital city of the Palnāḍ heroes. Besides the departmental list of epigraphs in this, I have given two more stone inscriptions and one C.P. which have been taken from Mr. Sewell's *Antiquities*.

536. 575 of 1909.—(Sanskrit and Telugu.) On the Nāga-pillar in the courtyard of the Chennakēśavaśvāmin temple. A record of the chief Bēṭa, son of Virakāma, the second of the four sons of Chāgi Bēṭa of the lunar race of Kārtavīryārjuna, in Ś. 1033, Khara. Records a gift of land to the temple of Ādityēśvara built at the capital town Mahādevī-taṭāka, by a certain Āditya. [These were probably feudatories of the Western Chālukyas. From the fact that the engravers of the record are Kanareṣe and the record of their names in the inscription in Kanarese, the Government Epigraphist surmises that they show the Western Chālukya influence in this part of the country. The inscription is very interesting for the architectural technique it gives. See *Ep. Rep.*, 1910, pp. 117-8, for details.]

537. 576 of 1909.—(Sanskrit and Telugu.) On the same pillar. A damaged record in Ś. 1035, Vijaya. Records the setting up of the Nāga-pillar by Āditya.

538. 577 of 1909.—(Telugu.) On a pillar of the manṭapa in front of the same temple. Records in Ś. 1443, Vrisha, gift of the pillar by a certain Gōvīndarāju Mahāpātra.

539. 578 of 1909.—(Telugu.) On another pillar of the same manṭapa. Records in Ś. 1351, Saumya, repairs made to the manṭapa in front of the Chennakēśava-Perumāḷ temple at Mahādevichērla.

540. 579 of 1909.—(Telugu.) On the third pillar of the same manṭapa. Records in Ś. 1541, Siddhārthin, gift of land for a lamp.

housekeeper under him, 'of
 iter. In order that the new
 e wanting of the directions
 and rules prescribed -- rderly management of the
 Companys affairs,' it was directed that copies should be taken
 'out of the Metchlepatam Consultation Bookes and copy
 bookes of letters of all things relateing thereunto from the year
 1675.' A third of the money sent from Fort St. George to
 Masulipatam for the investment of 1679 was ordered to be
 handed over to the new chief at Madapollam, together with
 a chest of 'Canary wine,' a certain quantity of paper and quill
 pens, broadcloth 'for presents,' and one of the 'Companys
 seales.'

In the letters received just before Master's departure from
 Fort St. George, the Court had written emphatically on the
 subject of retrenchment of expenses in the subordinate factories.
 The Agent, however, on examination, found 'the charges' both
 at Masulipatam and Madapollam less than 'of late yeares,'
 although the investments in both factories were 'greater then
 heretofore.' He therefore contented himself with enjoyning
 the Chiefs 'to be as frugall in their expences as possible.' He
 deprecated any reduction in servants, which would entail loss
 of dignity, and cited the example of the Dutch, who, having
 cut down their retinue, 'found themselves soe meanly esteemed
 and slighted that they were not able to carry on their business,'
 and were consequently 'necessitated' to 'live in the same port
 and quality as formerly.' This argument, however, failed to
 satisfy the narrow-minded Court, who, in their letter of 5th
 January, 1681, which is a strong instance of the mistake of un-
 duly interfering with 'the man on the spot,' replied:—'Wee
 observe, that you doe profusely give order at all places for great
 enlargements in Brick buildings. Some probably there might
 have been absolute necessity for, but that there should be such
 great need in every place on a sudden, seemes strange and
 extravagant. And notwithstanding what you say of the Dutch
 reassuming their drums and Pipes, Wee are satisfied and better
 informed from others, that tho' they doe use their Drums and
 Pipes still, yet they have prudently retrenched very much of

Miriyāla.

551. 590 of 1909.—(Telugu.) On a slab near the platform of the flagstaff, in front of the Chānnarāyasvāmin temple. Records in Ś. 1530, Plavaṅga, the building of the platform and the setting up of the pillar on it by a certain Pōtinēṇḍu, while he was ruling Miriyāla. [In his *Antiquities* Mr. Sewell notes a pillar inscription dated in Ś. 1570. Is this a mistake for the above?]

Morasampāḍu.

552. A private grant dated S. 1562. *Antiquities*, p. 60.

Mutukūru.

553. In the Sītārāma temple on a slab. Records a private grant to the temple in Ś. 1576. *Ibid.*

554. In the yard of a private house. A record dated in Ś. 1190, in the reign of Rudradēva (Rudramma?) *Ibid.*

555. In the same place. Records another grant in the same date, but the sovereign's name is given as Gaṇapatidēva (1213—59). *Ibid.*

Nadikūdi.

556. In one of the local temples. A private grant in Ś. 1134. *Ibid.*

Naramalapāḍu.

557. In one of the ruined temples. A private grant in Ś. 1609. *Ibid.*

Palligunṭa.

558. 595 of 1909.—(Sanskrit.) On a mutilated pillar of white stone in the Śiva temple. A record mentioning Pulikallu.

Passarlapāḍu.

559. North of the Hanūmān temple. A private record dated in Ś. 1547. *Ibid.*

Pasvēmula.

560. In one of the three deserted temples. A record of Ś. 1556, recording a gift by a Nāyuḍu. *Ibid.*

Paṭṭaviḍu.

561. On a stone half a mile south of the village. Records a grant to the Mācharla temple by Kṛishṇadēvarāya in Ś. 1440. *Ibid.*

Peddagarlapāḍu.

562. In the local temple. A record dated Ś. 1695, saying that the temple was then built. *Ibid.*

vessels, to have catamarans on the lookout during December, 'to give the ships notice where to anchor.'

The Court found nothing to cavil at in these instructions. Indeed, 'the method of sending Diaries and Consultations and Accounts of Cash monthly to the head Factory' was 'so well' approved, that, in their letter of 5th January, 1681, they wrote: 'Wee doe enjoyn you, without favour or forbearance, to turne out any from our service, of what quality or degree soever they be, that you shall find remiss in that particular.'

On the 8th August, Master wrote to his deputy at Fort St. George, detailing his actions at Masulipatam and announcing his departure for Bengal. The ships sailed on the 9th August, and a week later arrived 'near Ballasore road,' but 'could not gett in to birth our selves.' A boat was sent to obtain news from the *Success*, which had arrived on the 4th August. Captain Cowley reported that his bullion had been landed, and that a portion of his cargo was on its way to Hugli.

On the 18th August, the *Golden Fleece's* boat was sent 'ashoare' with a letter for transmission 'by express' to Hugli and an order to Richard Edwards, the chief, to arrange for the Agent's 'handsome reception' at Balasor, to provide for the transit of the party to Hugli, and then to repair on board the *Golden Fleece*. The letter to Hugli informed Matthias Vincent and his Council that, on account 'of the alterations' made by the Company in the letters recently received, it was thought necessary for the 'Agent to voyage downe upon the ships to visit these Factorys, to settle the same, and put all other affairs in good order.' The Council at Hugli were therefore urged 'to hasten all the Companys three sloopes downe to us, to carry up the treasure and other goods upon these ships, and to accomodate our proceeding up to you.'

On the morning of the 19th August, Richard Edwards arrived on board the *Golden Fleece*, and reported that 'against to morrow morning there would be fitting accommodation at the Banksall by the rivers mouth to carry the Agent &ca. to Ballasore.' On the following day, therefore, Master, with the captains of the three ships, 'went ashoare.' On landing, they were met

¹ *Letter Book*, vol. vi., p. 250.

Pedakodamagunḍla, built by his father about sixty years prior to the date of the inscription and set apart some of his own lands at Miriyāla and Paluvaya for the exclusive use of the temple. These lands had to be cultivated by his descendants and the income therefrom was to be utilized for the worship of the god.

Pidugurāla.

568. 599 of 1909.—(Telugu.) On a mutilated slab set up in the village. A record of the Kākatiya king, lord of Anumakoṇḍa, in Ś. 1... Kaḷayukti. Appears to record the consecration of a temple for Rāma and Lakshmaṇa.

569. In one of the ruined temples. Records repair to the temple in Ś. 1472. *Antiquities*, p. 61.

Pondugala.

570. In ruins of the old Mussalman city. A record dated in Ś. 1672, mentioning some unusually high freshes in the Kistna river. *Ibid.*, p. 62.

Rentala.

571. In the Hanūmān temple. A private inscription of Ś. 1595. *Ibid.*

572. In the remains of the Redḍi Fort. A record of Ś. 1596. *Ibid.*

Śrīgiriṇḍu.

573. In one of the abandoned temples. A record of Ś. 1220, of Manivadi Gōpināyaḍu who describes himself as the grandson of Kākatiya Pratāparudra. *Ibid.*

Tangeda.

574. In the Gōpālasvāmi temple. Records in Ś. 1294, a grant by Aḷia-Vēma Redḍi. *Ibid.*

575. West of the Durgā temple. A private grant in Ś. 1474, in the reign of Sadāśivarāya of Vijayanagar. Mentions the names of Rāmarāja, Rāmadēva and Tirumaladēva. *Ibid.*

Terala.

576. On a stone before the Siddhēśvara temple. Records a private grant in Ś. 1165. *Ibid.*

577. In the same place. A record of Pratāparudra (I or II?).

578. On a third slab. A private grant in Ś. 1366. *Ibid.*

Tummalachcheruvu.

579. In a local temple. A record of Ś. 1575. *Ibid.*

Accompt Currant in our Generall Bookes as ever we were.¹ Therefore it was no surprise to find, on examination, that the accounts at Balasor were 'behind hand, in great disorder and confusion'; and John Byam, the Second and Accountant, was ordered to 'adjust them with the Broker and the Marchants immediately,' so that everything might be settled 'in due order' before the Agent's departure.

On the 27th August occurred a boating fatality. The 'country boat' in which William Bellamy, with Messrs. Sheppard and Nurse, was 'goeing aboard the ships,' sank, and though the captain of the *Success* rowed to their assistance in his skiff, he was not in time to save Bellamy, a freeman, who had accompanied Master in his overland journey in the previous March. On the following day the Company's sloops arrived from Hugli, bringing the news that Thomas Labrun, a seaman, 'being ashoare upon an island a shooting,' had been carried off by a tiger.

The 30th August was occupied in attempting to come to terms with the merchants regarding the prices of piece-goods to be provided before the end of the year. 'They drove off the time from morning untill late in the Evening out of designe to avoyd it,' and nothing was settled. The matter was deferred until Monday, the 1st September, when Master called a Consultation, to which Richard Edwards, 'though not of the Ordinary Councill,' was summoned, since, as chief at Balasor 'for near two yeares,' his advice might be of use. The merchants were again sent for, and a contract was confirmed with them by which the 'Sannoos, Ginghames, and Nillaes' ordered by the Company were procured at 20, 12, and 16 per cent. 'cheaper then in the year 1676.' In order 'to prevent bad debts, by which the Company have suffered considerably in this place,'² Master insisted that, for all money advanced on account, the leading merchants, Khēm Chand and Chintāman Shāh, should be securities, the one for the other, and also for their less wealthy colleagues. The contract had been practically settled by Edwards in the previous July, but, before confirming it, Master ascertained that there were 'noe other Marchants hereabouts

¹ *Factory Records, Fort St. George*, vol. xviii.

² *Master Papers*, No. 10.

Mack. MSS., Vol. 48, p. 95, and Vol. 42, p. 346, from *Antiquities* * and Kielhorn's *List of Brāhmi Inscriptions*.

In the Viṭṭalēśvara and Mallēśvara temples:—

586-A. A record dated in Ś. 1065, Śubhakrit, Āśvija Śuddha 12, Saturday, Kanyāsaṅkrānti, and relating grant of 55 sheep, by Kulōttuṅga Chōḍa (Goṅka.2) to God Bhōgēśvara. *Loc. Rec.*, Vol. 48, p. 95.

586-B. A record dated in 1066, Vishu, Māghabahuḷa 14, Tuesday, relating grant of land to Viṭṭhalēśvaradēva originally given by Viṣṇuvardhana by Kulōttuṅga-chōḍa Goṅka. [Mr. Sewell's Local List No. 2.]

586-C. A record dated in Ś. 1074, Paritāpi, Āśvija bahuḷa 8, Friday, Tulāsaṅkrānti, by Paramahamsa Śivamahāmuni, son of Viśvēśvara Mahāmuni, the priest of the Kākatiya Gaṇapati. *Ibid.*, p. 96.

586-D. A record of Ś. 1083 (year not given), Chaitra Śuddha 6, Monday, Mēsha Saṅkrānti, relating grant of land in the time of Kulōttuṅga Mahārāja to Gaṇṇama Nāyuḍu, etc. *Ibid.*, p. 97.

586-E. A record of Ś. 1160, Viḷambi, Āśvijaśuddha 3, Tuesday, Tulāsaṅkrānti, relating gift of lamp by Kākatiya Gaṇapati to Koṇḍaya Preggaḍa, son of Chōḍama Preggaḍa for Bhōgēśvara.

586-F. A record in Ś. 1165, Śubhakrit, Āśvijaśuddha 12, Saturday, Kanyāsaṅkrānti, gift of lamp, 8 buffaloes and 150 sheep by Kākatiya Rudradēva to Bhōgēśvara. Viśvēśvara mentioned. See 586 C.

586-G. A record in Ś. 1174, Paritāpi, Chaitraśuddha 8, Monday, gift of land by Kākatiya Gaṇapati to Paripūrṇa Mahāmuni, son of Guru Viśvēśvara Mahāmuni mentioned in No. 586 C. [Mr. Sewell's Local List Nos. 4 and 6.]

586-H. A record in Ś. 1180, Saumya, Makarasaṅkrānti, grant of five salt pans to Bhōgēśvara by Kākatiya Gaṇapati.

586-I. A record in Ś. 1182, Virōdhikrit, Pushya bahuḷa 2, Sunday, Makarasaṅkrānti, relating that Amarēśvara Preggaḍa gave 55 sheep for his parents' merit to Bhōgēśvara. [Mr. Sewell's Local List No. 5.]

586-J. A record of Ś. 1193, Kārttika Paurṇami relating gift of 100 sheep to the same deity in Kākatiya Mahārāja's reign.

586-K. A record of Ś. 1460, Hēviḷambi, Phalguna Śuddha, 10 Sunday, relating grant of lands to Viṭṭhalēśvara. There is reference to Viṣṇuvardhana.

The Buddhistic casket inscriptions of the place have been edited by Buhler, Fleet and others in various journals. They have been given by Doctor Kielhorn in his *List of Brāhmi Inscriptions*

* Two inscriptions which Mr. Sewell gives under dates Ś. 1450 and 1465 are not found in the *Mack. MSS.*

Agent proceeded to deliver to Richard Edwards 'Large Instructions drawne up for the manageing the busynes and settling the Accompts of the Factory at Ballasore.' These 'Instructions' were indeed ample and detailed. Edwards was reminded of the contract concluded with the merchants, and the method devised by Master 'to secure our Honble. Masters from bad debts,' which 'have growne apace.' A copy of all proceedings at Balasor 'in this visitation' was delivered to him for his 'better direction in the observation thereof.' Definite orders were issued as to the keeping of accounts 'as shall be found plainest and best for the Companys Interest,' all such accounts to be adjusted in December or January yearly under pain of dismissal 'upon your first default in this particular: therefore looke you to it.' All moneys paid in and goods delivered were to be carefully entered in a 'receipt booke,' to 'avoyd' such discrepancies as 'now happens' for 'want of such punctuallity.' Edwards was also enjoined to see that there was no falling off in the standard of goods supplied by the merchants, and to take special care that no materials but those ordered by the Company should be supplied, 'except a Bale of new Sorts of goods for tryall of Marketts.'

So far the factors at Balasor had escaped censure. In the 'Accompts of this Factory,' however, Master found 'such gross Errours . . . as we presume cannot be paraleld in any place.' The excuse given for 'these unpardonable Crimes and enormitys' was that there had been no books at Balasor until the 14th April, 1679, when John Byam brought those kept by Edmund Bugden from 1st May, 1677, to 30th April, 1678. But it was in these books that Master discovered the mistakes which 'we shall now give you directions how to rectifie, that soe they being once put into a Method and order to be understood, you may keepe up with them accordingly.' Minute instructions followed as to the cash account, debts due from native merchants, accounts of deceased persons who had been in the Company's service, and, finally, 'errours in casting.' Then, 'these directions being observed, your accompts will stand right,' and 'twill evidently appeare for what you are responsable and for what you are not.' Edwards was ordered to begin without delay to balance his

*Nizampatam.**

589. A C.P. discovered by a local karaṇam. A record of Viṣṇuvardhana granting a village to Kuppanayya, the son of Kariyarāja and grandson of Kavivarma of the Pallava-malla family. See *Mack. MSS.*, Bk. XVIII (15-6-21), pp. 136-38.

590. In the hands of Duggarāḷa Timmaṇa. A record of Ś. 1684, Chitrabhānu, Śravaṇa Śuddha 15, relating gift of some land at Tsandavole and other villages by Śūrasāni Veṅkaṇṇa Jamadār to Timmaṇa. *Ibid.*, pp. 153-4. See No. 586 above.

591. In the hands of Niḍugunḍi Narasimbāchārya. A record of Ś. 1685, Svabhānu, Śravaṇa Bahula 15, relating gift to Narasimbāchārya by Puligaḍḍa Viṇṇa, of some land. *Ibid.*, p. 155.

592. In the hands of Appāsāni Koṇḍasāni. A record of F. 1189, Vikāri, Āśvija Śuddha 15, relating a grant to the festival at Āmudanapalle. *Ibid.*, pp. 172-3.

Pallapatta.

593. In the hands of Pōpūr Guru Rāmamūrti. A record dated in Ś. --, Raktākshi, Vaiśākha bahula 10, relating a grant at Kāvūr to Pōpūr Śītārama Gāru by Śūrasāni Veṅkaṭapati. *Mack. MSS.*, Bk. 18 (15-6-21), p. 164. See Nos. 590 and 586 above.

594. A similar gift in Ś. 1667, Krōdhana, Vaiśākha Śuddha 15, by the same person. *Ibid.*, p. 165.

595. In the hands of Popūr Gurubhaṭṭa. A grant by Veṅkaṇṇa in Ś. 1683, Vikrama, Nijaśravaṇa Śuddha 7. *Ibid.*, p. 166.

596. In the hands of Gudimalla Rāmānujāchārya. A grant dated in Ś. 1683, Vikrama, Nijaśravaṇa Śuddha 10, to Rāmānujāchārya of the Bhāradvāja gōtra, grandson of Tiruveṅkaṭāchārya and son of Veṅkaṭāchārya, by Jamadar Veṅkaṇṇa. *Ibid.*, p. 169.

Peddapulivarru.

597. In a pillar of the Narēndrēśvara temple. A record of Ś. 1512. *Antiquities*, p. 80.

598. In the Varādarāja temple. A grant of the same date.

Peddāvaram.

599. A C.P. in the hands of Allūr Tiruveṅkaṭāchārya living at Peddāvaram in Rēpalli-Rāchur taluk. Records that in Vaiśākha Śuddha 2, Jaṅgaṇṇa Maṇikka Rao of Puṇyapalli gōtra, gave to Vedala Tiruveṅkaṭāchārya, the son of Tātāchārya and grandson of Tiruveṅkaṭāchārya, of the Kauṇḍinya gōtra and Āpastambha

* See also *Loc. Rec.*, Vol. XII, pp. 190-211.

and yet he was afterwards accused of unduly wasting the Company's money! The Company's wharf at the river's mouth was reached in the afternoon, but the tide was 'too low to goe over the Barr.' On their way down Balasor River, and while lying at anchor, ships from Ceylon and Tenasserim were sighted, 'the trade of Ellephants being much driven at this place.' Late at night Chintāman Shāh arrived with a letter from Malik Kāsim, asking that some 'iron ordnance' of the Company's, which he desired to purchase, might be taken to Hugli 'in our sloopes.' A curt verbal answer was returned that the English 'did not use to deale' with 'the Governours' but with the merchants, through whom all transactions must be carried out; that the purchase could be negotiated, but that the goods could not be 'accommodated' in the sloops 'either now or hereafter, during the ships being here,' on account of pressure of business. Malik Kāsim, however, managed to circumvent the Agent. He appealed to the *diwān* at Dacca, and procured an order, which was delivered to Master at Hugli, requiring him to send the guns to Dacca 'in the Companys sloopes.'

During the delay at the mouth of the river, Master noticed the want of a 'marke for the Barr.' The 'Tomb,' built by the Dutch for that purpose, had 'fallen downe the last foule weather,' and certain flag-staffs had disappeared. Orders were therefore issued for flag-staffs to be put up at the factory, and at 'the point of sand at the rivers mouth' for the guidance of ships 'to come to anchor' and for boats 'to goe over the Barr.' On the 10th September, Master went on board the *Arrivall*, 'disposing the young men and Lumber aboard the *Ganges* and the *Lilly*,' and on the 11th he set sail. The weather from the 28th August until the 3rd September had been very stormy, when an improvement took place, and Master evidently thought that there was no danger of a recurrence of winds and squalls. Otherwise it is difficult to understand why, even on the score of economy, he should risk a second voyage to Hugli at the same time of year as in 1676, when the journey was both dangerous and disastrous. This time no lives were lost, but for two days the sloops were in a perilous position, being caught 'upon the Braces in $2\frac{3}{4}$ fathom water' by 'a Violent Storme, which drove

606-B.* In the hands of the same. A gift of land by Jaganna Maṇikka Rao to the same in A.D. 1778.

606-C.* Undated grant to Venkaṭa Bhāgavata at Majukūru.

Siripūdi.

607. A C.P. in the hands of the agraḥāra people in five plates. (Sanskrit.) A record of the Chālukyan king Vishṇuvarddhana (V or VI?) who issued an edict to the chief Sawrashtra families of Veluguntigōshṭi, saying that he gave Śrīvūru to Kuppanayya (whose Panegyrics are given). Kavidharmadharmāchārya wrote this. A little incomplete. No date. *Mack. MSS.*, Bk. XX, pp. 41-3.

Tsandavōlu † (Ancient Dhanadaprōlū or Dhanadapura).

608. 245 of 1897.—(Sanskrit.) On a pillar lying in the prākāra of the Lingōdbhavasvāmin temple. Records gift of a lamp to Chaṇḍika by Gaṅgamā.

609. 246 of 1897.—(Sanskrit.) On the same pillar. A record in Ś. 1090. Mentions a concubine of Rājendra-Chōḍa (Velanāṇḍu chief?) and the city of Dhanadapura.

610. 247 of 1897.—(Sanskrit and Telugu.) On a pillar in the same temple. Records in Ś. 1092 gift of sheep for a lamp by a Nāyaka to the temple of Goṅkēśvara at Dhanadaprōlu. Mentions Kulōttuṅga-Goṅka. [Was he Gonka III of the Velanāṇḍu chiefs of Pithāpuram?]

611. 248 of 1897.—(Telugu.) On the same pillar. An incomplete record in Ś. ... , Dhātri, of the Kākatiya king Rudradēva (1295-1323).

612. 249 of 1897.—(Sanskrit and Telugu.) On a pillar opposite the same temple. Records in Ś. 1063 gift of land in Nāḍiṇḍla and of sheep for a lamp to the Pāṇāśvara temple at Dhanadaprōlu in Velanāṇḍu by Koṇḍapaḍumaṭi-Buddharāja of the Durjaya family. This Buddharāja was the brother of Akkamā, the queen of Rājendra-Chōḍa, the son of Goṅka (II) of Velanāṇḍu. See *Ep. Ind.*, Vol. VI, pp. 268-78. Koṇḍapaḍumaṭi is the eastern portion of the Sattenapalli taluk.

613. 250 of 1897.—(Sanskrit and Telugu.) On a pillar which forms a beam of the same temple. A record of the Kākatiya king Gaṇapati (1213-59). Records that Jāya-Sēnāpati repaired the temple of Pāṇāśvara, which Kulōttuṅga-Rājendra-Goṅka had built and named after his younger brother, and that king Gaṇapati granted a village to this temple. [Gaṇapati married the two sisters of his general Jāya.]

* See also *Loc. Rec.*, Vol. XII, pp. 69-71.

† In his *Antiquities* Mr. Sewell gives two other inscriptions, viz., (a) a private grant in S. 1076 and (b) a grant in Ś. 1098 by Velanāṇḍu Goṅka, commander of the forces of "Vijaya Rāja."

proportion of the bullion in stock should be immediately sent to Kasimbazar to be 'converted into Rupees,' in order 'the sooner to pay off the money taken up at interest.' Further directions were given regarding accounts, especially as to 'how the Accompt Cash wanting in Ballasore Bookes should be charged.'¹ Edmund Bugden, whom the Court had dismissed from their service by their letter of January, 1679, was ordered to make good a sum of Rs. 14,000 said to be due to the Company. Bugden thereupon desired leave to go to Balasor to realise his effects and sell the cargoes he expected from the Maldivé Islands, but Master declined to allow him to leave the factory until he should discharge his debt or give substantial security. Under these circumstances, Bugden found it convenient to produce the Rs. 14,000 without delay. Earlier in the year, complaints had been made that private individuals had bought up silk and employed weavers to the detriment of the Company's investments, highly reprehensible actions in the eyes of the Court. To prevent a recurrence thereof, Master reiterated the orders given in 1676, and again at his recent visit to Masulipatam, with regard to freemen. It was further directed that all passes for trading should be registered, and a strict account kept of private trade, together with the names of the traders. Copies of the orders were sent to the subordinate factories 'and due observance required thereunto.'

While Master had been thus engaged, during the last week of September, 1679, there occurred the wreck of a Dutch sloop laden with guns, and heavy and continuous rains, causing an 'unwholesome aire, many people sickning and dying.' Formal the *Lilly*,² was also paid at this time by the *faujdār* to the Agent 28th August amount to the Dutch.

When an improvement in Master everywhere upheld his dignity that there was no danger of representative in Eastern Asia. He Otherwise it is difficult to understand at Balasor writhing under well-economy, he should risk a second act of dismissal, and an answer time of year as in 1676, when the journals, still extant, asking if he and disastrous. This time no lives were how Master was regarded the sloops were in a perilous position: 'I know nothing yet of Braces in 2 $\frac{3}{4}$ fathom water' by 'a Violent, 10.

622. 256 of 1897.—(Prākṛit.) At the entrance to the Chaṇḍi shrine outside the prākāra of the same temple. Records gift of a pillar by the nun Nandā.

623. 257 of 1897.—(Sanskrit and Telugu.) On a pillar in the main gōpura of the same temple. Records in Ś. 1104 (Māgha Śukla 10), gift of lamps by Kōṭa-Ketā (II) of Dhānyakaṭaka, the son of Bhīma, for the merit of his mother Sabbamā, his father Bhīma, his elder brother Kōṭa-Chōḍa, and himself. The mother of Ketā was the sister of Goṅka (III of Velanāṇḍu). This epigraph (like 630 and 635 below) refers, as Luders says, to the very day of the accession of Ketā II. See *Ep. Ind.*, Vol. VI, p. 148, *Mack. MSS.*, Bk. XX (15-3-63), pp. 9-10 and *Antiquities*, p. 64.

624. 258 of 1897.—(Sanskrit and Telugu.) On another pillar in the same place. Records in Ś. 1283, Plava, Śrāvaṇa, Śuklapañchami, Thursday, the reconsecration of the Amarēśvara temple at Dhānyavāṭi by Vēma, the son of Mallinātha, grandson of Ketā and minister of Anavōta-Redḍi, the son of Vēma (the builder of the flights of steps at Ahōbilam and Śrīśailam). See *Mack. MSS.*, Bk. XX (15-3-63), pp. 23-29. Also *Antiquities*, p. 64, No. 1.

625. 259 of 1897.—(Sanskrit and Telugu.) On another pillar in the same place. Records in Ś. 1308, Kshaya, Āshāḍha Śukla 2, Wednesday, of a flower garden by Peddi, the son of Appaya and minister of Vēmā Redḍi, the son of Kāṭama-Redḍi. [The latter was the founder of the Rājahmundry line and the husband of Mallāmbikā, the sister of Kumāragiri, the author of the *Vasantarājāyām*.] See *Mack. MSS.*, Bk. XX (15-3-63), pp. 31-2. *Antiquities*, Local List, No. 2.

626. 260 of 1897.—(Sanskrit and Telugu.) On a slab leaning against the eastern entrance to the central shrine of the same temple. Records in Ś. 1548, Akshaya, Śrāvaṇa Bahuḷa Daśami 10, Sunday, the third consecration of the Amarēśvara temple at Dhāraṇakōṭa or Dhānyavāṭi by Handrikē-Pedda of Juvvūru, and refers to the second consecration by Anna-Vēma of the Paṇṭakula. Anna Vēma was the brother of Annavōta referred to in No. 624 above. [This epigraph is given in *Mack. MSS.*, Bk. XX (15-3-63), pp. 39-40. See also *Antiquities* I, p. 64.]

627. 261 of 1897.—(Sanskrit and Telugu.) At the eastern entrance to the same shrine; pillar to the right. Records in Ś. 1119, Āśvija, Śuddha 15, Padmāvāram, gift of villages to Brāhmaṇas by Kōṭa-Kētarāja (II) and gift of lamps by five queens of his. [Padmāvāram = Thursday. See *Mack. MSS.*, Bk. XX (15-3-63), pp. 15-18, for the full inscriptions. There is another inscription of the same date in *ibid.*, p. 20.]

628. 262 of 1897.—(Sanskrit and Telugu.) At the eastern entrance to the same shrine, pillar to the left. Records gifts by relatives of Kōṭa-Kētarāja of Dhānyakaṭaka. *Ibid.*, p. 18.

between the contending parties. On the 15th October, the 'Accompts of Ballasore Factory were adjusted in the Hugli Bookes and made exactly to agree, the reconciling parcells being very great summes, as appears in the Bookes.'¹ Master also records, in his private papers, that, 'in settling and rectifying these Accompts,' which cost him 'much paines to the Companys great advantage,' he saved them Rs. 15,000, 'which was swallowed up in the Accompts by Mr Bugden, Mr Clavell and Mr Marshall,' besides recovering Rs. 11,900, which had been 'twice Entered' by Mr. Clavell 'to his Accompt Cash,' and the interest for which was charged to his estate.

An inspection of the Company's buildings at Hugli showed 'an absolute necessity' for repairs and alterations, and orders were issued for the erection of additional warehouses, a 'Councill Chamber,' library, offices, etc. These additions were by no means approved of by the economical Court of Committees, who, in their letter of 5th January, 1681, voiced their indignation as follows: 'Wee observe what you write in that paragraph concerning Buildings, That you will consider our interest therein as if they were your own particular concernes, so far as a particular can bear proportion with a Nationall. Which words, tho' they are fairely expressed, do seem to carry a meaning in them, which wee cannot approve in you, And doe believe is a Notion Agent Master carried too farr to our Damage in his late progress. The Company is Nationall, but you are our Servants, live in grandure, and doe greatly augment your Estates by our favour. And you must, if you will be honest, observe our Commands without respect to futurities, which wee are the proper judges of in our owne business.'²

At the Consultations of the 21st, 23rd, and 25th October, the books of the three subordinate factories of Kasimbazar, Patna, and Dacca were 'adjusted with the Hugli Bookes,' those of the two former from the year 1670 and those of Dacca from 1672, 'the summes reconciled being great.'³ 'Three pair Pattana Bookes' being found 'wanting,' a letter was drafted to Job Charnock, the chief, requesting him to supply the missing

¹ *Master Papers*, No. 10.

² *Letter Book*, vol. vi., p. 250.

³ *Master Papers*, No. 10.

pp. 146—57. See also *Mack. MSS.*, Bk. XX (15-3-63), p. 5, for the present epigraph.

636. 270 of 1897.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1156, Jaya, gift of a lamp to God Buddha by Kōṭa-Bayyalamahādēvi, the daughter of Rudradēva of Nathavāṭi. Bayyamāmba was evidently the queen of Bēṭa II. The date of the grant (Thursday, eleventh *tithi* of the bright fortnight of Jyēṣṭha in Ś. 1156) corresponded according to Kielhorn, to the 11th May A.D. 1234. See *Ep. Ind.*, Vol. VI, pp. 157—9. *Vide* also *Mack. MSS.*, Bk. XX (15-3-63), pp. 34-5.

637. 271 of 1897.—(Sanskrit and Telugu.) On a pillar lying in the prakāra of the same temple. Records in Ś. 1082 gift of two lamps by Kallaya-Nāyaka, the younger brother of Pōṭa, the son of Chāgi-Dora of the Durjaya family, and by his wife, who was the daughter of Muchchaya-Nāyaka of Rāchchūru, of the same family.

638. 272 of 1897.—(Telugu.) On another pillar in the same place. A record of the Vijayanagara king Kṛishṇarāya in Ś. 1437, Yuva, Āshāḍha Bahula 12, Sunday. Records some of his conquests in the east and mentions his two queens Chinnādēvi and Tīrumalādēvi. Records gift of villages. [*Mack. MSS.*, Bk. XX (15-3-63), pp. 37-8.]

639. On an octagonal pillar excavated at Amarāvati by Mr. Sewell and sent to the Madras Museum by Burgess. A record (Sanskrit) of the Pallava king Simhavarman (II) making a gift, on his return from an expedition to the north, at the sacred place of the Buddha Dhānyāghaṭa. See *S.I.I.*, Vol. I, pp. 24—8. In *Ep. Ind.*, Vol. X, pp. 43-4. Dr. Hultzsch compares the palaeography of this epigraph with that of others and concludes that it should be assigned to about A.D. 1100, between the times of the Tēki plates of Chōḍagaṅga (*Ep. Ind.*, VI, A.D. 1086-87) and Pithāpuram plates of Virachōḍa. (See *S. Ind. Palæ.*, A.D. 1092-93.) The epigraph was originally printed in *Madras Journal* for 1886-87.

640. On a pillar south-west of the mukhamanṭapam. Records a grant by the wife of Prōli Nāyaḍu, a dependent of "Kulōttuṅga Chōḍa Goṅga Rāja," in Ś. 1030 (A.D. 1108). *Antiquities*, p. 64, No. 6.

641. On the wall south of the east doorway of the garbhālayam. Records the erection of a Śiva temple at Dharaṇikōṭa in Ś. 1548 (A.D. 1626). *Ibid.*, No. 7.

642. On the dhvajastambha of a Śiva temple south of the town. Records the erection of the pillar by Vāsi Redḍi Venkaṭadri Nāyaḍu, the Rāja of Chintapalli, in Ś. 1735. *Ibid.*, No. 9.

643. *Kielhorn's List*, No. 1206.—On a Buddhist rail (now in the British Museum). Records in Prākṛit gift by a female lay worshipper, her brothers and sisters.

ness 'to carry the petre aboard the ships,' there was no news of the fleet's arrival when Master left Hugli on the 3rd November.

Several events, apart from business transacted in Consultation, are recorded during October of 1679. On the 10th Master's 'Trumpeter' died of a 'vyolent feaver.' On the 20th, 'the Dutch made a great Entertainment for a peace with France,' at which 'the Agent &ca., with the women who were particularly invited,' were present, the company numbering seventy in all. At this entertainment Master was greatly chagrined because the health of Louis XIV. was drunk before that of his own sovereign. To his remonstrances the Dutch retorted that 'they had orders how to governe themselves on this occasion,' and after his description of the feast, he adds the sage remark, 'To prevent any disrespects upon such publick occasions it is a good expedient to condition before hand what shall be done, or to avoyd the meeting.'

On the 22nd October, news was received from Dacca that Shāistah Khān, who was made Governor of Bengal, had sent his son, Buzurg Umed Khān, 'to take possession of the Government' as his deputy. Later, the report arrived of the coming of Shāistah Khān himself, 'in great magnificence.' Meanwhile, 'Alī Naqī, the Governor, who had been awaiting an acknowledgment of his ceremonial visit on Master's arrival, grew impatient when a month had passed with no sign of a gift, 'and appeared cross in our business because he was not gratified therein.' Therefore, lest he might hinder the despatch of the ships for Europe, it was 'resolved to present him,' and, at the same time, to give 'the usuall yearely gratuitys' to the 'under officers.' These latter being 'meane persons,' it was not 'thought creditable for the Agent to repay' their visits in person, and Mr. Vincent was accordingly sent to represent him. Among other minor matters, Master settled a dispute between two of the Company's native servants as to commission said to be wrongfully withheld by one of them. The offender was confined 'under guard in the Factory,' but, 'still persisting in his obstinacy,' was 'put in irons.' This drastic measure brought him to reason. The business was settled for Rs. 3,000, and the contending parties 'made friends.'

662. *Ibid.*, No. 1225.—On a rail (now in the British Museum) (Prākṛit.) A fragmentary record. Gift of two Chaitya slabs (*chēṭiyapaṭa*), three foot-prints (*pātuka*), a coping stone (*umnisā*), a slab with a flower vase (? *puphaganiyapaṭa*?) and other objects to the great Chaitya (*mahachēṭiya*) at Dhamnakata (Dhānyakaṭa), and erection of some object at (?) the great Chaitya (*mahāchēṭiya*) at Rājagiri at the northern door (*dāra*) by some person together with his relatives.

663. *Kielhorn's List*, No. 1226.—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of a slab (*paṭa*) by some person.

664. *Ibid.*, No. 1227.—(Prākṛit.) On a sculpture work. Not read except in the beginning which contains an invocation of Bhagavat.

665. *Ibid.*, No. 1228.—(Prākṛit.) On a sculpture work. Illegible.

666. *Ibid.*, No. 1229.—(Prākṛit.) On a pillar. Gift of a Chaitya pillar (*chēṭiyakhabhā*) with a relic, at the southern entrance (*āyaka*) by the merchant (*Vāṇiya*) Kuṭa together with his relatives.

667. *Ibid.*, No. 1230.—(Prākṛit.) On a pillar. A fragmentary record. Records after an invocation of Bhagavat, the gift of a chief pavilion (? *padhānamadava*) to the order (*saghā*) by the perfumer (*gādhika*), the merchant (*Vāṇiya*) Siridata (*Śrīdatta*), son of the merchant (*Vāṇiya*) Dhammīla (Dharmīla). . . of the pupil (? *sisiha*) of the teacher (*achariya*) Sariputa (*Sāriputra*), the Mahāvanasaliya (who lives in Mahāvanasāla ?).

668. *Ibid.*, No. 1231.—(Prākṛit.) On a coping stone. A fragmentary record. Gift of a coping stone (*unisā*) by some woman together with her relatives.

669. *Ibid.*, No. 1232.—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of . . . of the son of Mugudasama (Mukundaśarman) . . . with relatives.

670. *Ibid.*, No. 1233.—(Prākṛit.) On a sculpture work. A fragmentary record. Mentions the *bhāyanta* (*bhadanta*), pupil of Nāḍhasiri (Nāthaśrī), the Mahemkhānāja (inhabitant of Mahemkhānāja), disciple (*āntēvāsika*) of . . .

671. *Ibid.*, No. 1234.—(Prākṛit.) On a sculpture work. A fragmentary record. Mentions, after an invocation of Bhagavat Buda (Buddhā), the sister of the monk (*pavaita*) Sidamta (Siddhārtha), who lived at Maṇḍara.

672. *Ibid.*, No. 1235.—(Prākṛit.) On a stone slab. A fragmentary record. Gift of an upright slab (*udhapaṭa*) by . . . Bhagommu (?), the wife of Sidhatha (Siddhārtha), . . . and Bōdhi.

673. *Ibid.*, No. 1236.—(Prākṛit.) On a sculpture work. A fragmentary record. Illegible.

674. *Ibid.*, No. 1237.—(Prākṛit.) On a sculpture work. Gift of the two female pupils (*atēvāsini*) of Aya-Kāmaya (Ārya Kāmaya).

with the other Bengal factories, and he also took advantage of an opportunity to send despatches to Masulipatam and Fort St. George, by boat, and to the Company in England, overland *viâ* Surat.

On the 14th November, news was received from Patna that, as a result of the payment of Rs. 900 to the Nawâb and the harbour-master, there was every hope that the saltpetre fleet would be permitted to set out in a day or two. Charnock, however, wrote that it was impossible for him to leave, as ordered, before the 20th November, 'by reason of clearing the Petre.' Master declined to accept this excuse, and replied that, unless he arrived 'before the Agent and Councill entered upon settling all Persons in employments,' he might possibly be debarred from taking up his new appointment as chief at Kasimbazar.

The letters received from Balasor were not as pleasant as might have been expected after all Master's efforts to put matters straight in that factory. The accounts for October showed a balance of over Rs. 8,000, and yet there appeared to be no money to defray the cost of 'packing stuff.' The accountant and warehousekeeper had demanded an explanation from Edwards, who had 'returned this answer—that by reason of his indisposition, which renders him incapable of examining his papers and accompts, he could not at present give any Accompt thereof.' His colleagues, however, who were anxious not to be involved in the disgrace attaching to the discrepancy, explained matters in a letter dated the 4th October, and, as Master afterwards remarked, when commenting on it to Vincent, acted 'very prudently to clear themselves by writing that letter whilst Mr. Edwards lived.' To this letter Edwards added a postscript, entreating 'the suspension of Censure till upon the first returne of his health.' His death, which occurred two days later, was probably accelerated by worry and anxiety at the prospect of losing his post. His effects were promptly secured, and the inquiry into his indebtedness to the Company deferred until Master's return to Balasor.

On the 25th November, news reached Kasimbazar, *viâ* Hugli, of the still well remembered cyclone, which devastated Masuli-

686. *Kielhorn's List, No. 1249.*—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of an *abadamala* (?) by some man together with his relatives.

687. *Ibid., No. 1250.*—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of the nun (*bhikkhuni*) Budharakhitā (Buddharakshitā) . . . female pupil (*atēvāsini*) of the elder (*thēra*) bhayata (*bhadanta*) Budharakhita (Buddharaskhitā), the overseer of works (*navakamaka*) of the Chētikas (Chaityakas) who lived at Rājagiri, together with her daughter, and of Dhamadina (Dharma-dattā) and of Sagharakhita (Saṃgharakshitā).

688. *Ibid., No. 1251.*—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of a coping stone (*unisā*) at the northern entrance (*āyāka*) to the Great Chaitya (*mahāchētiya*) by some female person together with her family.

689. *Ibid., No. 1252.*—(Prākṛit.) On a coping stone. A fragmentary record. Gift of the lay-worshipper (*upāsika*) Kāmā (Kāmyā), daughter of the housewife Kanha (Kṛishṇa), daughter of the householder (*gahapati*) Ida (Indra), together with her relatives, and of the nun (*bhikkhuni*) Nāgamitā (Nāgamitrā).

690. *Ibid., No. 1253.*—(Prākṛit.) On a pillar. Gift of a slab with a wheel (*chakapaṭa*) by Kōja (Kubja).

691. *Ibid., No. 1254.*—(Prākṛit.) On a sculpture work. Gift of two rail bars (*suchi*) with circular panels (*parichaka*) by Makabudhi (Mṛigabuddhi), son of the householder (*gahapati*) Budhi (Buddhi), together with his relatives.

692. *Ibid., No. 1255.*—(Prākṛit.) On a coping stone. A fragmentary record. Erection of a gate (*dāra*) at the southern side by the householder (*gahapati*) . . . son of the householder (*gahapati*) Sulasa, together with . . . Nāgatā (Nāgatta) and his son Sulasa, with his daughter.

693. *Ibid., No. 1256.*—(Prākṛit.) On a stone. A fragmentary record. Gift of a coping stone (*unisā*) by Ajaka together with his father.

694. *Ibid., No. 1257.*—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of some nun (*bhikkhuni*).

695. *Ibid., No. 1258.*—(Prākṛit.) On a sculpture work. A fragmentary record. Gift of some female ascetic (*samaniki*) together with her sister.

696. *Ibid., No. 1259.*—On a coping stone. Illegible.

697. *Ibid., No. 1260.*—(Prākṛit.) On a pillar. Gift of a pillar (*khambha*) by the grandsons of Kāmā (Kāmyā), daughter of Bhāgi, wife of the householder (*gahapati*) Rāhula in Hirālūra.

698. *Ibid., No. 1261.*—(Prākṛit.) On a sculpture work. Gift of a rail bar (*suchi*) by the righteous hamlet (*bhadanigama*) the Chhadakicha (of Chhadaka), headed by the bankers (*sethin*).

Rājmahāl, and it was not unlikely that this 'change of government' might entail some hindrance to the despatch of the Company's goods. New governors were, as a rule, a signal for fresh extortions, and it was wise to get the 'peece goods' safely on board and send them down, in the charge of 'able Pilots' to Balasor Road. In his private 'Memorandum' Master writes: 'By my being in the Bay this year, 1679, the Companys Shippes were dispatched for England, which otherwise they could not have been for want of Saltpetre, which, not coming from Pattana, was at the utmost time bought up at Hugly, and the goods from all the Factorys were much belated, but furthered by my Presence.'¹

On the 3rd December, news was brought that the Nawāb's Deputy was near Mīrdāūd-pūr, and accordingly two of the Company's servants were sent to meet him 'with a present of Broad cloth &ca.' Master avoided the visit, and, in consequence, a larger gift, because he was 'upon his departure hence.' At noon, on the 4th December, he and his followers set out for Hugli, and were escorted as far as Mohola by the Kasimbazar Council. At parting, Littleton, the chief, was urged by the Agent not to relax his efforts, as there was 'much business yet to be done in the Factory,' and was exhorted 'to dispatch the same with all hast possible.' The return journey to Hugli was uneventful, and the 'Companys Garden,' where Matthias Vincent was awaiting the party, was reached on the evening of the 6th December.

Master remained at Hugli for ten days, and maintained his reputation for transacting much business in a short space of time. On the 7th December, letters arrived from John Byam, the acting chief at Balasor, explaining how the late Richard Edwards, 'to make up the Companys cash when the Agent was at Ballasore,' had borrowed a large sum of a native merchant, most of which he had paid back, and, for the remainder, had given 'a bill, which still stands out.' Next came tidings of the long-expected saltpetre boats. The fleet had started from Patna on the 19th November, had been twice stopped, and was then further delayed by the desertion of the

¹ *Master Papers*, No. 10.

(*chaminakāra*) Vidhika, the son of the teacher (*upajhaya*) Nāga and by his son Nāga, together with their relatives.

711. *Kielhorn's List, No. 1274.*—(Prākṛit.) On a sculpture work. A fragmentary record. Mentions Dusaka (? Dūshaka?), the son of the householder (*gahapati*) Haṁghi (Saṁghin).

712. *Ibid., No. 1275.*—On a pillar. Not read.

713. *Ibid., No. 1276.*—(Prākṛit.) In the Buddhist chhattra. Gift of a parasol (*chhata*) to the Chaitya (*chētiya*) of the venerable (*airā*) Uṭayipabhāhis by the female lay-worshipper (*gvāsika*) Chadā (Chandrā), the mother of Budhi (Buddhi).

714. *Ibid., No. 1277.*—(Prākṛit.) On a pillar. Gift of pillar (*thabha*) by Himala, the son of the householder (*gahapati*) Vāsumitā (Vasumitra) together with his relatives.

715. *Ibid., No. 1278.*—(Prākṛit.) On a sculpture work. A fragmentary record. Records the gift of some merchant (*vāniya*) together with his relatives.

716. *Ibid., No. 1279.*—(Prākṛit.) On a sculpture work in the time of rājan Siri-Sivamaka-Sada. A fragmentary record. Mentions the superintendent of the water-houses (? *pāniyagharika*) of rājan Siri-Sivamaka-Sada.

717. *Ibid., No. 1280.*—(Prākṛit.) On a stone. Gift of a pillar (*thambha*) by Chula-Ayira (Kshudra-Ārya), the pupil (*atēvāsika*) of the great elder (*mahāthēra*) Ayira-Bhūtarakhita (Ārya-Bhūtarakhita) who lives at Rāyasēla (Rājasāila), and by the nun (*bhikuni*) Nadā Nandā, the pupil (*atēvāsini*) of the Arhat (*arahata*) Ayira-Budharakhita (Arya-Buddharakhita).

718. *Ibid., No. 1281.*—On a sculpture work (now in Bezwada). (Prākṛit.) A fragmentary record. Gift of a coping stone (*unisā*) to the Great Chaitya (*mahāchētiya*) of Bhagavat by the wife of the merchant (*vāniya*) Samuda (Samudra) the son of the householder (*gahapati*) Haṁgha (Saṁgha).

719. *Ibid., No. 1282.*—(Prākṛit.) On a stone. A fragmentary record. Gift of four pillars (*khabha*) saphaṭha (?) and with slabs (*sapaṭa*), by Mahānāga (Mahānāga).

720. *Ibid., No. 1283.*—(Prākṛit.) On a sculpture work. A fragmentary record. Erection of a coping stone (*umnisā*) by . . . Hayadā, Karidādā, Saṁghadā.

721. *Ibid., No. 1284.*—(Prākṛit.) On a stone. Erected by the reverend (? *bhavāta*) Dhammasirīa (Dharmaśrīka) and (?) Paśamā (Praśamā), with (?) (Hagisirī Agniśrī?), Chapā (Chamba) and the lay-worshipper (*uvāsaka*) Ravisirī (Raviśrī).

722. *Ibid., No. 1285.*—(Prākṛit.) On a stone. Records the erection of a coping stone (*unisā*) by the merchant's wife (*vāniyini*) Sidhi (Siddhi), daughter of Chada (Chandra), who lived at Vijayapura.

be superseded without due inquiry 'in Consultation.' This rule was extended to native writers, *baniyas*, etc., none of whom were to be dismissed 'without due order of Councill,' since it was 'of bad consequence to turne off old servants.'

At the same Consultation further directions were given as to the despatch of saltpetre, the purchase of 'packing stuff,' and the safety of the Company's 'treasure' when on board the sloops. In his private papers Master remarks on these proceedings: 'In settling Regulations for all the Factorys in the Bay at Hugly, the 12th December, 1679, I saved the Company that 1¼ P^r Cent. upon all the moneys to be paid upon their Investments in the Bay, and all the wages of the Mutsudys [clerks] and Vackeels [native agents], and alsoe reduced the allowances of all the servants wages for the Chiefs &ca.'¹

The morals of the Company's servants in Bengal were not neglected, and 'orders for the civill government of the Factorys,' adapted from those drawn up for Fort St. George in Master's first year of office, were directed to be 'observed' and 'affixed up in the offices,' in the subordinate factories, and 'in the Chapell' at Hugli. This moral code enjoined the strict observance of the Decalogue, and recounted the penalties for breach thereof. It was to be 'read publicly' at each factory twice a year, 'that none may pretend ignorance.'

Lastly, the 'stations and employments' of all in the Company's service in 'the Bay' were 'debated'; a list was drawn up in accordance with the appointments agreed on; and all incumbents of new posts were ordered 'to take charge of the same within the month of January next.'

On the 13th December, Master called his last Consultation in Hugli, an important one, as it marked the official commencement of Mālda Factory, for the foundation of which he was responsible in 1676. The Factory was now 'settled'; Fytche Nedham was appointed chief, and orders were issued for the building of a factory house 'upon an open and high peece of ground.'²

Numerous other details claimed Master's attention. Edmund Bugden, now in the status of a freeman, was permitted to remain

¹ *Master Papers*, No. 10.

² *Ibid.*

740. *Kielhorn's List No. 1303.*—(Prākṛit.) On a stone. A fragmentary record. Gift of the lay-worshipper (*upāsaka*) Utara (Uttara), the Kaṭakasōlaka (inhabitant of Kaṭakasōla), together with his relatives.

741. *Ibid., No. 1304.*—On a sculpture work. A fragmentary record. Not read.

742. *Ibid., No. 1305.*—On a sculpture work. A fragmentary record. Not read.

743. *Ibid., No. 1306.*—On a sculpture work. Not read.

744. *Ibid., No. 1307.*—On a sculpture work. A fragmentary record. Not read.

745. *Ibid., No. 1308.*—(Prākṛit.) On a sculpture work. A fragmentary record. No sense has been made out.

746. *Ibid., No. 1309.*—On a coping stone. A fragmentary record. Not read.

747. *Ibid., No. 1310.*—(Prākṛit.) On a sculpture work. A fragmentary record. No sense has been made out.

748. *Ibid., No. 1311.*—On a sculpture work. A fragmentary record. Not read.

749. *Ibid., No. 1312.*—On a Buddhist rail. Not read.

750. *Ibid., No. 1313.*—On a sculpture work. Not read.

751. *Ibid., No. 1314.*—On a sculpture work. Not read.

752. *Ibid., No. 1315.*—(Prākṛit.) On sculpture work. A fragmentary record. Records some gift and mentions the nun (*samaṇikā*) Saghamita (Saṅghamitrā).

753. *Ibid., No. 1316.*—(Prākṛit.) On a sculpture work. A fragmentary record. No name has been preserved.

754. *Ibid., No. 1317.*—(Prākṛit.) On a sculpture work. A fragmentary record. Records some gift.

755. *Ibid., No. 1318.*—On a Buddhist image. Not read.

756. *Ibid., No. 1319.*—On a coping stone. A fragmentary record. Not read.

757. *Ibid., No. 1320.*—On a sculpture work. Not read.

758. *Ibid., No. 1321.*—(Prākṛit.) On a coping stone. A fragmentary record. Gift of some object by some man together with his son.

759. *Ibid., No. 1322.*—On a sculpture work. Not read.

760. *Ibid., No. 1323.*—On a stone. A fragmentary record. Not read.

761. *Ibid., No. 1324.*—On a stone. Not read.

762. *Ibid., No. 1325.*—On a sculpture work. A fragmentary record. Not read.

763. *Ibid., No. 1326.*—On a stone. A fragmentary record. Not read.

delayed his departure in the interests of the Company. He declined to accept the post of Second at Hugli, and requested that he might 'not be deprived of what the Honble. Company have been pleased to appoint me.'

The Court supported Charnock's claims. On the 5th January, 1681, they wrote as follows: 'Wee are in all your Letters troubled with long Sections concerning the method of Succession. You make the Doctrine more intricate then the Text, and at last a use shamefully contradictory to either of them, as you did in the case of our old and good Servant Mr Job Charnock, who had the right indisputably of succession (as you call it) besides our express order to be Chief of Cassambuzar, A person that hath served us faithfully above 20 years, and hath never, as we understand, been a prowler for himselfe, beyond what was just and modest, Who therefore, wee are resolved, shall not live unrewarded by us. Our Letters were plaine enough, that he should be Chief of Cassambuzar, and at the same time Second of the Bay in degree, and to succeed Mr. Vincent as chief of the Bay in case of his death or removall. His staying at Pattana to dispatch the Petre-boats was his care and his duty to our Service, that being a matter of such concernment, as he very well knew, to the dispatch of our Ships. And therefore Agent Master did very ill, and contrary to his duty and the trust reposed in him, in takeing hold of that pretence, to dispossesse an honest man of the just reward of his fidelity, due to him by all rights. Wee do therefore require Our Agent Gyfford and Councill that, upon your arrivall at the Fort, you doe immediately dispatch an Express to Mr. Charnock, with the contents of so much of this Letter as concernes him and our Affaires at Pattana, Ordering him therein with all possible expedition to settle our Affaires there, and leave them in a regular and due method, and from thence presently repaire to Cassambuzar to take the Remaines from Mr Littleton, and the possession of our Factory and Affaires, as Chief of Cassambuzar, and that Mr Littleton (if he like it) doe proceed to be second of Hughly and to have the place of third in the Bay. If he like not this, Wee give him leave to come home, although he be a person Wee have good thoughts of,

769. A record in Ś. 1241, Viśvavasū, Vaiśākha Bahula 10 Saturday, relating the erection of a Garuḍa pillar by Tadi Sōmaṇa for the merit of his parents. *Mack. MSS.*, Bk. XVIII, p. 1.

770. In the temple of Tripurāntaka on a pillar. Records that in Sarvajit, Āshāḍabahula 2, Karakaṇṭi Śrī Māchadēva Chillēla Ayyappanēni's son gave chatra, chāmara, etc., to the deity. *Ibid.*, p. 2.

Chintapalli.

771. On a fallen stone outside the village. Records a private grant in Ś. 1161 to the temple at Guḍimeṭṭa. *Antiquities*, p. 64.

Dharaṇikōṭa.

[For the bibliography of this place see *Antiquities*; I, p. 64.]

772. 273 of 1897.—(Telugu.) On a boulder in a field south of Dharaṇikōṭa. A record in the thirtieth year of Viśṇuvardhana-mahārāja. Records gift of land by three Maṇḍalīkas.

Madala.

773. East of the village. A record dated in Ś. 1447, saying that Maṇḍanāyak built a maṇṭapa in the Sakalēśvara temple and gave some land. *Loc. Rec.*, Vol. 57, p. 238.

774. A record dated in Ś. 1051, Phalguna, Bahula 10, Thursday, to the effect that Vrittikaṇḍarāya's wife gave a lamp for Mahāmaṇḍalēśvara Kōṭa Nāyaka's merit to the God. *Ibid.*, p. 239.

775. A record in Ś. 1094, granting 55 sheep to Sakalēśvara by Kōṭama Nāyaḍu. *Ibid.*

776. A similar gift by Polanāyaḍu. No date. *Ibid.*

777. A record in Ś. 1073, Vishama Saṅkrānti, to the effect that Bhōgiṣeṭṭi's son Māchanaṣeṭṭi gave 55 sheep to Sakalēśvara for lamp. *Ibid.*

778. A record of Ś. 1071, recording gift of lamp by Maṇḍaya Nāyaka. *Ibid.*

779. A record in Ś. 1071, Vishama Saṅkrānti, regarding gift of lamp by Pola's son Kuchama Nāyak. *Ibid.*

780. An epigraph dated Ś. 1072, Uttama Saṅkrānti, recording gift of lamp by Polanāyaḍu's daughter for the merit of her parents. *Ibid.*

781. Gift of sheep in Ś. 1074, Uttarāyana Saṅkrānti. *Ibid.*

782. Gift of land to various Bhaṭṭas by Maṇḍanāyak. *Ibid.*

Garikapāḍu-Agrahāra.

The *Mack. MSS.* reproduced in *Loc. Rec.*, Vol. XII, pp. 237—53, give the epigraphs of this place.

INTRODUCTION

available with regard to his contemporaries and colleagues in Bengal. In spite, however, of much that was non-saleable, it was found that the effects Edwards had left would 'pay what he run out of the Company's cash' and clear his name.

On Christmas Day, the deputy governor, who desired one of Edwards' horses for his master, Malik Kāsim, visited the Agent to endeavour to obtain it. He was told that the animal was designed as a gift for the Nawāb, Shāistah Khān, but nevertheless 'he would needs have him brought to looke on.' To atone for his disappointment, it was deemed advisable to give the deputy a small present 'in broad cloth &cā.'

On the 26th December, after having given orders that Joseph Hall and Valentine Nurse (discharged from the Company's service, as already related), who refused 'to give bond to repair to Madrass,' should not be countenanced or assisted in any way, Master left Balasor, went on board the *Golden Fleece*, issued despatches to Captains North and Earning of the *Golden Fleece* and the *George*, and sent a letter to Vincent at Hugli giving an abstract of the proceedings at Balasor since his arrival.

On the 27th December, the *Golden Fleece*, with 'the Agent and those that came with him' on board, weighed anchor. The passage to Narsāpur, which was reached on the 7th January, 1680, was a stormy one, and 'something hazardous.' The *George*, which should have accompanied the *Golden Fleece*, was delayed by bad weather, and made straight for Masulipatam, her master, Nehemiah Earning, 'giving accompt that he was drove by Narsapore River by the streames.' For this breach of orders and the worry caused thereby, he was reprimanded by Master, and held responsible for the extra expense incurred in conveying the Madapollam goods to Masulipatam. The Company's third ship, the *Success*, was left behind in Balasor Road to take in 'the remainder of the goods in the Bay,' and was then ordered to sail direct to Madras, so that her lading might be commenced and no time lost.

On the 8th January, John Field and Henry Croon Colbourne 'came aboard ship' and escorted the Agent to the Madapollam factory house. Here, for the first time during his visits of inspection, Master found his directions followed, the accounts

797. In the same place. A grant by Śrī Mahāmaṇḍalēśvara Goṅkayya in the thirty-seventh year of Sarvalōkāśraya Viṣṇu-
vardhana. *Antiquities*, p. 65.

Panidem.

798. On a pillar east of the village. Records a grant in Ś. 1153, by Prōladēvi, wife of Māhāmaṇḍalēśvara Kōṭa Doḍḍa Kēṭa Rāja. *Ibid.* See No. 635.

799. On a pillar in the Viśvanātha temple. A private grant in Ś. 1204. *Ibid.*

800. On the same pillar. Another private grant of the same date, besides one without date. *Ibid.*

Peddamakkena.

The local inscriptions have been taken from *Antiquities*, I, 65, and *Loc. Rec.*, Vol. 42, p. 433 ff.

801. On a pillar east of the village. Records in Sanskrit a grant in Ś. 1097, by Mallabhūpati, son of Prōlana Nāyaka. *Ibid.*

802. In the same place. Records in Ś. 1082, a gift to the temple by Bhūtamādēvi, wife of Mahāmaṇḍalēśvara Kōṭa Gaṇḍapa Rāja. *Ibid.*

Phirangipuram.

803. 162 of 1899.—(Telugu and Sanskrit.) On a pillar in front of the Virabhadreśvara temple. A record of the Redḍi king Kōmaṭi-Vēma in Ś. 1331, Virōdhin (A.D. 1409), *Phālguna, bahula*. Records the building of a tank (called *santānavāridhi*) by Vēma's wife Suramāmbika. [The inscription is of great literary interest as it was composed by the Telugu poet Śrīnātha who held the office of *Vidyādhikāri* under this king. See No. 766 above. The present record is referred to in *Antiquities*, p. 65, and Brown's *Local Records*, Vol. 57, p. 234, which gives the further chronological detail Phalguna bahula 2. See also *Loc. Rec.*, Vol. 42, pp. 331—41 and Vol. 48, pp. 81—90.

Rāzupālem.

804. On a stone in the middle of a small jungle. Records a grant to a temple in Ś. 1167, by "Śrīmat Muchhe Nāyakar," son of "Sonte Nāyakar." *Antiquities*, I, p. 65.

*Sattenapalle.**

805. 5 of 1908.—(Telugu.) On a slab lying on a mound in the Sahebu-bazaar. A damaged record in Ś. 1055.

* I find the inscriptions of this place in Brown's *Loc. Rec.*, Vol. 57, pp. 228—32. The original in *Mack. MSS.* (Bk. XVIII) is missing. The MSS. give eight inscriptions most of which are in the list given above. The only epigraph which it does not contain is a record of Ś. 1096, Uttarāyana Śaṅkrānti, relating to a gift of lamp.

a Consultation, at which the same orders for the governme and allowances of the factory were promulgated as tho given at Hugli and Madapollam. The Company's regulations regarding freemen were also repeated. On the 15th January, the accounts were examined, and here also they were found to be 'kept up in good forme and method.' Additional buildings for the factory and the Company's 'garden house' were sanctioned, 'by reason the late storme hath made the towne more unhealthy and less safe.' An 'allowance' [re-imbusement] 'of four per cent. of the eight per cent. abated them' was granted to the merchants engaged in the Company's investments, on account of their 'losses by the tempest.' It was also 'thought fit for their encouragement' to give them a present of 'Scarlet,' European broadcloth 'wherewith they may take heart to goe on with the business the next yeare.' Van Outhoorn, the Dutch chief, sent a message that he would visit the Agent in the evening, but Master excused himself from receiving him on the score of pressure of business. He had probably not forgotten the Dutchman's boastfulness, which had roused his ire in the previous March. In Master's private 'Memorandum' there is the remark: 'Note. The Dutch Company made great investments this year with ready mony, thinking soe to spoyle our busyness!'¹ This is of consequence in judging his subsequent treatment by the Court of Committees.

Early in the morning of the 16th January, Master and his party once more went on board the *Golden Fleece*, 'but the wind was small, and that a sea breeze, soe that the ship could not saile untill evening.' While awaiting a favourable wind, a letter arrived from the Deputy at Fort St. George 'giving Accompt of the business there.' In this letter Hynmers reported that the Company's investment was well advanced; that Henry Law, accused of murder, had been 'committed to prison, where he is to remaine till the Agents arrivall here'; that news had been received of the murder of John Smith,² the dismissed chief of Dacca; and that the 'Accompts of this Factory' were in good order, and had been kept up to date.

¹ *Master Papers*, No. 10.

² See *ante*, pp. 29, 38.

temple. [Mr. Sewell mentions this inscription in his *Antiquities*, p. 65, but he gives the wrong date of Ś. 1087.]

Vadhavalli.

816. East of the village. Records that Koṇḍappa Nāyaḍu's wife Madhusāni gave in Ś. 1055, Uttara Saṅkarānti, ninety-five sheep for a lamp to God Mallikārjuna. *Māck. MSS. in Loc. Rec.*, Vol. 57, p. 233.

Vēmūr.

817. 50 of 1909.—(Sanskrit and Telugu.) On a broken pillar lying in front of the Rāmalingēśvarasvāmin temple. Records in Ś. 1050 gift of a lamp to the temple of Rāmēśvara-Mahādēva at Vēmūru.

818. 51 of 1909.—(Sanskrit and Telugu.) On the same pillar. A record of the Velanāṇḍu king Kulōttuṅga-Chōḍa-Goṅkarāju, the date of which is doubtful. Records gift of a lamp to the temple of Rāmēśvara-mahādēva by a servant of the king.

Vēmalūrpaḍu.

819. C.P. No. 4 of 1909-10.—Here was found in 1909-10 a copper-plate grant in five plates "strung together on a copper ring bearing the usual *Tribhuvānīkūśa* seal of the Eastern Chālukya kings and belonging to the time of Amma II." "The historical portion of the record is almost identical with that of the Malaiyapūṇḍi grant published by Prof. Hultzsch in *Ep. Ind.*, Vol. IX, pp. 47-56." The grant refers to the political troubles which preceded the accession of Amma II (945-70) and records on the occasion of an *Uttarāyaṇa* (summer solstice) a piece of land in the two villages of Ammaṇaṅgāru and Aṇḍeki, to a Brāhmaṇa of Kāremchēḍu, called Musiyana, at the instance of the general Duggarāja, the great-grandson of the famous Pāṇḍaraṅga. (Exact year not given.) The plate has been purchased for the Madras Museum.

820. 544 of 1909.—(Telugu.) On a pillar lying near the Śiva temple. An unfinished record of the Vijayānagara king Virapratāpa Achyutadēva Mahārāya in Ś. 1452, Vikriti. Records that Peda Tirumalayyadēva Mahārājulugāru of the Sāḷaka family, built a tank and planted a garden both of which he presented to the temple of Gōpinātha at Vēlupālem, in Koṇḍavīḍu.

TENALI TALUK.

Chilumūru.

821. On a stone in the temple (?) A record dated in Ś. 1075, Uttarāyaṇa Saṅkrānti, relating gift of land to a choultry by Sunuvūru Redḍi Rāmappa Nara Nāyaka for his parents' merit. *Loc. Rec.*, Vol. 42, p. 440.

hath got an Estate in their service, altho he hath done them a hundred times more service.'¹

Master's own final comment on his visits of inspection is found in a note among his private papers: '1680. Apr. 11: Easter day: to Returne all due acknowledgments of gratitude and thankfullnes for preserving me from perils, dangers and evill accidents in my Travells by land and sea, giving me health and strength to performe my Employment and giving me grace in the sight of others to help and assist me therein.'²

THE SEQUEL TO MASTER'S INSPECTIONS.

Throughout the year 1680 and the first half of 1681 Master remained at Fort St. George. At the end of his notes for the year 1679-80, but written much later, he records: 'These are the Services of this one year (those of the years preceding and succeeding being as profitable) for which the Committee, by the next returne of the ships for India, dismiss the said Streynsham Master their service and Employment, Requiring him Immediately to surrender the place of Agent and Governour, which he did accordingly the same hour he Received the order, upon Sunday evening, the 3d of July, 1681, by Candle light, four days before the Covenanted time of five years was expired'³—a comment showing in its scornful terms the strength of the man, his feeling of superiority over his masters, and that sense of injustice under ill-treatment which overshadows resentment.

The dismissal of Master had not been achieved without a struggle. On the 19th November, 1680, 'Upon a long and serious debate,' his recall was decided on. On the 24th there was a 'motion against the said order,' and another long and serious debate,' after which the 'question' was 'put to the Ballot.' The votes were 'even, twelve in the affirmative and twelve in the negative.' On the 2nd December, however, another ballot was taken, the 'order of dismission was

¹ Letter from Streynsham Master to his brother, James Master, dated 25th January, 1681; *Master Papers*, No. 13.

² *Master Papers*, No. 13.

³ *Ibid.*, No. 10.

833. A grant dated in Ś. 1074, Jyēṣṭha Śuddha, 5, Monday, Uttarāyaṇa Saṅkrānti, recording gift of a lamp in the time of Velanāṭi Kulōttuṅga Chōḷa (II, 1133—57). *Loc. Rec.*, Vol. 57, p. 209 ff

834. A grant dated in Ś. 1094, Chaitra Bahula Śuddha, 13 Friday, Vishama Saṅkrānti, in the twenty-sixth year of Rāja Rāja Dēva recording a grant of lamp to Narēndrēśvara by Kāṭaya Manma for the merit of his parents. See No. I above and *Loc. Rec.*, Vol. 57, p. 217.

835. A grant in Ś. 1095, Jyēṣṭha Śukla 11, Friday, in the twenty-seventh year of Rājarāja-dēva, recording a gift of lamp. *Ibid.* See the above epigraph.

836. A grant dated in Ś. 1099, Paushya Śuddha 1, Sunday, Uttarāyaṇa, in the twenty-first year of Rājarāja (?). Grant of a lamp by Bōya Nāyaḍu, grandson of Bhaṭṭiprōlu Nāyaḍu, for the merit of his parents.

837. In the Gōpālasvāmi temple. Records that in Ś. 1465, Śubhakṛit, Kārttika Śuddha 11, Thursday, Timmarasuvāru's Kārya-kartā "Polumāmulla-vāraiyanagar" made a grant of land. *Ibid.*, p. 218.

Koṇḍāmudi.

838. C.P. Grant of Jayavarman (Sanskrit and Prākṛit) closely resembling that of Maiḍavōlu plates of Śivaskandavarman. Records that Mahārāja Jayavarman of the Brihatphalāyana gōtra, from his camp at Kūḍūra in District of Kūḍurapāra, informs his minister that he granted the village Paṇṭūra to eight Brāhmans. Mr. Rāmayya believes that Kūḍurapāra may be a more ancient form of Guḍrahāra. Dr. Hultzsch says that the language and phraseology of the inscription are so similar to the Karle and Nasik inscriptions of Gautamīputra and Vasishṭhipuṭra that Jayavarman's date cannot be very distant from that of the two Āndhra kings. See *Ep. Ind.*, Vol. VI, pp. 315—9.

Nandivēlugu.

839. In the Agastyēśvara temple. A record dated in Ś. 1154 (?). There is in the same place a private grant.

Peddapūdi.

840. A C.P. in the possession of a Karaṇam. A record dated Ś. 1326 (?). *Antiquities*, p. 80.

Peravali.

841. In the local temple. A private record in Ś. 1361. *Ibid.*

Tenali.

The following inscriptions have been taken from *Mack. MSS.*, Bk. 18, and Brown's *Loc. Rec.*, Vol. 57, pp. 278—87, and Vol.

Reverends pères Capucins, Ephrem et Zenon, quy luy avoier dit que Monsieur le gouverneur m'avoit toujours attendu, qu depuis trois jours la garnison avoit esté plusieurs fois sous les armes, sur l'avis que l'on avoit donné que je venois le long du bord de la mer, que je ne pouvois pas me dispenser de venir à Madras, et que le Reverend père Zenon arriveroit dans une heure, quy me diroit plus particulièrement son sentiment là dessus. Le Reverend père vint ensuite. Il me dit qu'il avoit parlé au gouverneur avant que de partir, qu'il se plaignoit de ce que j'estois passé sans le voir, et que s'il avoit esté en santé qu'il m'auroit prevenu. Je me resolus par là à faire cette visite. Je partis de nostre campement sur les quatres heures du soir. Au tiers du chemin je recontray le sieur Wilhem [? Wilkes], l'un des conseillers, et le sieur Chombley [Cholmley], célèbre joaillier. Les palanquins s'arretèrent ; après les premières civilitez, où nous vidâmes quelques bouteilles de vin, nous avançames ensuite jusques à un jardin de la Compagnie, quy est à une portée de canon de Madras, où je trouvay la collation preste. Le Reverend père Ephrem m'y attendoit. Apres y avoir resté une demy heure, nous reprimes nostre chemin. Nous entrâmes dans la ville et ensuite dans la forteresse, où la garnison estoit sous les armes. Dès mon entrée dans la forteresse, le canon de la place et des dehors tira. Je montay à l'apartement du gouverneur, que je trouvay en robe de chambre. Il me fit toutes les civilitez qu'il pust. Je [j'ai] remarqué dans la conversation que nous eumes ensemble qu'il manquoit de mémoire.¹ Il m'en avoit aussy averty devant, à fin que cela ne me surprit pas. C'estoit un homme ferme, quy n'avoit pas suivy toujours les sentimens du conseil, et quy s'estoit attiré par là des ennemis, mais quy a extremement bien servy la compagnie d'Angleterre. Les deux hommes qu'il avoit fait areter pour les affaires de la Compagnie, et dont il avoit fait vendre les effets, avoient aussi animé des gens de la terre contre luy. L'on dit qu'il prit sa maladie dans une promenade qu'il fit dehors de Madras, où aiant soif l'on luy presenta un

¹ When Gyfford, Master's successor, applied in October, 1681, for an account of a sum of money ordered to be paid the merchants in November, 1680, 'Mr. Master gave for answer that his memory continued very bad, God knew when it would be better . . .' (Pringle, *Consultation Book of Fort St. George*, 1681, p. 46).

Ipūru.

856. 532 of 1913.—(Telugu.) On a pillar lying in front of the Gōpālasvāmin temple. A record of the Kākatiya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja (Rudrāmba?) in Ś. 1200, Bahudhānya, Āshāḍha, śu. di. 11, Thursday. Records gift of land by the sons of Bolanāyudu, a body-guard (*aṅga-rakṣha*) of the king. [Mr. Swamikannu Pillai says that the English equivalent of the date is 2nd July A.D. 1278, but the week day should be Friday or Saturday. See *Antiquities*, p. 66. See *Mack. MSS.*, Bk. 18 (15-6-21), p. 15. Where the date is wrongly given as Ś. 1220.]

857. 533 of 1913.—(Telugu.) On the same pillar. A record of the Kākatiya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja in Ś. 1200, Bahudhānya, Āshāḍha, śu. di. 11, Thursday. Records gift of money by a merchant for offerings to the temple of Āllādanātha at Ipūru. See note to above inscription.

858. 534 of 1913.—(Telugu.) On the same pillar. Records in Ś. 1496, Srīmukha, Āshāḍha, śu. di. 11, gift of land to the same temple by Chennapa, son of Rāvūri Timma-Nāyudu, for conducting special worship on the tenth *tithi* (daśami) of each fortnight. "Date can be calculated but not verified." See *Mack. MSS.*, Bk. 18, p. 16.

859. 535 of 1913.—(Telugu.) On the same pillar. Registers in Ś. 1179, Naḷa, Phalguna, ba. di. 6, Monday, the foundation of the temple of Āllādanātha at Ipūru and of a gift of land to it, for the merit of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapamādēvayammaṅgāru. The equivalent date is 7th March A.D. 1257, but Monday is an error for Wednesday, according to Mr. Swamikannu Pillai. [The *Mack. MSS.* contain this inscription. See Bk. 18, p. 17. But it gives the wrong date Ś. 1130. Regarding the week day it contains the first letter *ṭ*, hinting thereby Thursday.]

860. 536 of 1913.—(Telugu.) On the same pillar. A record of the Kākatiya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja in Ś. 1211, Virōdhin, Mārgasīra, śu. di. 15, Monday, corresponding to November 28, A.D. 1289. Records gift of land to the dancing girls of the same temple for the merit of Balanāyudu. [See *Mack. MSS.*, Bk. 18 (15-9-21), p. 15.]

861. 537 of 1913.—(Telugu.) On the same pillar. A record of the Kākatiya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja in Ś. 1185, Raktākshi, Chaitra, śu. di. 13, Wednesday, corresponding to the 12th March, A.D. 1624. Records gift of 55 goats for a lamp to the same temple by Goṅkayya, son of Śūrapeggaḍa. [I have found this record in *Mack. MSS.*, Bk. 18 (15-6-21), p. 17.]

862. 538 of 1913.—(Telugu.) On a slab set up in the Virabhadrasvāmin temple in the same village. Registers in Ś. 1574, Khara, Vaiśākha, śu. di. Trētayugādi-Akshayatritiya, Saturday,

concerned, is now finished. Much might be written of the later years, but with them the Diary and 'Memorialls' have no concern, and a few brief remarks on the period following his dismissal are all that are necessary here. The native merchants whose frauds he had detected, and whom, as Monsieur Martin remarks, he had mulcted and dismissed, rejoiced at his downfall. They lost no time in charging him with injustice and exaction,¹ a charge to which the Court of Committees lent a ready ear. In September, 1682, on his return to England, a suit in Chancery was filed against Master 'touching the Company's demands on him.' In 1683 his 'writings' were 'perused and inspected.' In June, 1686, he petitioned that his account might be 'stated' and the money due to him for tonnage, etc., paid. The request was refused until the 'suit depending in Chancery betwixt the Company and him were brought to an issue.' It was not until October, 1691, that the case was settled, and £1,200 was paid to him 'in full of all demands,' to put 'an end to the suit.'² Thus ended Master's connection with the 'Old Company.' His election as one of the Directors of the 'New Company' in 1698, his knighthood, his two marriages, and his subsequent life in London, are all set forth by Yule. The account here may fittingly close with a remark in his own words, in February, 1702, to Thomas Pitt, whom he had entrusted with the collection of money due to him in India. After enumerating debts still outstanding, amounting to pagodas 20,846, and offering a further commission for collecting them, should the 10 per cent. already promised be deemed insufficient, Master adds: 'Wonderfull unhappy man I am, who settled such a beneficial contract for the Company and all my Successors, and can not only Reap noe benefit thereby to myselfe, but, on the contrary, Sustaine soe great loss as my Just demands are upon many lent and supplied out of kindnes and Respect both to the Marchants and to the Company; if you doe not find means to assist me therein, 'tis sure a vexatious wound to be thus

¹ O.C., No 4807.

² *Court Minutes*, vol. xxxiii., fols. 35, 144; vol. xxxiv., fol. 217; vol. xxxvi., fol. 76.

873. South of the above in the fourth pillar. Records in Ś. 1131, Chaitya Kṛṣṇapaksha, Lunar eclipse, gift of lamp.

874. In the same temple. Records in Ś. 1122, Phalguṇa, Śuddha 9, Monday, gift of lamp by Golla Mattaya for Kōṭakēṭa's merit.

875. In the same temple. Records that in Ś. 1161, Vikāri, Bhādrapada Śukla 13, Sunday, Ibhāsāni, gave a lamp for the merit of Kākatiya Gaṇapati (1213—59).

876. A record of Ś. 1170, Kīlaka, Māgha Bahula 14, Friday, granting 25 māḍas for a lamp by Śūrappa for his parents' merit.

877. A record of Ś. 1131, Pushya Śuddha 11, Sunday, Uttarāyaṇa Sāṅkrānti, relating gift of lamp by Guṇḍā, the wife of Kōṭakēṭa.

878. A record dated in Ś. 1162, Māgha Bahula 15, Monday, recording 'gift of 55 buffaloes for lamp by Gaṇapaya, the son of Kōṭa Dodḍakēṭa.

879. A record of Rāyasa Amātya in Ś. 1171, Śuchi (Jyēṣṭha) Śukla, Pañchami.

[शाखाब्दे शशि शैलरुद्र गणिते मासे शुचौ निर्मले, मद्ये भूतदिने . . .]

See *Mack. MSS.*, Bk. 18, p. 123, and *Loc. Rec.*, Vol. 57, p. 273.

Vinukonda.

[For a short but excellent description of the antiquities of the place see Mr. Sewell's *Antiquities*, pp. 67-8.]

880. 527 of 1913.—(Telugu Sanskrit.) In the ruined temple of Narasimhasvāmin at the foot of the hill, right of entrance. Registers in Ś. 1399, Hēmalambi, Kārttika, śu. di. 10, Thursday, corresponding to 16th of October 1477, that the Sagi chief Gaṇṇa or Gaṇṇama Nāyaka, son of Gāda, grandson of Peda-Gaṇṇa and great-grandson of Annama Nāyaka of the fourth (i.e., Śūdra) caste, founded the temple of Narasimha or Lakshmi Nrisimha at Vinukonda. [See *Antiquities*, p. 67 and *Mack. MSS.*, Bk. 18 (15-6-21), p. 14.]

881. 528 of 1913.—(Telugu.) In the same place, left of entrance. A record in Ś. 1399, Hēmalambi, Kārttika, śu. di. 10, Thursday, a translation of No. 527. The chief Gaṇṇama Nāyaka receives the titles Karavāḷa-Bhairava, Puliyamarkoḷugaṇḍa and Gaṇḍabhēruṇḍa. Below the inscription is a fine figure of the fabulous man-bird Gaṇḍabhēruṇḍa, lifting up two elephants with his two hands. [See *Mack. MSS.*, Bk. 18, pp. 14-5.]

882. 529 of 1913.—(Telugu, archaic.) On a stone placed in the verandah of the Sub-Registrar's office in the same village. This stone was set up by Padavalu Kaṭṭirāju entitled Immaḍigaṇḍa, Biruddaṅga-Rudra, Kalliga-Nārāyaṇa and Ghaṇḍasārdūla.

KANARA (SOUTH) DISTRICT.

GENERAL COPPER PLATES.

These copper plate grants are given in Mr. Sewell's *Antiquities*, Vol. II, and they are given here as it is impossible to distribute them according to the geographical units.

1. *C.P. No. 88 of Mr. Sewell's List.*—(Kanarese.) Records grant of land by Chennammā Dēvi, Rāṇi of Chātḷur, to one Viṭṭala Kamti of Kumbḷa. The grant is in *Yuva*, no Śaka year being given. It confers on the grantee certain lands near Bahujatra bēṭṭa. "Chantar is a small chieftainship at Mudabidri, 21 miles from Mangalore."

2. *C.P. No. 91 of Mr. Sewell's List.*—(Kanarese.) Records a grant of land by a prince named Kinniga Bhūpāla for the purpose of maintaining the worship in a Jain temple, Ś. 1513 (A.D. 1591), *Khara*.

3. *C.P. No. 102 of Mr. Sewell's List.*—(Kanarese.) Records grant of certain lands to a temple by Dēva Rāja, acting under the orders of the Vijayanagar sovereign Dēva Rāya (II, 1422-49), in Ś. 1352 (A.D. 1430), *Sādharaṇa*.

4. *C.P. No. 103 of Mr. Sewell's List.*—(Kanarese.) Records grant of certain lands to Dasanna Nāyaka, son Baṇḍi Yellappa Nāyaka, by Śaṅkara Dēvi, sister of "Vīra Narsimha Lakshmapparasa Baṅgar," in Ś. 1565 (A.D. 1643), *Subhānu*.

5. *C.P. No. 104 of Mr. Sewell's List.*—(Kanarese.) Records grant of certain lands to one Veṅkaṭapatidēva by the same Śaṅkaradēvi in Ś. 1566 (A.D. 1644), *Tāraṇa*.

6. *C.P. No. 105 of Mr. Sewell's List.*—(Kanarese.) Records grant of certain lands to the *maṭham* of Dharmapuram by Chennamāji, wife of Sōmaśekhara Nāyaka, in Ś. 1497 (A.D. 1675), *Ānanda*. [Is this identical with Dharmasthala in Mudabidri Taluk?] See No. 51 below.

COONDAPOOR TALUK.

Basrūr.

This is the ancient Barcelore, the Barace of Pliny and an important seat of trade according to Arabian geographers. See *South Kanara Mann.*, II, p. 242, for its history. The following epigraphs have been taken from the *Mack. MSS.* See Taylor's List of Mackenzie's *Inscriptions in Mysore, Kanara, etc.*, bound in the same volume as *Ins., S. Dts.*

7. In the pagoda of Mahāliṅgasvāmi at Basrūr. (Kanarese.) Records in Ś. 1336, Raktākshī, in the reign of Dēvarāya Mahārāya (II), that Timmaṇa Uḍaiyār granted to the God the customs on the houses, merchants, etc. *Ins., Mys. Kan.*, p. 61, No. 403.

England, but this naturally led to many disputes and much ill-will on the part of the native merchants, who were sometimes saddled with unsaleable goods. One of the many clever and valuable services Master rendered to the Company was his arrangement by which all payments and advances for goods purchased were to be made in cash alone. In some places, however, as at Dacca and Mālda, where there were no leading merchants, who could act as the Company's brokers, and no men of such standing as to admit of their being accepted as security for small or doubtful dealers, resort was had to smaller merchants and petty brokers. The dealings of the Company's agents seem never to have been direct with the working manufacturer or weaver.

The Court was always on the lookout for novelties wherewith to tempt their customers, and Master was specially instructed to seek for them. It was, no doubt, partly in the hope of creating a trade in muslins, for which Dacca afterwards became famous, that he started the Mālda factory. Coarse, close, soft, and fine muslins were, of course, procurable in most places and commanded the highest prices, *pro rata*, of all cotton goods on the spot, as may be seen from the following table, made out from the statements relating to a total investment of Rs. 150,000, collected for Master at Balasor.

	Price per piece. Rs.					
Coarse cottons	-	-	-	-	-	4
Mixed cottons	-	-	-	-	-	3
Blue cottons	-	-	-	-	-	4½
Towellings	-	-	-	-	-	5
Thick muslins	-	-	-	-	-	7½
Soft muslins	-	-	-	-	-	8

But the great service Master rendered the Company in the matter of novelties was the introduction of *tassar* (tussore) silk goods, a trade that has lasted on to the present day in several forms of cheap silks. The material went by various names in Master's time—*arindī*, silk of worms fed on the castor-oil plant, 'tester' and 'herba,' which last term, from a false etymology, long led to a belief that the *tassar* goods were not made of silk at all, but of some kind of grass.

21. In the same temple. A record of Śadaśivarāya in Ś. 1476, Ānanda, relating purchase of land from Brahmans by Sadāśiva Nāik. *Ins., Mys. Kan.*, p. 62, No. 415. Sadāśiva was the eldest son of Basavappa Gauda, the founder of the Keḷaḍi or Ikkēri dynasty. See *Mys. Gazr.*

22. A record of Dēvarāya II in Ś. 1358, Naḷa, relating grant of land to a choultry by Aṇṇappa Uḍaiyār. *Ibid.*, No. 418.

23. A record of Kṛishṇadēvarāya in Ś. 1450, Sarvadhāri, relating gift of 57 *muḍies* of land for the same by Timmaṇa Uḍaiyār. *Ibid.*, No. 419.

24. Records in Ś. 1526, Krōdhi, grant of 50 *gadyānas* of land by the people to the herdsmen for grazing their cattle. *Ibid.*, No. 420.

25. A record of Dēvarāya (Mallikārjuna, ? 1449—65), in Ś. 1377, Bhava, relating purchase of land from the people of Coondapoor and gift of it to a choultry by the Chēttis of Basrūr. *Ibid.*, No. 421.

26. A record of Dēvarāya (II, 1422—49) in Ś. 1353, making grant of land for the same. *Ibid.*, No. 422.

27. A record of the same ruler in the same year relating gift of one *Kolaga* of paddy on every bullock load coming from other places to Basrūr for the benefit of the Jain Basti, by the Chēttis of Basrūr, etc. *Ibid.*, No. 423.

28. In the pagoda of Sāntarāyasvāmi. A record of Achyutarāya in Ś. 1456 relating gift of the village of "Coodera" to God Tirumaladēva by "Sunkuna Nāik" (Śaṅkaṇṇa Nāyaka). *Ibid.*, p. 64, No. 424.

29. In the same temple. A record of Naraśiṅgarāya in Ś. 1492, Pramōdūta, granting 65 *muḍies* of land to the same deity by Koṇḍappa Nāik. *Ibid.*, No. 425.

30. A record of Sadāśivarāya in Ś. 1486, Prabhava, granting 35 *muḍies* for a choultry by Tirumalachētti and others. *Ibid.*, No. 426.

31. A record of Virūpaksha (II, 1465—86), in Ś. 1394, Khara, relating a gift to the same by some merchants. *Ibid.*, No. 427.

32. A grant of land to ten Brahmans by Vijaya Uḍaiyār in the reign of Kṛishṇarāya in Ś. 1440, Pramādhi. *Ibid.*, No. 428.

33. A record of Achyutarāya, in Ś. 1456, Jaya, relating gift of land and houses to a Bhaṭṭa by Koṇḍēśvaradēva Bhaṭṭa. *Ibid.*, No. 429.

34. A record of Dēvarāya (II, 1422—49) in Ś. 1358, Piṅgaḷa, relating grant of 24 *gadyānas* of land to God Chandranātha of "Auty Angady." *Ibid.*, No. 430.

35. A record of Kṛishṇarāya in Ś. 1441, Pramādhi, recording grant of lands bought from a Gōvinda Hebbār for a choultry *Ibid.*, No. 431.

of the Company sent to Bengal at a fixed rate. The intense relief that a fixed rate gives to the Government and the whole community, in a country liable to continual and violent fluctuations in exchange, must be still fresh in the minds of many who recollect the years in India before the exchange of the rupee was settled, at a rate within small limits of variation, by legislation under Lord Lansdowne's Government in 1894, a little more than 200 years after Master had accomplished the same feat, though on different lines.

On the whole, though they are not revealed to us in Master's pages as men of a high class of character or mental attainments, the leaders in 'the Bay' must have been acute men of business to make the trade pay their employers at all, considering the difficulties under which it was carried on, both as to the business itself and as to financing it. They had to trust entirely for success to their capacity for utilising the exchange to the best advantage, to their powers of bargaining and cutting down prices when making advances and payments for the goods they purchased, and to their judgment of those with whom they had to deal. Added to this, they had to endure all the discouragement incidental to serving an unsympathetic, un-discerning and most discourteous directorate at a distance.

A point that seems to come out clearly is that, as a rule, the Englishmen who went out to India in the latter part of the seventeenth century were not successful in 'shaking the pagoda tree.' Master himself, no doubt, and some others of the leaders of the time, came home with ample fortunes. But the great majority, in fact nearly all, of his contemporaries died in the country, many of them in debt, while many of the others left but little property behind them, and not much of that ever found its way to heirs at home.

The actual salaries of the English servants of the Company would have been grotesquely inadequate, were it not that they were allowed to trade on their own account between ports in the East. But it seems to have been overlooked that, in the majority of cases, they would have to resort to practices, which could hardly in any circumstances be described as honest, in order to find the capital necessary to take advantage of the

50. A C.P. in the same place. A record of the Kelaḍi chief Veṅkaṭappa Nāik (1604-26) in Ś. 1538, Rakshasa, relating 25 *gadyānas* of land, 1,300 Areca-nut trees, and 70 cocoanut trees to the same guru. *Ins., Mys. Kan.*, p. 66, No. 444.

51. A paper grant in the same. A grant by Sōmaśekhara Nāyaka in Śubhakrit, of a garden of 200 areca-nut trees to the same. *Ibid.*, No. 445. [Sōmaśekhara was the Kelaḍi chief who ruled from 1681 to 1686. He was succeeded by his widow Doḍḍa Chinna-māji, 1686—98.]

52. In the same place. A grant of 48 *gadyānas* and 3 paṇams of land by the same to the same donee. *Ibid.*, No. 446.

53. In the pagoda of "Moocambeca." Gift of 207 *muḍies* of "Guddeh" to the Goddess in Ś. 1444, Plava, by "Hona Cumbaly Pundharee Dēva" Uḍaiyār. *Ibid.*, No. 477. The Kumbas were one of the numerous lines of local chiefs.

54. In the same place. A record of Ś. 1215, Akshaya, relating to the repair of the pagoda. *Ibid.*, No. 448.

55. In the hands of the local Brahmans. A record, dated in Ś. 1563, Vishu, relating gift of 102 *gadyānas* and $\frac{3}{4}$ paṇams of land by Virabhadrappa Nāik. *Ibid.*, No. 449. This chief ruled till 1649 evidently.

56. In the hands of the same. Grant of 40 *muḍies* of paddy fields in Ś. 1482, Siddhārti, by "Hona Cumbaly Baukee Arasaree." *Ibid.*, No. 450.

57. In the hands of the same. Grant of 607 pagodas and 9 paṇams of land in Ś. 1565, by Veṅkaṭappa Nāik. *Ibid.*, No. 451.

58. In the hands of the same. Grant of 21 pagodas and $5\frac{1}{4}$ paṇams of land by Virabhadrappa Nāik in Ś. 1564, Chitrabhānu. *Ibid.*, No. 452. See No. 55.

59. In the hands of the same. Grant of 33 pagodas of land in Ś. 1550, Prabhava, to the Goddess by Heera Veṅkaṭappa Nāik. *Ibid.*, No. 453. [He is evidently the chief who is supposed to have ruled from 1604 to 1626.]

60. In the hands of the same. Records in Ś. 1485, Dundubhi, grant of 88/16 *muḍies* of land to the Goddess by Rāma Bhaṭṭa. *Ibid.*, No. 454.

Kōṭeśvara.

61. In the local pagoda of Kōṭeśvara. A record dated in Ś. 1415, Paritāpi, relating gift of 300 *gadyānas* of land to God. Kōṭeśvara. *Ibid.*, p. 65, No. 434.

62. In the same temple. Records that Echappa Uḍaiyār gave in Ś. 1468, Prabhava, in the reign of Sadāśivarāya 50 *gadyānas* of land to the same deity. *Ibid.*, No. 435. [Echappa was evidently the same as the Jain chief of Gairsappa who married a daughter of the last Karkal king Bhairasu Uḍaiyār about 1560.]

only to provide a dividend to the shareholders, but also to cover freight and all the home and local charges, which last incidentally appear (from the cash for the year supplied to the new factory at Madapollam in 1679) to have been fixed at 14 per cent. of the money invested. The profits had, in addition, to cover losses by bad debts in consequence of the system of advances to brokers and manufacturers, exactions of native rulers, presents made to all kinds of people thought worth propitiating, settlement of extortionate or trumped-up claims and charges, and pickings by all sorts and conditions of men. They had to cover, too, losses due to bad faith and fraudulent management, for there were cases in which no books of accounts were forthcoming to show how the money supplied had been spent, or how the countervailing purchases had been made, and many in which the accounts were cooked, and many more in which the books could never be balanced. They had further to cover wholesale trickery and speculation in such matters as boat-hire, packing, table expenses, and the like, on the part of the Company's own servants, and the losses consequent on their continual disputes, bickerings, and mutual ill-will. In all the circumstances, so far as the 'adventurers' or shareholders were concerned, the trade of the Company was a mere speculation¹ that, somehow or other, owing to the very great difference between the purchase price of piece-goods in the East and the selling price in Europe, managed for so long a period to pay its way. Perhaps the ill-humour, that almost invariably characterises the correspondence and dealings of the Court of Committees in London with its agents in India, was

¹ They had to rely on peace conditions prevailing *en route*, and at both extremities of the trade (*vide* Davenant, and all the writers on the subject of the time). According to Davenant, *Essay on the East India Trade*, p. 15, the gross returns in normal times of peace, on the £400,000 invested altogether by the East India Company annually, averaged £1,600,000 in England and Europe, and the dividend usually paid in Master's time was under 20 per cent.; so that, at that time, the working and other expenses of the trade were over 95 per cent., and the net profits available for dividend under 5 per cent. of the Company's revenues. Davenant's opponent, Pollexfen, *England and India*, 1697, p. 14, makes the dividend 'not 10 per cent.,' representing a net profit of under 2½ per cent. of the Company's revenues. He did this probably for polemical purposes, as so small a net profit on such a trade would have involved a rashness in speculation quite foreign to the spirit of the Company.

74. Grant by one Paramēśvara Virapratāpa Uḍaiyār of Bārūr and Rāmanātha Rāja of Villupunḍa, in Ś. 1338 (A.D. 1416). (Mr. Sewell surmises that as the latter part is a Vijayanagara title, Bukka II might be the person intended.)

75. Grant by Vira Dēva Rāya (II, 1422—49) of Vijayanagar and an Uḍaiyār of Bārūr in Ś. 1367.

76. Grant by the same in Ś. 1369 (A.D. 1447).

KASARAGOD TALUK.

Ādūr.

76-A. A Sanskrit and Kanarese damaged inscription of the reign of the Western Chālukyan king Kīrttivarman II (747—57). *Ind. Antq.*, Vol. IX, p. 69, and Kielhorn's *Southern List*, No. 50.

Tenka Kumbha.

77. At the gate of the fort. (Kanarese.) Records the erection of the fort by a Nāyaka (of Ikkeri).

Viṭhala.

78. At the foot of the *dvajasthambha*. A copper plate inscription in Kanarese recording the execution of certain temple works in Ś. 1666.

79. A C.P. (Kanarese) fixed at the foot of the *dvajasthambha*, recording the execution of certain temple works in Ś. 1666 (A.D. 1744).

80. Near the Anantēśvara temple, in "illegible Malayāḷam."

MANGALORE TALUK.

Bōlūru (suburb of Maṅgalore).

81. 24 of 1901.—On a slab set up in warg No. 2. A record of the Vijayanagara king Harihara, in Kanarese. (Date doubtful.)

82. 25 of 1901.—On a slab set up in warg No. 6 in the same village. A record of the Vijayanagara king Dēvarāya (II, 1422—49), in Ś. 1347, Krōdhin, in Kanarese, mentioning Nāgaṇṇa, Oḍeya.

Kadri (3 miles north-east of Maṅgalore).

83. 26 of 1901.—On a slab set up in the courtyard of the Mañjunātha temple. A record of the Ālupa king Baṅkidēv-Ālupēndra, in Kanarese. (Date doubtful.) Baṅki dēva lived about the close of the thirteenth century. See No. 175.

84. 27 of 1901.—On another slab in the same place, right of entrance. The Vijayanagara king Harihara (II) records in Ś. 1308, Kshaya, in Kanarese, a gift of land. Mentions Mañjunātha.

king Vīra-Immaḍi-Dēvarāya (II) in Ś. 1340, Hēṇḷambin, a gift of land. Mentions Anṇapa-Oḍeya as governing the Maṅgaḷūru and Bārakūra-rājya. Belugula in the Hoyisaṇa-rājya is also referred to.

MUDABIDRI TALUK.

Beluvāyi.

97. 61 of 1901.—(Kanarese.) In a field near the house of Lōkayyaṣētti. Records gift of paddy to the temple of Kanṭēśvara in the time of Paṇḍyachakravartin Paṇḍyadēva. See No. 68 where a Paṇḍyachakravarti's date is given as Ś. 1183.

Kantavāra.

98. 56 of 1901.—(Kanarese.) On a pillar set up in the Phalmāru-maṭha. Records in the reign of the Vijayanagara king Vīrapratāpa-Dēvarāya (II) in Ś. 1355, Pramādin, gift of land to Rājarājeśvaratīrtha of the Baḍagaṇa-maṭha at Kantāra.

99. 57 of 1901.—(Kanarese.) On a slab set up behind the kitchen in the Kanṭēśvara temple at the same village. Records in the reign of the Vijayanagara king Vīra-Hariyappa-Oḍeya (I) in Sarvadhārin, a gift of money.

100. 58 of 1901.—(Kanarese.) On another slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa-Kṛṣṇarāya. (A damaged record; the date is lost.)

101. 59 of 1901.—(Kanarese.) On a broken slab lying in the same place. A fragment of a record of the Vijayanagara king Vīra-Hariyappa-Oḍeya (II) in Ś. 1301, Siddārtin.

102. 60 of 1901.—(Kanarese.) On a slab set up to the right of the entrance into the Kanṭēśvara temple. Records in Ś. 1731, Vibhava, repairs to the temple made by a private person under orders from the "company" (Kampini).

Mudabidre (Mudabidri).

An excellent account of this highly important Jain centre is given by Dr. Hultsch in his *Ep. Rep.*, 1901, p. 3. It was called formerly *Bidire* or *Vēṇupura* or *Vamśapura* and belonged to the province of Tuḷudēśa. The earliest inscription in it belongs to the Ālupa king Kulaśēkhara, dated in A.D. 1205. The remaining belong to the Hoysaḷa and the Vijayanagara dynasties. Dr. Hultsch points out that it is the seat of the Jain priest Chārūkīrti Paṇḍitāchārya and his maṭha, of sixteen Jaina shrines or *bastis* dedicated to Tirthaṅkaras, Yakshis, etc., the latest of which is dated A.D. 1429. For descriptions of these see *Ep. Rep.*, 1901, p. 30. Ferguson's *Hist., Ind., E. Arch.*, pp. 270—8, and *Buchanan*, Vol. II, p. 254. The members of the local Jain dynasty called the Chautars even now receive pension, and have got a ruined palace.

half a dozen or few blowes.' Raghu was, however, subjected to no such violence on account of his age and infirmity. The old man tried to temporise by saying he would pay the sum due if his 'true accompt' were made up, and also by asserting that 'he had not soe much money, but if Mr. Vincent would put him in imployment it would help his Creditt, and by little and little hee would pay it.' This was the state of the affair up to August, 1673.

Vincent, taught by the experience of the Dutch, who had recently been mulcted in a large sum of money as compensation for the death of one of their servants' wives, had a wholesome fear of rousing the animosity or cupidity of the local governor. He 'feared to use any extremity' against Raghu, 'an old man, least he should dye,' but was endeavouring to get his favourite son into his hands, by severity towards whom he hoped to bring the father to submission. Meanwhile, he instructed Anant Rām, then house broker, to collect the debt, and apparently gave only general orders on the subject.

Early in the morning of the 21st August, 1673, Vincent, with his second in authority, John Marshall, accompanied by Richard Edwards, left Kasimbazar for the day, and journeyed to Mohola. George Knipe, factor, and John Naylor and Richard Mosely, both silk dyers, appear to have been the only representatives of the Company left in the factory. After the departure of the chief, Raghu either came or was summoned from his house at Murshidābād to Kasimbazar. On arrival, he was asked by Knipe to test the value of two 'sorts of gold,' which Anant Rām had brought for sale as 'of one Alloy.' Raghu stated that 'there was two rupees [or 12½ per cent.] difference per tola of the two sorts of Gold, whereupon the said Broker was very angry with the said Shroff miscalling [him].'

Anant Rām, who had possibly only intended to make a formal demand on Raghu for his debt to the Company, now took the opportunity of satisfying his grudge against the *poddār*. Claiming that he was acting under orders, he caused Raghu to be seized 'about eleven of the clock in the morning' and bound. Further, by Anant Rām's directions, Raghu, 'with

Durmukhin. Mentions Śingappa Daṇṇāyaka and Viṭṭharāsa-Oḍeya. A damaged record.

115. 40 of 1901.—(Kanarese.) On a slab leaning against the south wall of the inner enclosure of the same basti. Records in Ś. 1493, Prajōtpatti, a gift of land, and mentions the Chauta family which had its seat at Mudabidri.

116. 41 of 1901.—(Kanarese.) On a slab set up in the Gurugalabasti at the same village. An epigraph of the Vijayanagara king Vīra-Bukkarāya (II, 1399—1406), son of Hariharāya (II, 1377—1402), in Ś. 1329, Vyaya. Mentions Bāchappa-Oḍeya and a gift of land.

117. 42 of 1901.—(Kanarese.) On another slab set up in the same place. Records in the reign of the Vijayanagara king Vīra-Kṛṣṇarāya in Ś. 1437, Yuva, the gift of paddy, and mentions Ratnappa-Oḍeya who belonged to the family of Vaicha-Daṇḍādhipa.

118. 43 of 1901.—(Kanarese.) On the third slab set up in the same place. Records in the reign of the Hoysala king Vīra-Ballāla (III), son of Vīra-Narasimha (III), in Vishu, a gift. Mentions Dēvappa-Daṇṇāyaka.

119. 44 of 1901.—(Kanarese.) On a pillar in the Gaḍḍigēmaṇṭapa of the Gurugalabasti. A record of Ś. 1460, Bahudhānya (wrong), mentioning the building of the maṇṭapa.

120. 45 of 1901.—(Kanarese.) On a broken slab in front of the Nāyibasti at the same village. Records the death of a Jaina teacher named Chandrakīrti and the building of the maṇṭapa (i.e., the Nāyibasti) in his memory. See No. 128 below. [A Chandrakīrti under date A.D. 1605 is mentioned as one of the teachers of the Sarasvati gachcha and Balātkāragaṇa in the *Jaina-Siddhānta Bhāskara*. See *Epitome of Jainism*, p. LXXIII.]

121-A—D. 46 to 49 of 1901.—(Kanarese.) On stones built into Jaina tombs at the same village. No details given.

122. 50 of 1901.—(Kanarese.) On a slab lying in the courtyard of the Gauri temple at Prāntya, a quarter of the same place. A damaged record in Ś. 1318, mentioning Vīra-Paṇḍyadēvaraśa.

123. 51 of 1901.—(Kanarese.) On another slab lying in the same place. A damaged record of the Ālupa king Kulaśēkhara-Ālupēndra in Yuva. See the next epigraph.

124. 52 of 1901.—(Kanarese.) On the third slab lying in the same place. Records in the reign of the Ālupa king Kulaśēkhara Ālupēndra in Ś. 1127, Krōdhana, a gift of land.

125. 53 of 1901.—(Kanarese.) On the fourth slab lying in the same place. Records in the reign of the Ālupa king Kulaśēkhara Ālupēndra in Raktākshina a gift of land.

incident in which the Dutch were involved occurred in 1672, and is thus described in a letter from Hugli to Fort St. George, dated 20th August, 1673:¹ 'The Dutch, notwithstanding the Kings Phirmaund which they have few years since procured, are in the same predicament with us in Pattana and have bin worse in Bengala. Their cheife Banian some months since dying in their debt to a Considerable Vallue, they imprisoned, and as tis reported, drubd his wife, who so much resented her shame, that she took poison thereupon and died. Upon which the Governour of Hugly procured such a Mohazer [*mahzar*, attested public document] and sent it to Decca that their whole business was neer five months stopped, their servants taken from them, and provisions at one time here forbidden them. The Second, five months attending at Decca, at last Concluded the busines for 150000 rups. and, with the charges extraordinary, and what bribed particularly that we have no notice of, it cannot amount to less than two lack of rupees, for which they have obtained nothing but that the Governour is turned out of his place and a new one come in his roome, by which are in hopes we shall receive equall advantage with them.'

Vincent was thus in a grave predicament. He did everything possible to mollify Bāl Chand, but without avail. He applied to Balasor and to Dacca for advice, and was answered from both places that it would be much better to end the matter at Kasimbazar than to appeal to the Nawāb's Court at Dacca, where the case would probably drag on for months, and, 'comeing soe soone after the Dutch business,' would probably cost much more. Also, if the affair should 'proceed to Decca, it would prove a generall stop upon all our Busines,' and the English would be forced to 'fee all the officers of the Nabobs Durbar, over and above what must be given in the name of the Nabob.' To hand over Anant Rām, the chief offender, to justice at Dacca was deemed inadvisable, for it was considered likely that he would, 'to avoid Drubing and it may be torments, have been forced to declare that he was Set on by us to doe what he did.' So there seemed to be no

¹ O.C., No. 3671.

Chaityālaya of Śāntīśvara and granted land to it. [An inaccurate translation of this is given in *Ind. Antq.*, Vol. V, p. 38.]

132. 76 of 1901.—(Kanarese.) On a slab built into the floor of the Mahālingēśvara temple at the same village. A record in Ś. 8[90], Prabhava, in archaic characters.

133. 77 of 1901.—(Kanarese.) On the Nandi-pillar in front of the same temple. Records that a merchant set up the *mānastambha*, a big monolithic column set up in front of the *bastis*. From the fact that almost all of them are known as *Śettārabastis* it is inferred that the Jain merchants constructed them. See *Ind. Antq.*, Vol. V, pp. 38-9.

134. 78 of 1901.—(Kanarese.) On a slab set up close to the east wall of the Tīrthan̄karabasti within the Śāntīśvarabasti at the same village. Records in Ś. 1544, Durmati, the gift of land to the basti by Rāmanātha araśa, while Madhurakadēvi was ruling over the Puñjālikēyarājya. [This is also mentioned in 2 and 9 in the list.]

135. 79 of 1901.—(Kanarese.) On a slab set up in the south-east corner of the maṇṭapa in front of the Śāntīśvarabasti. Records in Ś. 1459, Hēmalambin, the consecration of the 24 Tīrthan̄karas in the basti. See *S. Kanara Manual*, Vol. II, p. 260.

136. 80 of 1901.—(Kanarese.) On a slab set up to the right of the entrance into the same maṇṭapa. A record dated in Ś. 1411, Saumya, mentioning a chief of Puñjāliyarājya. [This is the earliest inscription in the Śāntīśvarabasti.]

UDIPI TALUK.

Bār̄kūr (nine miles north of Udiṇṇi).

This is the traditional capital of Tuluva, known formerly as Bārāhakanyāpura. Formerly a seaport, now an inland town, tradition represents it as one of the seats of Brahman governors, when Brahmans were introduced into Malabar, and later on as scene of a mosque erected by the royal convert Chēramān Perumāḷ. Epigraphy furnishes us with a list of the early Ālupa kings, the Hoysaḷas and then of the Vijayanagar rulers who had it as their provincial capital. Amongst the Ālupa kings may be mentioned Kavi about A.D. 1150 (Nos. 189 and 194); Sōyidēva about 1315 (No. 175). For the Hoysala inscription see No. 4. The rest are Vijayanagara ones.

137. 119 of 1901.—(Kanarese.) On the first slab set up close to the west wall of the Sōmēśvara temple at Mūḍakēri near the same place. The Vijayanagara king Virapratāpa-Dēvarāya (II) records in Ś. 1353, Sādhāraṇa, the settlement of dispute among certain merchants of Bārākūru, while Chandarāsa-Oḍeya was ruling the Bārākūra-Tūlu-rājya. For a previous Vijayanagar feudatory in the time of Dēvarāya I see next epigraph; for another

with Mr. Masters, whose presence at examination of the death Rogao Padaw will be needful. You see Mr. Vincent is rendred Murderer by the Narrator [Joseph Hall], and the 13,000 Rupee payed upon accompt [are] ordered per Company to be repaid him. I have no Instructions about it, but suppose Mr. Master hath, whose coming we greatly desire may be hastned.' Master arrived at Kasimbazar on the 23rd September. Four days later the examination of the case of Raghu was begun. On the 27th, 28th, and 29th September the Council sat both morning and afternoon, and also on the 3rd and 4th of October. The decision with regard to Anant Rām was given on the 6th, and the verdict in favour of Matthias Vincent on the 13th October.

The procedure adopted in this case is of some interest, as an instance of the method of conducting public inquiries in the seventeenth century. The accused was ordered to withdraw and was permitted to hear no evidence except that of Anant Rām. The witnesses were examined on oath, and their evidence, either as eye-witnesses or from hearsay, was taken, each being interrogated in precisely the same manner. The 'opinions' of the Council as to whether Vincent could be forced to pay the Rs. 13,000 demanded of him were taken in writing. 'The Council did all draw up their answers in papers seperately, not communicating their opinions till they were Publickely read. On the 4th October, when a statement by the *vakīl* that Anant Rām actually accompanied him to Bāl Chand was favourably commented upon, Vincent offered to swear to the truth of the assertion, but the Council did not think fit to 'recede' from their resolution (of the 27th September) that the accused should not be 'examined upon oath.'

In the examination of Hall's charge against Messrs. March and Vincent, an issue which arose out of the *poddār's* case, the procedure was different. The accused, as before, withdrew. Hall, who refused to take the oath or to put any questions on the case, was also ordered to withdraw. The witnesses were then sworn, and after each had been examined and further questioned by the Council, he signed his deposition, as had been done in the case of Raghu the *poddār*. After the signing of the depositions, Hall was sent for to hear them read, and

to a Brāhmaṇa. Mentions Lakhanna-Daṇṇāyaka. [Was this the same as the chief governor of the south, the Lord of the southern ocean and the brother of Maḍaṇṇa-Nāyaka ?] See No. 181.

147. 129 of 1901.—(Kanarese.) On the fourteenth slab set up in the same place. Records in the reign of the Vijayanagara king Vira-Bukaṇṇa-Oḍeya (I) in Ś. 1293, Virōdhikrit, gift of land. Mentions Gōparasa-Oḍeya who was governing the Bārakūra-rājya. See No. 150.

148. 130 of 1901.—(Kanarese.) On the fifteenth slab set up in the same place. Records in the reign of the Vijayanagara king Virapratāpa-Virūpāksha-Mahārāya-Oḍeya (II, 1465—86), in Ś. 1387, Vyaya, a gift of paddy. See No. 143.

149. 131 of 1901.—(Kanarese.) On a slab set up in the outside close to the west wall of the same temple. Records in the reign of the Vijayanagara king Virapratāpa-Sadaśivarāya in Ś. 1507, Pārthiva, gift of land. Mentions Rāmarājanāyaka, grandson of Sadaśivarāya Nāyaka of Kēḷaḍi.

150. 132 of 1901.—(Kanarese.) On a slab lying near the tank at Mūḍakēri near the same temple. Records in the reign of the Vijayanagara king Vira-Bukaṇṇa-Oḍeya (I) in Ś. 1282, Śarvarin, the gift of paddy. Mentions Malleya-Daṇṇāyaka who was governing the Bārakūra-rājya. Malleya was evidently a predecessor of Goparasa mentioned in No. 147. The inscription shows that the Vijayanagar arms reached South Kanara as early as A.D. 1360. See No. 157 below.

151. 133 of 1901.—(Kanarese.) On a slab lying in the house of Subbanna aḍigaḷ in the same village. A record of the Vijayanagara king Virapratāpa-Harihara-Mahārāya (II), dated in Ś. 1324, Chitrabhānu, mentioning Basavaṇṇa-Oḍeya who was governing the Bārakūra-rājya. (Damaged.) See No. 145 for another feudatory of Harihara II.

152. 134 of 1901.—(Kanarese.) On another slab lying the same house. Records in the reign of the Vijayanagara king Virapratāpa-Harihara-Mahārāya (II) in Ś. 1324, Chitrabhānu, gift of paddy. Mentions Basavaṇṇa-Oḍeya who was governing the Bārakūra-rājya. See the previous epigraph.

153. 135 of 1901.—(Kanarese.) On a slab lying near the well in the Gōpālakṛishṇa temple at Mūḍakēri. Records in the reign of the Vijayanagara king Vira-Harihara-Mahārāya (II) in Ś. 1302, Raudra, gift of gold. Mentions Bommarsa-Oḍeya who was governing the Bārakūra-rājya, and states that Kumāra Mādhava-svāmin set up the image of Gōpinātha in the Bārakūra-maṭha. See No. 144 above.

154. 136 of 1901.—(Kanarese.) On a *viragal* set up to the left of the entrance into the Sōmēśvara temple at the same village. A record of the Ālupa king Baṅkiy-Ālupēndra. See No. 83 above.

upon, and then Master proceeded to examine the witnesses called in the case. These were thirteen in number, only four of whom were present when Raghu was maltreated by Anant Rām. The evidence of the real complainant, Joseph Hall, and a so-called 'Confession' by Anant Rām produced by him, were palpably false. Hall was in direct antagonism to Vincent, and in his endeavour to blacken his rival went much too far, and showed his animus. He could not substantiate his accusations, and professed to have forgotten the names of those from whom he received information against Vincent. The 'Confession,' too, was diametrically opposed to the evidence of all the English witnesses, and to Anant Rām's own statement made before the Council.

Master's examination was confined to four main points. (1) Vincent's treatment of the *poddār*. All the witnesses agreed that the Chief had behaved with consistent mildness to the old man. They stated that Vincent had never allowed the *poddār* to be beaten in his presence, nor ordered such punishment in his absence. Neither had he kept him in strict confinement. (2) Vincent's extortion of money from Raghu and his partners for his private use, as alleged by Hall. This was denied by the other witnesses. (3) Anant Rām's authority to beat the *poddār* without orders. The evidence was unanimous that he had no such authority. (4) The wisdom of settling the case at Kasimbazar. With the exception of Hall and Smith, the witnesses agreed that Vincent had taken the wisest course in coming to terms with Bāl Chand, in preference to delivering Anant Rām to justice and referring the affair to Dacca. No more evidence being forthcoming, Master required the Council to testify whether he had obeyed the Company's orders, and 'proceeded in the examination of this business of the Podaurs death, without favour or affection therein . . . they all answered in the Affirmative that they did beleive he had not shewed any avour or affection to any in his proceeding therein.'

The inquiry into the case of Raghu's death was complicated by several side-issues, all separately inquired into before a final verdict was given on Vincent's conduct. On the 5th October, at the desire of Joseph Hall, an additional charge against Vincent,

164. 146 of 1901.—(Kanarese.) On the fourth slab set up in the same temple. Records in the reign of the Vijayanagara king Virapratāpa-Mallikārjuna in Ś. 1383, Vishu, a gift of land.

165. 147 of 1901.—(Kanarese.) On the fifth slab set up in the same temple. Records in the reign of the Vijayanagara king Virapratāpa-Dēvarāya (II) in Ś. 1338, Manmatha, gift of paddy. Mentions Ānanda-Sarasvati and his pupils Amritaprajña and Nārāyaṇagiri. See No. 161.

166. 148 of 1901.—(Kanarese.) On a slab lying in the same temple. A damaged record of the Vijayanagara king Virapratāpa-Dēvarāya (II), dated Ś. 1353, Sādhāraṇa. Mentions Chaṇḍarasa-Oḍeya as the governor of Bārakūra-Tuḷu-rājya. See No. 137.

167. 149 of 1901.—(Kanarese.) On a slab set up near the same temple. Records in the reign of the Vijayanagara king Vira-Harihara-rāya (II) in Ś. 1318, Yuva, gift of a coconut garden.

168. 150 of 1901.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Vijayanagara king Virapratāpa-Kṛishṇarāya. Records in Ś. 1447, Tāraṇa, a gift of land. Mentions Viṭharaśa-Oḍeya, son of Lakshminārāyaṇa-Karaṇika, as governor of Bārakūrarājya.

169. 151 of 1901.—(Kanarese.) On the third slab set up in the same place. Dated in the reign of the Vijayanagara king Vira-Harihara-Mahārāya (II). Records in Ś. 1314, Āṅgīrasa, the building of a feeding-house. Dhorasamudra is mentioned as the capital (*nelebidu*) of the king. Śiṅgaṇṇa-Oḍeya was ruling Tuḷu and Malaha-rājya from the capital (rājadhāni) of Bārakūru. The record shows that Śiṅgaṇṇa Uḍaiyār should have ruled between Bommarasa and Basavaṇṇa, the two other feudatories of Harihara II.

170. 152 of 1901.—(Kanarese.) On the fourth slab set up in the same place. Records in the reign of the Vijayanagara king Virapratāpa-Vira-Naraśiṅgarāya in Ś. 1424, Durmati, the building of a feeding house. Mentions Basavarāsa-Oḍeya as the governor of Bārakūra-rājya.

171. 153 of 1901.—(Kanarese.) On the fifth slab set up near the Gaṇapati temple at Chaulikere. Records in the reign of the Vijayanagara king Virapratāpa-Virūpāksha (II, 1465—86), in Ś. 1387, Manmatha (wrong), a gift of land. Mentions Viṭharasa-Oḍeya as governor of Bārakūra-rājya and Śiṅgaṇa-Daṇṇāyaka. See No. 148 above.

172. 154 of 1901.—(Kanarese.) On a slab lying near the house of Subbarāyabhaṭṭa in the same village. Records in the reign of the Vijayanagara king Vira-Harihara-Mahārāya (II) in Ś. 1309, Prabhava, the building of a feeding house. Dhorasamudra is mentioned as the capital (*nelebidu*) of the king. Mallappa-Oḍeya

of one anna in Rs. 100. It was objected by the Council that this was a 'new accusation,' but it was eventually agreed to examine it. The *poddār* was summoned and questioned, and it was found that his commission was one cowry in the rupee, but there was no suggestion that Vincent had defrauded him of his rights.

Hall's original charge in this instance is of some interest as showing his powers of perverting facts. He seems to have known that there were entries in the Kasimbazar books, showing that something beyond the actual sums in wages was noted in them whenever money was paid out, and he used this fact to bring a false charge of misfeasance against Vincent and March, by calling this extra payment an illegal commission taken by them. But the evidence went to show that the extra payment was in reality the current premium on the rupees used, and that the term employed for it in the books—*viz.*, *bhatta*—meant the difference in exchange—*i.e.*, premium or discount, according to the context in which it was used. There seems to have been charged in the books a premium of $\frac{1}{4}$ per cent. on the Rs. paid out, because they were 'new,' and a commission of $\frac{1}{8}$ per cent. to the *poddār*, or weigher, besides an unstated commission from the merchants, perhaps amounting in all to about $2\frac{3}{4}$ per cent. It was these sums that Hall said Vincent and March had appropriated, but the evidence showed that they were charged in the ordinary course of business. All this accounts for Hall's shiftiness in his evidence, and for the fact that the charge was summarily dropped.

There was still another charge against Vincent, which had been made to the Court of Committees in England, and appears also to have emanated from Hall. It was to the effect that Vincent's house was a resort of Papists, a grave offence in the Company's eyes in those days. On the 13th October, Master examined those of the Company's servants who had been at Kasimbazar during Vincent's residence. The evidence of six witnesses showed that, since Vincent's appointment as Chief, in 1671, but one priest had been seen in Kasimbazar, a Franciscan friar, who had passed through the town in 1675. It was further elicited that the only one of Vincent's children

183. 165 of 1901.—(Kanarese.) On a slab set up in the house of Paramēśvarabhaṭṭa at Maṇigarakēri. A damaged record of a gift of land by the Vijayanagara king Vīra-Harihara-Mahārāya (II), dated Ś. 1317, Bhava.

184. 166 of 1901.—(Kanarese.) On a slab lying at the entrance into the Sōmanāthēśvara temple at the same village. A record of the Vijayanagara king Immaḍi-Naraśiṅgarāya recording in Ś. 1421, Siddhārthin, gift of land. The king was the son of the celebrated Śāluva usurper, afterwards overthrown by the Tuḷuva Narasa Nāyaka.

185. 167 of 1901.—(Kanarese.) On a slab lying near a well close to the same temple. Records in the reign of the Vijayanagara king Vīrapratāpa-Dēvarāya gift of paddy. Date doubtful.

186. 168 of 1901.—(Kanarese.) On another slab lying in the same place. A record of the Vijayanagara king Vīrapratāpa-Sadaśivarāya recording in Ś. 1486, Dundubhi, a gift of land. Mentions the Mahāmaṇḍalēśvara Venkaṭādirāja Mahā-araśa and Sadaśivarāya-nāyaka of Keḷaḍi. Was Venkaṭādi the brother of Aḷiya Rāma Rāyā? For Sadaśiva see No. 71 above.

187. 169 of 1901.—(Kanarese.) On a slab set up near the Sōmanāthēśvara temple at Maṇigarakēri. Records in the reign of the Vijayanagara king Pratāpa Achyuta in Sarvajit, gift of paddy.

188. 170 of 1901.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Vijayanagara king Vīrapratāpa-Śrīraṅga (II, 1578—86) in Ś. 1502, Vikrama. Records a gift of land to a feeding house by Achchappa-Oḍeya, the governor of Bārakūra-rājya, and mentions Saṅkaṇa-nāyaka. See No. 62 above. Saṅkaṇa was probably the Ikkēri chief who retired after ruling from 1585 to 1596.

189. 171 of 1901.—(Kanarese.) On a slab set up in the Pañchalīṅgēśvara temple at Kōṭakēri near Bārakūr. A record of the Āḷupa king Bhujabala-Kaviy-Āḷupēndra. Mentions in Ś. 1077, Yuva, Bārakanyāpura.

190. 172 of 1901.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Vijayanagara king Vīradēvarāya (II). Records in Ś. 1338, Durmukhin, gift of paddy. Mentions Śamkaradēva-Oḍeya as governor of Bārakūra-rājya.

191. 173 of 1901.—(Kanarese.) On the third slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa-Dēvarāya (II) recording in Ś. 1354, Virōdhikrit, gift of paddy. Mentions Chaṇḍarasa-Oḍeya as governor of Bārakūra-rājya.

192. 174 of 1901.—(Kanarese.) On the fourth slab set up in the same place. A record of the Vijayanagara king Vīra-Hariyappa-Oḍeya (II) recording in Ś. 1304, Dundubhi, gift of land. Mentions Jakkanna-Oḍeya as governor of Bārakūra-rājya.

the peace. He had fallen foul of everyone with whom he came in contact, and was repeatedly bringing accusations against his colleagues. Had it not been for the patronage of Nathaniel Herne, a member of the Court of Committees, it is doubtful if Hall's turbulent conduct would have been looked upon so leniently as it was at home. If there had been any truth in the statements procured by him from Anant Rām, there should have been some confirmation of them forthcoming in the evidence of the other eleven witnesses, who could not all have been the creatures of the accused. The evidence, again, of John Smith, another malcontent and avowed antagonist of Vincent and Clavell, was only slightly unfavourable. Three witnesses, Mosely and Naylor, the dyers, and Knipe, who was only a junior servant, may have thought it to their interest to keep in with Vincent, but this could not have been the case with Reade, Hervy, and Littleton, who had all a position of some standing in the service.

On the whole, assuming the evidence to have been honestly recorded, there was no real case against Vincent, even if one sets aside the evidence given in his favour by Richard Edwards as to a personal visit to the *poddār* during the evening after the beating. Edwards was clearly a time-server, and he probably manufactured his statement to ingratiate himself with his superiors. His story was that he went to the door of the *poddār's* shop on the evening of the 21st August, 1673, and heard someone inside the *poddār's* house say, 'Mr. Edwards, it is noe fault of the Englishes,' and that the words seemed 'to be spoaken by a man sick and in paine.' If Raghu and his partners met Vincent and his entourage on their return from Mohola, as stated by Anant Rām, it seems hardly likely that Edwards would think it necessary to call and inquire for him immediately afterwards.

In England, the verdict did not meet with unqualified approbation. Writing to 'the Bay' on the 12th December, 1677, the Court remarked: 'Wee note you have acquitted Mr. Vincent from any guilt both as to Mr. Hall's charge and Rugo Podars death. Wee at any time had rather finde our servants innocent then guilty, but one passage in Mr. Vincent's proceedings wee cannot pass by without noteing it, and that was that,

temple. The land is in the village. [The *Mack. MSS.* give this epigraph. As summarized by Taylor, it is dated Ś. 1596 (Ānanda) and records a grant of 60 *mudis* of land in the village to "Mulla Veera Jungum" by "Shankar Arasoo Moolapoo". (Śaṅkara Arasu Mallappa ?)

Pāṇḍēshvāra.

223. In the pagoda of Śaṅkaranārāyaṇa. Records that Kampana Uḍaiyār (II?) gave in Ś. 1330, Jaya, 251 *canties* of land, 11 *gadyāna*, and 6 *haṇas* to the God. *Ins., Mys. Kan.*, p. 69, No. 475.

Parampalli (Paurumhally).

224. In the Viṣṇu pagoda. Records that Vīra Araṣa Uḍaiyār gave to the God 18 *canties* of land in Ś. 1389, Sarvajit. *Ibid.*, No. 474.

Perduru (Paradoor).

225. In the pagoda of Anantadēva. Records a gift in Ś. 1441, Pramādhī, to the God Anantēśvara by Ratnappa Uḍaiyār. *Ins., Mys. Kan.*, p. 70, No. 486.

226. In the pagoda of Durgā Paramēśvari. Records in Manmatha, the gift of all kinds of allowances of the pagoda to the Sanyāsis of "Poolegah" by the people of the Śīma. *Ibid.*, No. 487.

Pasarala.

227. 86 of 1901.—(Kanarese.) On a slab set up in a field. Records in the reign of the Vijayanagara king Pratāpa-Dēvarāya (II) in Ś. 1348, Parābhava, a gift of land.

Phalmāru.

228. 87 of 1901.—(Kanarese.) On a slab set up in the Viṣṇu temple. A much damaged record of the Vijayanagara king Vīra-Hariyapp-Oḍeya. (Date doubtful.)

229. 88 of 1901.—(Kanarese.) On a slab set up in the Śiva temple. A much damaged record mentioning Vīra-Bukaṇṇa-Oḍeya.

*Uḍipi.**

230. 109 of 1901.—On a slab built into the north wall of the Krishṇamaṭha. Records in the reign of the Vijayanagara king Virapratāpa-Dēvarāya (II) in Ś. 1358, Naḷa, a gift of land. Mentions Śiṅgaṇa-Daṇḍanāyaka and Aṇṇapa-Oḍeya who was ruling the Bārkūra-rājya.

231. 110 of 1901.—(Kanarese.) On another slab built into the same wall. A record of the Vijayanagara king Vīra-Veṅkaṭapati

* Taylor's List of *Mack. Ins.* in this place contains 40 inscriptions, all of which are unknown to the Department and I have included them here.

THE CHARGE OF WALTER CLAVELL AGAINST JOHN SMITH

JOHN SMITH entered the Company's service in October, 1667, and sailed to India with the shipping of 1668. Early in 1669 he arrived at Balasor, and was thence sent to Hugli and entrusted with the charge of the warehouse there. In April, 1669, he accompanied John March to Dacca, and, on March's departure for Kasimbazar, in September of the same year, he became head of the Dacca factory. In January, 1673, Clavell, then chief of affairs in 'the Bay,' being dissatisfied with Smith's conduct of his post, sent orders for his dismissal, and replaced him by Robert Jones, who reached Dacca in March following. Smith refused to leave the place until June, and from that time was in bitter contention with Clavell, against whose actions he appealed both to the Council at Fort St. George and to the Company at the 21st. In June, 1676, Smith brought formal accusations against Clavell, which were examined before Major Puckle and refused. Clavell then promised to produce 'a paper apart' of Smith's charges. If refused, he would produce 'a paper seventeen counts' against John Smith. These were embodied in a charge which was handed to Major Puckle in Kasimbazar on the 1st September, 1676, but the examination of the case was deferred until the arrival of Streynsham Master. Meanwhile, Smith, who was supplied with a copy of the accusation, prepared his defence. On the 19th October, 1676, Master decided to 'proceed upon the taking the proofes of Mr. Clavells charge against Mr. John Smith.'

It is worth while to go into this long and, as recorded, tedious case, which occupied Master and his colleagues six sitting days between the 10th and 26th October, 1676. and

242. In the same place. A gift of nine "Cunchana Moode" of land by Śaṅkaradēva Araṣu. *Mack, Ins., Mys. Kan.*, p. 71, No. 490.

243. In possession of the people of the Kṛṣṇapūr Maṭha. Records that Bhadrappa Nāik "Neerupah" (1671—81?) granted some lands in Śubhakrit, to build the maṭha. *Ibid.*, No. 491.

244. In possession of the same people. Records that Chennamāji Rāṇi (1686—98) of Bednore gave 15 pagodas and some land to the same. *Ibid.*, No. 492.

245. With the same persons. Records that Bhadrappa Nāik (1671—81?) Narapa granted 50 pagodas of land in Śubhakrit to the same. *Ibid.*, No. 493.

246. With the same. Records that "Chennamāji Narapa" granted 18 pagodas of land in Naḷa to the same. *Ibid.*, No. 494.

247. With the same. Records that Chinna Basavappa (1753—55) gave 130 pagodas and 4 paṇams to the same. *Ibid.*, No. 495.

248. With the same. Records grant of a village to Vīrabhadrasvāmi of the Kṛṣṇapuram Maṭha by Śrī-Nārāyaṇarāo. *Ibid.*, No. 496.

249. On a stone in the "Seeroo" maṭha. Records in Ś. 1440, Bahudhānya, gift of 40 pagodas of land to the maṭha by Ratnappa Uḍaiyār. *Ibid.*, No. 497.

250. In the same. Gift of 10 pagodas of land to the same in the same date by Vijayappa Nāik. *Ibid.*, No. 498.

251. In the same. Records gift of 8 pagodas of land to the same in Ś. 1444, Chitrabhānu, by Viṭṭharaśa Uḍaiyār. *Ibid.*, No. 499.

252. On a stone in the same maṭha. Records in Ś. 1394, Sādhāraṇa, gift of 11 pagodas and 5 paṇams to the maṭha by Ratnappa Uḍaiyār. *Ibid.*, p. 72, No. 500.

253. In the same. Records gift of 40 pagodas by the same chief in Ś. 1439, Dhātu. *Ibid.*, No. 501.

254. In the same place. Records gift of 8 pagodas and $\frac{1}{4}$ paṇam in Bahudhānya by Somaśekhara Nāik. [Was he the chief who ruled from 1714 to 1740?] *Ibid.*, No. 502.

255. In the same place. Records in Yuva, gift of money by Chinna Basavappa Nāik (1753—35). *Ibid.*, No. 503.

256. In the same place. Gift of a village to the same maṭha by Chennamāji Nārappa (1686—98) in Vikrama. *Ibid.*, No. 504.

257. In the same place. A gift in Pārthiva of 24 pagodas and $5\frac{1}{4}$ paṇams by Nawab Hyder. *Ibid.*, No. 505. Hyder captured Bednose in December 1760.

258. In the "Pootege" maṭha. Records in Ś. 1440, Bahudhānya, the gift of 140 *canties* of land to the sanyāsins of the maṭha by Vaiyappa Uḍaiyār. *Ibid.*, No. 506.

259. A gift of land by the same chief in the same year. *Ibid.*, No. 507.

Smith declined to withdraw voluntarily. Thereupon Clavell, Vincent and Reade, the accused in the former trials, 'thought themselves hardly dealt withall that they had not had the same priveledge,' and consequently recorded 'their resentments.' The hearing consisted in reading the several counts of Clavell's charge and Smith's replies categorically, and in receiving the oral and documentary evidence tendered.

I think the best way to present the case, so as to get a clear idea of it, is to separate the counts into three groups, *viz.*, those that seem to me to be proved, those as to which the accused appears to be entitled to the benefit of the doubt, and those that, in my opinion, were not proved. The figure preceding each count in the following remarks refers to its number in the charge.

The six counts which to my mind were proved against Smith disclose malpractices serious enough in all conscience on the part of a factor acting for an English Company in a distant land. They are: (9) Entering debts due to himself as being due to the Company in the Company's books; (11) charging to the Company all the loss occasioned by the bankruptcy of a dealer, who had been dealing both with himself and with the Company; (12) dismissing James Price, an agent sent to Dacca by his chief, Clavell, to look after his doings there and to represent the Company at the Nawāb's Court; (13) taking a 20 per cent. commission from the purchasers of some goods sold on the Company's account; (14) absence without leave on several occasions; (15) making false entries in the Company's books to the Company's disadvantage.

Two counts were proved against him in part only: (1) Selling some Company's goods to his own advantage; (6) concealing discounts on the Company's purchases. And on two counts he should, I think, be given the benefit of the doubt: (3) Taking a commission when making investments for the Company; and (4) charging his private commission to the Company.

This leaves seven counts which were not proved in my judgment: (2) Appropriating money from the Company's cash; (5) making a profit out of the rate of the Company's goods by a trick; (7) borrowing money for the Company without authority;

277. Records gift of $7\frac{1}{2}$ pagodas of land in Ś. 1441, Bahudhanya, to Kṛishṇadēva by Ratnappa Uḍaiyār. *Mack. Ins., Mys. Kan.*, p. 73, No. 525.

278. A P.G. in the same place. Records gift of 180 pagodas of land to Kṛishṇadēva by Somaśekhara Naik Narappa in Virōdhikrit. *Ibid.*, p. 74, No. 526.

279. Another P.G. in the same place. Gift of 49 pagodas by the same chief to the same in Kālayukti. *Ibid.*, No. 527.

280. A P.G. in the same place. Gift of 120 pagodas of land to Kṛishṇadēva by Bhadrappa Naik in Plava. *Ibid.*, No. 528. [It is not known which of the Bhadrappa Naiks is referred to.]

Udiyāvara.

This is the ancient Udayāpura (near Uḍipi) and historically interesting as the site of the earliest monuments found in the South Kanara district. These are the pillars referred to in 281, 287 and 295 in the following list, which contain the names of the Ālupa kings Raṇasāgara, Prithivīsāgara and Vijayāditya. The local inscriptions also refer to the later Ālupa king Kavi (see No. 293) and then to the Vijayanagara dynasty. [For the other Ālupa kings who ruled in the district and who are referred to in previous inscriptions see *Ep. Rep.*, 1901, p. 5, and references given therein.]

281. 94 of 1901.—(Kanarese.) On an octagonal pillar in front of the Śambhukallu-Bhairava (Chamkal) temple. Records in the reign of the Ālupa king Raṇasāgara the death of a hero and mentions Chitravāhana. See No. 287.

282. 95 of 1901.—(Kanarese.) On a slab close to the balipīṭa in the same temple. A damaged record in Ś. 980, Viḷambin.

283. 96 of 1901.—(Kanarese.) On an octagonal pillar built into the platform at the entrance into the inner enclosure of the same temple. A record mentioning Āluvaraśar (i.e., the Ālupendra). See *Ep. Ind.*, Vol. IX, pp. 15—24.

284. 97 of 1901.—(Kanarese.) On an octagonal pillar in the courtyard of the same temple. A record of the Ālupa king Vijayāditya *alias* Uttamapāṇḍya, mentioning Udayāpura.

285. 98 of 1901.—(Kanarese.) On the same pillar. An epigraph of the Ālupa king Vijayāditya *alias* Uttamapāṇḍya (also called Māramma) mentioning the same and Pombuccha.

286. 99 of 1901.—(Kanarese.) On another pillar in the same place. Records a gift in the reign of the Ālupa king Māramma. See the above epigraph.

287. 100 of 1901.—(Kanarese.) On the third pillar in the same place. A record of the Ālupa king Raṇasāgara, mentioning Chembukallu and Śivalli. See No. 281.

done business with Smith, and was probably loath to report against him. At any rate, he did nothing, and finally started for England, but died on the voyage. Hervy was next sent, and Smith tried to prevent his coming by asking for a 'Blew coate Boy' instead. There is, besides, independent evidence,¹ not given at the inquiry, that Richard Edwards had warned Smith of the deputation of Price, and Smith had replied, thanking Edwards for the warning, and adding that he 'had never imployed him [Price] in a Cowryworth of service.' Forcibly getting rid of an inconvenient inspector was a line of action not infrequently adopted by factors, chiefs, and even governors in the seventeenth century and later.

On the count (13) of receiving a 20 per cent. commission from the purchasers of goods sold on the Company's account, it was shown that Jāirām Malik held an acknowledgment from Smith of 400 mds. of lead, received by him out of 2,000 mds. bought by Jāirām's firm from the Company at Hugli.

As to (14) absence without leave, Smith seems to have had lordly ideas on the subject of discipline. In 1674 he was at Balasor employed in packing the Company's goods for England, but he 'deserted that imployment' and secretly sailed to Fort St. George, where he complained about his treatment at Dacca in the previous year. Next, on his return to Balasor, he went off to Hugli without leave for 'about two monethes upon his owne occasions,' and finally, in 1675, he followed Clavell, without permission, to Fort St. George, as he admits himself, 'to know the result' of Clavell's reports about him. It is in itself a commentary on the government of the Company in those days that, after all this, Clavell had to put up with Smith as a colleague on the Council at Hugli in 1676.

The last count proved is the very serious one (15) of making false entries in the Company's books to the Company's disadvantage. Hervy produced the Dacca books handed over to him by Smith, which showed that Smith had balanced the accounts on 15th March, 1672-3, by entering certain 'scarlett' (i.e., broadcloth), valued at Rs. 4, as being in store, and certain debts, amounting to Rs. 86, as being due from certain

¹ O.C., No. 3652.

300. 90 of 1901.--(Kanarese.) On a slab set up in the same temple. Records in the reign of the Vijayanagara king Virahariharāya (II) in Ś. 1324, Chitrabhānu, a gift of land. Mentions Basavaṇṇa-Oḍeya as governor of Bārakūru-rājya.

UPPINANGĀDI TALUK.

Kadaba.

300-A. A C.P. grant of the Rāshtrakūṭa king Prabhūtavarsha (Govinda III) made at the request of a Gaṅga chief Chāgirāja to a Jain sage Arkakīrti, disciple of Vijayakīrti (who was a disciple of Kūliāchārya) for having removed the evil influence of Saturn from the Chāgirāja's sister's son Vimalāditya. Issued from Mayūrakhaṇḍi. The details of date corresponded to Monday, 24th May, A.D. 812. See *Ind. Antq.*, Vol. XII, p. 13. *Ep. Ind.*, Vol. IV, p. 340, and Kielhorn's *Ins.*, S. *Ind.*, No. 66. Also *Ind. Antq.*, Vol. XXIV, p. 9, No. 61. ["Kadaba is said to have been the seat of one of the four Brahman governors appointed for Tuluva in the eighth century." S. *Kan. Manu.*, II, p. 271.

Kukke.

301. In the local temple. An "old Kanarese inscription recording a grant of land to the temple by Mādhava Rāya of Goa in Ś. 1309 (A.D. 1387)."

Subrahmanya.

Mr. Sewell mentions seven copper plate grants in possession of the Mukteśvara temple. These are—

302. A Nāgari grant, dated in *Prabhāva*, of Mahādēva, sovereign of Goa.

303. A Nāgari grant by an Uḍaiyār of Goa who is said to have ruled in the province of Mangalore.

304. A Kanarese grant, dated Ś. 1587 (A.D. 1665), by the son of the ruler of Śrīraṅgapaṭṭana.

305. A Kanarese grant of Śrīraṅga Rāya, "son of the ruler of Velāpuram," dated in Ś. 1581. [Was he the son of the last of the Chandragiri chiefs who was deprived of his dominions by the Muhammadans in 1646? For a grant of his to the Vyāsaraṇya maṭha at Sosale in 1662, see *Mys. Arch. Rep.*, 1911-2, p. 53.]

306. A grant by the same (who in this calls himself a ruler of Velāpuram) in Ś. 1588. See note to the above.

307. (Kanarese.) Grant by the same in Ś. 1588.

308. (Kanarese.) Grant by Veṅkaṭādri Nāik and Tippayya of Bēlūr in Ś. 1603.

mission twice over—both transactions constituting what is now known as ‘secret profit.’ Hervy deposed that Smith had owned to him that he ‘had taken three rupees upon a hundred Dustore, but never by the name of Dustoor but Batta’—*i.e.*, not as commission, but as extra allowance, which is an ingenious excuse, to say the least of it, and was probably really made, but no proof of the fact was offered beyond Hervy’s statement.

It is hardly necessary to go into the charges not proved, except where they throw light on the commercial ways of the time. In count No. 5, that of making a profit out of the sale of the Company’s goods by a trick, the ‘trick’ seems to have been a common one. Factors at a distance kept a native ‘servant’ at Hugli, who bought goods from the Company in his own name, and sent them to his master to sell at a profit as private property, the ‘servant’ and master doubtless sharing in the illicit gain thus secured. Smith’s ‘servant’ was one Parshād Datt, but there is no doubt that the charge in this case was not proved by the evidence produced.

Count No. 16 affords a curious illustration of the conditions of the day. The Company had acquired certain privileges, of which their representatives were very tenacious, because they had lately been frequently disputed by the native government. Among them was freedom of the Company’s goods from customs duties within a certain area. Smith had a ‘servant’ named Bhawānī, who was said to have paid ‘juncan’—*i.e.*, customs duty—between Dhaniakhālī and Hugli (a privileged district) to clear some Company’s goods. This was not, however, actually proved against him. There is nothing of interest in the other counts not proved. Of these, in my opinion, No. 7 was made in error; No. 8 is supported by only hearsay evidence; No. 17 is not supported at all; and the evidence for the remainder, Nos. 2 and 10, is insufficient for conviction.

It is now interesting to note what Master and the Council thought of it all. In the first place, before arriving at a decision on the case, Master went through the Dacca accounts and found several entries ‘wherewith he was dissatisfied . . . to which Particulars Mr. Master desired Mr. Smithes answer.’ Smith accordingly gave an explanation of the items against

(probably Yuddhamalla II). See *Ind. Antq.*, Vol. XX, p. 104, and *Madras Ep. Rep.*, 1909, p. 109, paragraph 60. For other references to Ammarāja's patronage of Jain religion see Kaḷachamburru and Malayapūṇḍi grants in *Ep. Ind.*, Vol. VII, pp. 177-92 and *Ibid.*, Vol. IX, pp. 47-56.

6. C.P. 85 of *Mr. Sewell's List*.—(In Nandināgarī.) In the District Court, Masulipatam. Records grant of the village of Pallavāḷ to a Brahman by Śrīraṅga Rāya, son of Bukka, in Ś. 1447, Yuva (wrong). [It has been suggested that Śrīraṅga was the father of Sadāśiva Rāya.]

7. (Sanskrit.) The Masulipatam plates of Vijayāditya III. Records that the Eastern Chāḷukya Vijayāditya III (Guṇaka), the son of Vishnuvardhana V, and grandson of Vijayāditya II, gave, on the occasion of a lunar eclipse, the village of Traṇḍapāru in the Guḍravāra-vishaya to a Brahman named Vinayadiśarman of Urpuṭūru for advice given in the defeat of an enemy named Maṅgi. Undated. See *Ind. Antq.*, Vol. XX, p. 103, and *Ep. Ind.*, Vol. V, pp. 122-26. [The king is also said to have frightened the Rāshtrakūṭa Kṛishṇa II and Saṅkila and burnt their city, Kiraṇapura.]

8. The Masulipatam plates of Chāḷukya Bhīma II (934-35). Now in the British Museum. Records that the king, during the sun's progress to the north, granted a field in the village of Akulamannāḍu in the Guḍravāra-vishaya to a scholar of the Kramapāṭha named Viddamayya, a son of Mādhava Sōmayāji of Vaṅgiparū. Not dated. See *Ind. Antq.*, Vol. XX, p. 270 and *Ep. Ind.*, Vol. V, pp. 135-9, and Kielhorn's *Southern List*, No. 561.

9. The Masulipatam plates of Chāḷukya Bhīma I (888-918). Records that the king defeated the armies of Kṛishṇavallabha and his allies and the vile kings of Lāṭa and Karnāṭa; that his son, a prince of sixteen years, died in the battle of Niravadyapura and Peruvaṅgūr grāma, killing in the latter from the back of his elephant the general of the Vallabha king Daṇḍeśa Guṇḍaya; that after the performance of the obsequies to the deceased prince (Inimartigaṇḍa) the king granted to 45 learned Brahmans the village of Vedatalūru in Uttarakaṇḍeruvāṭi-vishaya. [The Government Epigraphist points out that Niravadyapura should have been named after Vijayāditya II (699-729) who had that surname and that the Vallabha king is the Rāshtra-kūṭa Kṛishṇa II. See *Ep. Rep.*, 1914, pp. 84-85.]

9-A. On a stone in the temple of Ekāmbaranāthasvāmi. A private grant in Ś. 1319. *Antiquities*, p. 53. The details of date are Īśvara, Pushyaśuddha I, Thursday, Makarasāṅkrānti. See *Loc. Rec.*, Vol. XII, p. 291.

9-B-D. On a pillar in the maṅṭapam of Rāmalinga in Robertson-pēṭṭah. Three records dated in Ś. 1070, 1051 and 1071. *Ibid.*

service, though he continued to act as a member of the Council. On the 2nd November, however, the Council seemed to awaken to their responsibilities and dismissed Smith from the Company's service. This course was due to a wholesome fear of consequences to themselves if they acted otherwise, as appears from the quaint wording of their decision: 'If hereafter any charge or trust shall be committed unto him untill orders or directions from the Agent and Councell at Fort St. George, The Councell are not satisfied that they discharge their trust to the Honourable Company, and may alsoe make themselves responsible for what Dammage may accrew thereby. Did [? They do] therefore thinke fitt that the said Mr. John Smith have noe charge or trust committed to him in the Honourable Companies affaires, nor that he be admitted to Councell untill farther orders or directions from the Agent and Councell of Fort St. George.'

The action of the Council in 'the Bay' was finally approved of by the Company on December 12th, 1677, when the Court wrote as follows: 'Wee observe the result of the Examination of the charge against Mr. Hall and Mr. Smith and approve of your proceedings therein. Their Sallaries are to cease on the arrivall of these ships, and send home their Accompts, but if they desire to remaine in the Countrey, and will remove to and reside at the Fort, and be conformable to our Orders there, you may permit them for one yeer for the recovery of their Estates and Debts . . . provided They comport themselves so as to give no disturbance to our affaires, and conforme to our Rules. Butt if after the Triall for one yeer Our Agent and Councell shall find their longer abode there to be prejuduciall to our affaires you are then to send them home. And if they do not desire to remaine at the Fort, but persist to continue in the Bay, you are to send them for England by these ships to render us an accompt of their transactions according to their Covenants.' Later on, in 1679, Smith was summoned to Madras, but escaped on board a 'country' ship, and met with a violent death, 'which is another story.'

Vengi and the Eastern Chālukyans. For its connection with Hiouen Tshang, its Buddhistic and Hindu antiquities see *Antiquities*, Vol. I, p. 47, and references given therein. Mr. Sewell gives 28 inscriptions in this place while the department has got epigraphs of nearly 75. Some of them I have identified. For Mackenzie's List see *Loc. Rec.*, Vol. XII, p. 178 ff. and pp. 225—34.

12—17. 260 to 265 of 1892.—(Sanskrit and Telugu.) On the first pillar of the ruined Kanakadurga maṇṭapa at the foot of the Indrakīla hill. Records in Ś. 1138 to 1177 gifts to the temple of Mallēśvara.

18—20. 266 to 268 of 1892.—(Telugu.) On the second pillar of the same maṇṭapa. Records in Ś. 1065 and 1141, private gifts.

21. 269 of 1892.—(Telugu.) On the same pillar. A record of Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva in his sixteenth year and Ś. 1062.

22—30. 270 to 278 of 1892.—(Telugu.) On the same pillar. Records in Ś. 1072 to 1155, private gifts.

31. 279 of 1892.—(Telugu.) On the third pillar of the same maṇṭapa. A record of Mahāmaṇḍalēśvara Rudradēva, son of Buddarāju of Maḍapalli, in Nāthavāḍi, in Ś. 1123, Durmukhin (mistake for Durmati). The donor was the brother-in-law of the Kākatiya king Gaṇapati, and the father of Bayyamāmba, for whose inscriptions see Amarāvati. Maḍapalli is identified with a village near Madhira, a station in Nizam's Railway. Luders thinks it might be near Ellore. The date of the grant is, according to Kielhorn, Thursday, 19th April, A.D. 1201. See *Ep. Ind.*, VI, pp. 159-60.

32. 280 of 1892.—(Telugu.) On the same pillar. A record of Vengi-Mahādēva.

33. 281 of 1892.—(Sanskrit.) On the same pillar. A record of Mahādēva, son of Goṅka and grandson of Malla, in Ś. 1152.

34. 282 of 1892.—(Telugu.) On the same pillar. A record of Viṣṇuvardhana *alias* Parāntakadēva in his fifth year and Ś. 1037, expired, Manmatha.

35. 283 of 1892.—(Telugu.) On the same pillar. Records in Ś. 1169, gift by a Redḍi.

36. 284 of 1892.—(Telugu.) On the same pillar. A record of the Chālukya-Chōḷa king (Kulōttuṅga I?) in his forty-sixth year, the king's name of which is obliterated.

37. 285 of 1892.—(Telugu.) On the same pillar. Records in Ś. 1022, private grant.

38. 286 of 1892.—(Telugu.) On the same pillar. A record of Manumarāju in Ś. 1175. [This king was probably the same as Manmakshmā Vallabha, the contemporary of Kākatiya Gaṇapati and the patron of Tikkana Sōmayāji.]—

his superiors, was, as a newcomer, quite unjustifiable, and naturally rendered him extremely unpopular. Hence, he became the victim of many petty acts of injustice, which, though unquestionably against the Company's rules, are quite intelligible, in view of his intemperate conduct.

On his arrival in Bengal, Hall was ordered to go to Patna as third in that factory. He refused, on the ground that the Company's appointment gave him a superior position. Much recrimination followed between him and Shem Bridges, the 'Chief in the Bay,' and violent expressions were used by both. Then Hall was directed to proceed to Hugli to take over the management of that factory. After some prevarication, he again refused to obey the order, and consequently, the war of words with Bridges waxed fiercer than before. On the 12th May, 1669, Hall, 'to our great comfort,' as John Vickers, also a newcomer, remarked, was turned out of the factory at Balasor.¹ Both parties appealed to Fort St. George, Bridges and his followers requesting that Hall might be removed to Madras, and Hall beseeching that justice might be done and a position given him in accordance with the Company's orders and his own abilities. The Council at Fort St. George had no intention of allowing such a source of disquiet to return to their midst, and they promptly forbade Hall to leave Bengal. At the same time, they espoused his cause, reproved Bridges for expelling him from the factory, and ordered his readmission with a place on the Council.²

Then ensued more wrangling. Hall declined to return to the factory unless Bridges would accede to various stipulations, sanction his claim for expenses, and give him his 'right place of settlement.'³ The Chief naturally resented such dictation, and Hall sent another representation to Fort St. George, accusing Bridges of grossly mismanaging the Company's affairs. This address was followed by one from the 'Bay' Council, giving their version of the matter and begging for the recall of that 'malevolent and tergiversative person, Joseph

¹ O.C., No. 3280.

² *Factory Records, Fort St. George*, vol. xvi., 18th June and 16th August, 1669.

³ O.C., No. 3321.

73. 321 of 1892. (No. 12 of Mr. Sewell's list.)—(Telugu.) On a pillar in front of the Vighnēśvara shrine in the same temple. A record in Śrīmukha.

74. 322 of 1892.—(Telugu.) On another pillar in front of the same shrine. A record in Ś. 1381, Bahudhānya. [This seems to be No. 10 of Mr. Sewell's local list, but date misread as Ś. 1341. See also Mack. MSS., Bk. XVI (15-3-4), pp. 10-11, which gives the details of date as Mārgasira bahuḷa-7, Monday. Records building of a Gaṇēśa temple.]

75. 323 of 1892.—(Telugu.) On a pillar built into the verandah of the same temple. A record of the Eastern Chālukyan Yuddhamalla. In very archaic characters. Mentions the king's grandfather Mallaparāju. The king intended is evidently Yuddhamalla II, son of Tāḍa or Tāḍapa and grandson of Yuddhamalla I.]

76. 324 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1087.

77. 325 of 1892.—(Tamil.) On the same pillar. A record in the forty-first year of the Chōḷa king Kulōttuṅga-Chōḷadēva (I). Gives Rājendra-Chōḷapuram as another name of Bezvāḍa.

78. 326 of 1892. (No. 11 of Mr. Sewell's local list.)—(Sanskrit and Telugu.) On a stone built into the roof of the Vighnēśvara shrine in the same temple. An incomplete record of the son of Chōḍabhūpa, a descendant of Buddhavarman.

79. 327 of 1892.—(Telugu.) On a pillar in the maṇṭapa in front of the Mallēśvara shrine in the same temple. A record in Khara.

80. 328 of 1892.—(Telugu.) On a stone built into the roof of the same maṇṭapa. A record in Ś. 1199.

81. 329 of 1892. (No. 18 of Mr. Sewell's list?)—(Sanskrit and Telugu.) On a broken pillar in front of the Kanakadurga shrine on the Indrakīla hill in the same place. A record of the Vijayanagara king Kṛishṇadēva in Ś. 1440, expired, Bahudhānya (Vaiśāka-suddha 15). Mentions the minister Sāluva Timmaraśa. [This inscription is fully given in Mack. MSS., Bk. XVI (Oppert's No. 15-3-4) pp. 1-3. The grant is made by Śiṅgayya Dēva Mahārāya, the son of Pāparāja by Vākamā Dēvi, for the merit of his parents and of his elder brother Basavarāja. The building of temples, prakāras, etc., is enumerated. The genealogy of the chief as well as the Sanskrit verses on the back side of the pillar are given.]

81-A. On the back of the above. (Sanskrit.) Records that Śiṅgarāja built in the same date maṇṭapams, etc., the tank Guṇḍamasamudram, shrines to Viṣṇu and Brahma. *Ibid.*, pp. 3-7. Further details of village constructions, festivals, etc., by the same chief are given in pp. 7-8.

82-83. 330 and 331 of 1892.—(Telugu.) Right of the east entrance to the Mallēśvara temple in the same place. Records dated in Ś. 1112. See *Ibid.*, pp. 8-9.

Vincent. His fury was great. He opposed Vincent in every possible way, refused to deliver up the books of the factory, and fiercely attacked his actions and those of his predecessor.

Clavell was now at the head of affairs in Bengal, and in a long complaint to him on the 4th November, 1671,¹ Hall accused Vincent and March of fraud, and extolled his own 'Insight in fine goods.' He declared that neither Clavell nor Vincent knew anything of 'cloth' before coming to India, the one being 'Employed in Fish' and the other 'only in bookes,' but that they and their friends were making themselves 'fatt in a little time' by defrauding the Company. At the same time he wrote to Sir William Thomson, a member of the Court of Committees, in a similar strain. He, no doubt, considered that his connection with Sir Nathaniel Hearne,² President of the Court, to whom he owed his appointment in the Company's service, would influence the authorities at home in his favour. However, before Hall's letter reached his friends, a report of his conduct in 1669 had been received, and orders were despatched to Bengal for him to go to Fort St. George to answer for his 'misdemeanours,' or to sail for England. These instructions did not arrive until the autumn of 1672, and, meanwhile, Hall was again stirring up strife and rendering himself unpopular at Balasor. He quarrelled with Nurse and Reade, inflicting bodily injury on the former, and accusing the latter of illicit trade. He would brook no interference whatever, and therefore it was, with great relief, that, in December, 1672, Clavell complied with the Company's orders, and sent the recalcitrant factor to Madras.³

A month later, in January, 1673, Hall was at Madapollam, the sanatorium of the Coromandel coast, whence he penned a long incoherent 'Narrative' of his grievances, containing grave accusations against March, Clavell, Vincent, and Reade. There is no record of what took place between Hall and the Agent and Council at Madras, but, at the end of March, the unwelcome news reached Balasor that 'Mr. Hall is not gon

¹ O.C., No. 3592.

² Hall had married Sarah Hearne, Sir Nathaniel's sister.

³ O.C., No. 3771.

Kārtikēya temple here referred to was the same as the Śiva temple that the transformation of it into the latter was perhaps the work of the Paṇḍitārādhyā mentioned in 79 above. If so, the real builder of the Mallēśvara temple was Mallanḍu. The epigraph has been attributed to the ninth century, and it is of great literary interest as it shows that Telugu literature flourished even before the time of Rājārāja I, the patron of Nannaya Bhaṭṭa, at such a high stage of culture as to cause public records to be written in poetry.]

92-A. On a pillar in the Kalyāṇamaṇṭapa of Mallēśvara. (Telugu.) Dated in Ś. 1123, Durmukhi, Vaiśakha Śuddha 15, Thursday. Records that Mahāmaṇḍalēśvara Bīruda Dēva Rāja, the brother-in-law of Kākatiya Gaṇapati, gave God Mallēśvara for the merit of his father Buddhārāju, 55 rūkas for a lamp. [Mack. MSS., Bk. XVI, p. 9.]

92-B. On another pillar of the same. (Sanskrit.) A record of Mahāmaṇḍalika Goṇṭūru . . . rāja's Samastānādhipati Rāyanapreggaḍa gave to god Mallēśvara in Ś. 1139, Uttarāyaṇa Saṅkrānti, an *akhaṇḍa* lamp. *Ibid.*, pp. 9-10.

92-C. On another pillar of the same. Near the ruined Śāla. (Telugu.) Records that in Khara, Āshāḍha Śuddha 10, Thursday, Pinna Kōnammā gave 1,200 *taṅkas* to Kumāra Telugu Rāya besides other charities. *Ibid.*, p. 11.

92-D. On a pillar in a neighbouring maṇṭapa. (Telugu.) Records that Bhōgam Nambūri Annasami's daughter-in-law built the east gōpura of the Mallikārjuna temple in Ś. 1313, Prajōtpatti, Śravaṇa Śuddha 13, Tuesday. *Ibid.*, pp. 11-12.

Bōdapaḍu.

92-E—J. Mack. MSS. (Loc. Rec., Vol. XII, p. 108).—Records dated in A.D. 1742, 1793, 1811, 1755 and 1788.

Dāmalūr.

92-K. A record of Velanāṭi Goṅka, son of Chētana, son of Rājendra Goṅka. Records that he gave to the God Goṅkēśvara at Dāmalūr in Ś. 1054, (नारिवाणां नरशशि) 3 puṭtis of land and 55 buffaloes. Mack. MSS., Vol. XX, pp. 73-6.

Kāvulūru.

Mr. Sewell gives five inscriptions in this place of which three alone, identified with the following, are definite.

93. 154 of 1913. (No. 1 of Mr. Sewell's local list.)—(Telugu.) On a slab set up on the bund of a tank. Registers in Ś. 1648, Parābhava, Mārgaśira, śu. di. 15, Sunday, corresponding to November 27, A.D. 1726, that this is one of the Akkadēvadulu pillars fixed by a certain Śēshādri Ramaṇappa and his elder brother, in the tank constructed by them near Kāvulūru.

in those places. Hall was naturally much elated at this decision. He plumed himself on his new authority and issued orders in a lordly fashion. No one, however, except Smith and Nurse, who were both at variance with Clavell, would obey him. The commanders of the Company's ships refused to acknowledge him as chief, and he had a violent struggle with Bugden, his subordinate, for possession of the Company's despatches. Then he appealed to his supporters at Fort St. George, declaring that he was the victim of much persecution, and that his liberty was threatened by Clavell.

The foregoing account of Hall's life in India, until the end of the year 1675, is necessary to enable us to understand his position with regard to his colleagues at the time of Major Puckle's and Streynsham Master's arrival in Bengal. From December, 1675, until May, 1676, when Puckle began his inquiries, we have no record of Hall's doings, though, from the number of charges then brought by him against March, Vincent, and Reade, he must have been busily occupied in compiling evidence, which, however, Puckle found to be very 'slender.' By this time Hall had lost the sympathy of his friends at Fort St. George. On the 12th July, 1676, Langhorne, the Agent, wrote exhorting him to 'Second' all that had been done for him by 'friendly advices' to the Company and by his supporters in the Court of Committees in England, and 'by the moderation and inoffensiveness of your behaviour to settle your selfe in peace and quietness.'¹ 'Peace and quietness' were, however, foreign to Hall's nature. He must, of necessity, be in opposition to those in power, and so he wrangled both with Puckle and with Master about the taking of the oath and other matters of detail. But the time had now come when a practised administrator was at the head of affairs at Kasimbazar, and Hall had to stand or fall on his own merits. The charge brought against him by Vincent, in retaliation for the accusations examined and found groundless by Puckle in the previous August, was laid before Master on the 20th October, 1676. Six days later Hall produced his answers, and the case was then proceeded with.

The 'forme of the Oath' was agreed upon in the usual way,

¹ *Factory Records, Fort St. George*, vol. xviii.

Malkāpuram.

103. 152 of 1913.—(Telugu.) On a pillar lying near the Musalman ehāvaḍi. A record of Qutb Shahi king Mahamandu Sahu Sulutani (Muhammad Shah Sultan) in Ś. 1452, Khara, Chaitra, śu. di. 2, Monday, corresponding to March 20, A.D. 1531. States that Masanada Eli Kutumana-Malka-Oḍaya, a friend of the Sultan, reduced by his prowess Koṇḍapalli and other hill fortresses and established a feeding-house (*langara*) at Kēdārabāda which he had founded near Peyyalagallu, south of Koṇḍapalli, for the helpless, blind and cripple and for dervishes. For the maintenance of this (*langara*), he gave the two villages Kāvurtūru and Kēdārabāda. See *Antiquities*, I, p. 50.

104. 153 of 1913.—(Persian.) On another face of the same pillar. Records in 931 A.H. (= 1524-5 A.D.) that "Malik Qutb-ul-Mulk set aside the income derived from certain villages for the maintenance of a *langar*, in memory of Khwaja Khizr." (Dr. J. Horovitz.)

Mōgalrājapuram.

105. 151 of 1913.—(Telugu archaic.) Near a rock-cut cell. Refers to a certain Chōḷa-Chāki Vīlvirāḍu. See *Antiquities*, I, p. 50, and the memorandum referred to there.

Pōtavaram.

106. On a stone in the Fakir Takya Mound. Records in Ś. 1079 (A.D. 1157) a grant by Prōlammādēvi, daughter of Mahāmaṇḍalēśvara Pōta Rāja. *Antiquities*, I, p. 50. See No. 114 above.

Tāḍepalle.

107. On a stone near the deserted temple in the Vasantarāyalagaṭṭu hill. A private grant dated in Ś. 1312 (A.D. 1390).

Velagalēru.

108. 149 of 1913.—(Telugu.) On a slab bearing the figure of Āñjanēya, near a well. Refers to the god Anumanta (Hanūmanta) near the well Veñkaṭādri-kōnēru and to the gift of a lamp-stand by a certain Siṅgadāsiri of Reḍḍipalle.

109. 150 of 1913.—(Telugu.) On a slab near a tank in the same village. Records that this is the charity-well of the son of Garigipāṭi Veñkaṇṇa.

Yenikepāḍu.

In his *Antiquities* Mr. Sewell refers to all the following inscriptions. With regard to the second he gives the wrong date of Ś. 1096.

110. 157 of 1913.—(Telugu.) On a slab set up in the village. A record of Velanāṇḍu king Kulōttuṅga-Chōḍaya-dēva-Mahārāja.

country. These prepare us for what follows. Twelve counts are concerned with fraud of sorts—tampering with the Company's books, cheating or attempting to cheat his employers, appropriating money, inciting others to such acts. Then we find three relating to false accusations, one of them in order to cover his own misfeasance. Two of the other counts are of suborning, or attempting to suborn, evidence, and there is one of perjury. Truly a fine collection of misdeeds in eight years!

Out of the total of twenty-six counts, it seems to me, on a careful examination of each, that Hall was undoubtedly guilty of fifteen,¹ that he ought to be acquitted of ten,² and that one³ was irrelevant, inasmuch as it concerned his actions in relation to a third party and not to the Company. No doubt the intense dislike that he aroused in his colleagues led them to enter more counts than could be fairly proved. Of the fifteen counts that are to my mind proved against Hall, from evidence that has come down to us, all but one contain references to insubordination, directly or indirectly. The exception is that in which he showed disloyalty to his country to an extent that amounted to treason. The remainder comprise one case of tampering with the Company's books, three of attempts at cheating the Company, two of appropriating money, two of instances of making false accusations, including that which was intended to cover his own misdeeds, and the charge relating to perjury—quite enough to condemn him. This case is not nearly so interesting as Smith's, because it is that of a bad character of a sort to be found in all countries and at all times, and so it hardly throws much light on the life and manners of commercial men of the period in India.

The instances of direct insubordination are characteristic. (I) Hall refused to leave for Patna when ordered, and (II) he returned to Hugli without permission, in both instances for private objects. In the last case he practically admitted ill-treating a native clerk of the Company for not attending to his personal business. He ran away from Hugli (9) in order to avoid being

¹ Counts No. 1, 3, 6, 8, 9, 11, 13, 14, 15, 17, 18, 21, 24, 25, 26.

² Counts No. 2, 4, 7, 10, 12, 16, 19, 20, 22, 23.

³ Count No. 5.

118. A private grant in Ś. 1165.

119. A private grant in the seventh year of Rajarāja in Ś. 1077 (A.D. 1155).

120. A grant by Gōka, son of Veṅgi Mallidēva Rāja in Ś. 1096.

121. A grant by Mahamaṇḍalēśvara Kolanisāmi (?) Nāyaka in Ś. 1073.

122. A grant dated Ś. 1109 (A.D. 1187).

123-A.—D. Private grants dated in Ś. 1195, Ś. 1117, Ś. 1187 and Ś. 1086.

Mōgallu.

124. On pillars in front of the Bhīmēśvara temple. Five inscriptions, dated Ś. 1237 (A.D. 1315), recording grants to temple by private persons.

125. On another pillar. A private grant, dated Ś. 1243.

Pāṇḍuva.

126. A C.P. grant in the local temple, dated Ś. 1056 (A.D. 1134), recording the grant of the village of Pāṇḍuva to Brahmans by Kolani Kōṭappa Nāyaka, "lord of Sanasipuram" in the reign of Kulōttuṅga Chōla II.

Vāṇḍram.

127. A C.P. grant of Ammarāja II of the Eastern Chālukyan dynasty (former part of which is identical with the Elavaṅṅu grant of the same king—see *Ind. Antq.*, Vol. XII, p. 91 ff.). Addresses the ryots, rāshtrakūṭas of the twelve villages of the Pāvunavāra district (of which Prāṇḍoru, i.e., Vāṇḍram? was one) that he gave certain lands and villages to Kuppaṇāmatya, grandson of Tūrki Yajvan or Tūrkayya referred to in the inscriptions of the period. See *Ep. Ind.*, Vol. IX, pp. 131—135, where Dr. Hultzsch edits the plates.

Vēṅkaṭapuram.

128. A C.P. grant in the possession of Kandāla Raṅgāchārya, recording a grant by a zamindar.

DIVI TALUK.

Avanigaḍḍa.

In his *Antiquities* Mr. Sewell mentions four definite inscriptions in this place. These are dated in Ś. 1090, Ś. 1075, Ś. 1074 and Ś. 1074. The first is said to be a grant of a Chōla, the second of a private person in the time of a Danadaprōli Chōḍa Nārāyaṇa Dēva; the third by Chaṇḍa Chōḍa Nārāyaṇa Dēva and the fourth in the same chief's time. These are evidently the undated records given in the departmental list.

apparently out of long-standing bad blood between them at Balasor. Hall's answers to the various charges were throughout truculent and ill-tempered, showing him to be a man of not at all a nice nature, and no doubt impossible as a colleague.

I have the same difficulty in Hall's case as I had in Smith's in reconciling the findings of the Council with the evidence that has come down to us. They seem to have been afraid of Hall, or more likely of his friends at Court, for, while finding him guilty of ten¹ of the counts, they ignored seven² others, on which the evidence recorded against him was apparently conclusive. They gave him, in fact, every chance. But while they did not find him guilty of all the counts proved, they so found him of one (16) as to which there was no proper evidence against him, and of one (20) in which the evidence is not of a satisfactory character. What induced them to do this, it is not now possible to ascertain.³

On the 2nd November, 1676, after a debate, it was decided that Hall was unfit to hold any place of trust under the Company or to sit in Council until definite orders should be received from Fort St. George, whither a copy of the entire proceedings connected with the case was despatched. The chiefship of Dacca, to which he had been appointed by Puckle in April, 1676, was left vacant until the reply from Madras should come to hand. Meanwhile, Hall was allowed board and lodging at the Company's expense, but he and Smith were bidden to repair to Hugli, and were refused permission to go from factory to factory on their own business.

From this date Hall's name disappears from the Council in 'the Bay,' and he was never again employed in the Company's service. Definite orders for his dismissal were received in the following year, and though he remained in India till his death, in 1684, he ceased to trouble the Company's authorities any longer.

¹ Counts, No. 6, 13, 14, 15, 16, 17, 20, 21, 24, 25.

² Counts, No. 1, 2, 8, 9, 11, 18, 26.

³ Yule's finding in this case, without having seen all the papers available to me, is not in accordance with mine (see *Hedges' Diary*, vol. ii., p. 235).

Kaza.

141-A-B. Mr. Sewell mentions two inscriptions here, one dated Ś. 1146 and incomplete and the other undated and evidencing a private charity. *Antiquities*, Vol. I, p. 54.

Nidumolu.

142. A grant to the Kēśava temple by Gōkarṇa Indumauḷi in "the fourteenth year of Rājarāja," Ś. 1148 (A.D. 1226) (doubtful reading).

143. A private grant in the reign of Kulōttuṅga Rājendra-chōḍa, dated Ś. 1100.

144. A private grant dated Ś. 1095.

*Peḍḍakallepalli.**

145. 125 of 1897.—(Sanskrit and Telugu.) On a slab to the left of the entrance to the Nāgēśvara temple. Records in Ś. 1718, Rākshasa, the building of the gōpura by Yerlagadda Nāgēśvara Nāyaka. [I have traced the inscription to *Mack. MSS.*, Bk. XVI, pp. 2—4, in section 2 under Dēvarakōṭa.]

146. 126 of 1897.—(Telugu.) On the south wall of the same temple. A record of the Kākatiya king Kumārarudradēva in Ś. 1214, Nandana. Records the building of a stone temple over the līṅga of Nāgēśvara at Kaḍalupuri by Sōmaśivāchārya of the Pushpagiri *maṭha*. Noticed by Mr. Sewell. See *Mack. MSS.*, Bk. XVI, p. 2, and Bk. XX (15-3-63), p. 71.

147. 127 of 1897.—(Sanskrit and Telugu.) On the south wall of the same temple. Records in Kali 4883, Ś. 1704, Śubhakrit, repairs made by Yarlagadda Dēśayi Kōḍaṇḍarāma. See *Mack. MSS.*, Vol. XVI, p. 2.

148. 128 of 1897.—(Telugu.) On a pillar at the southern entrance to the shrine in the same temple. Records in Ś. 1210, gift of two lamps by Errapa to the Nāgēśvara temple at Kaḍalupalli. No. 6 in Mr. Sewell's local list.

149. 129 of 1897.—(Telugu.) On another pillar at the same place. Records in Vrisha gift of a lamp by a merchant.

150. 130 of 1897.—(Telugu.) On the Nandi pillar in the same temple, north face. Records in Ś. 1158 gift of cows for a lamp by Jīanōttamaśivadēva to the Nāgēśvara temple at Kaḍalupalli.

* In his *Kistna Manual* Mackenzie observes that this place has "fifteen inscriptions of which three are of the twelfth and three of the eleventh century, and one is by Kulōttuṅga-chōḍa Goṅkayya in the thirteenth year of the reign of Viṣṇuvardhana" (p. 215). See also *Antiquities*, Vol. I, pp. 54-55, where twelve inscriptions are given:

had supported the native witnesses against the English, and had done all in their power to render the authorities at Dacca antagonistic to Hervy and his assistants. Again, on the 31st October, Richard Mosely petitioned for a sum of money said to be due to his wife, as the widow of Gabriel Boughton and part owner of the cargo of the *Mayflower*; and on the 23rd November Master was informed, after his arrival at Hugli, that De Soito's mother had gone to Dacca to 'renew her suit' and to endeavour to get a revision of the Nawāb's order for the settlement of the affair at Balasor.

On the 25th November, Hervy's 'State and Relation of De Soito's business' was 'read and approved to be a true relation of that affair,' and ordered to be sent to England. But to understand Hervy's account, it is necessary to preface it with information gleaned from the records of the time. The story of the voyage, out of which all the trouble arose, is as follows: In January, 1652, two small vessels, one of which was called the *Mayflower*, were sent from Balasor to Persia under the command of Henry Cherry. Cherry, finding himself 'belated' put into Goa, where 'he received much favour.' From Goa he wrote to Surat, desiring letters of recommendation to the Portuguese Governor 'to assist him in settling a Claim by a More passenger on his jounck for damage that his goods had sustained aboard.' In his application he stated that 'his business concerned the Company,' but it afterwards transpired that 'nearly all his goods belonged to private traders in the Bay,' though they had been shipped in the name of James Bridgeman, the Company's agent at Balasor. On ascertaining this, the Surat Council wrote to Persia ordering the factors there, on the arrival of Cherry's ship, to detain goods to the amount of Rs. 200 in return for the letters of recommendation to Goa, and to 'take custom' on the cargo, it 'being private trade.'¹ On the 11th November, 1652, the *Mayflower* anchored 'in the road of Gombroon' (Bandar Abbās), when Cherry paid two *tomāns* (or about £6 13s. 4d.) in return 'for favours received at Goa,' and was permitted to land his goods 'in the Company's house,' though he had not paid the customs.² The second

¹ O.C., No. 2285.

² *Ibid.*, No. 2292.

175—178. 149 to 52 of 1893.—(Telugu.) On stones built into the maṇṭapa in front of the same shrine. Records dated in Ś. 1054 and Ś. 1275.

179. 153 of 1893.—(Telugu.) On a stone built into the same. Mentions a chief of Dhānyakaṭaka (Amarāvati) and the temple of Amarēśvara (at Amarāvati).

180. 154 of 1893.—(Telugu.) On a stone built into the same. Appears to mention the Kākatiya king Gaṇapati.

181. 155 of 1893.—(Telugu.) On a stone built into the same. Resembles the above epigraph.

182. 156 of 1893.—(Sanskrit.) On a stone built into the same. A list of *birudas*.

183 to 185. 157 to 159 of 1893.—(Telugu.) On stones built into the same. Records dated in Ś. 1178 and Ś. 1220.

186 to 188. 160 to 162 of 1893.—(Telugu.) On walls connecting the different shrines in the same temple. Records dated in Ś. 1205, expired, Svabhānu.

189. 163 of 1893.—(Telugu.) A record on the east gōpura of the same temple.

190. 164 of 1893.—(Telugu.) On a pillar in the maṇṭapa near the same gōpura. A record in Ś. 1085 of Kulōttuṅga-Rājendra-Chōḍarāju of the Velanānti line (1163—80).

191. 165 of 1893.—(Telugu.) On the same pillar. A record in Ś. 1080.

192. 166 of 1893.—(Telugu.) On a pillar lying in the same temple. A record in Ś. 1094. Mentions the Narēndrēśvara temple.

193. 167 of 1893.—(Telugu.) On a pillar lying at the entrance to the same temple. A record in Ś. 1078. Mentions the Narēndrēśvara temple.

194 to 196. 168 to 170 of 1893.—(Telugu.) On the same pillar. A record of Rājendra-Chōḍarāju (1163—80 A.D.) in Ś. 1079. Records gifts to the same temple.

197. 171 of 1893.—(Telugu.) On the same pillar. A record of Rājarājadēva in Ś. 1077 and in his fifth year. Mentions Kulōttuṅga Ghōḍa-Gonka (II) as a vassal. So Rājarāja should have come to the throne in Ś. 1150. He has not been identified.

198. 172 of 1893.—(Telugu.) On a pillar in the Kalyāṇa maṇṭapa of the same temple. A record in Ś. 1079.

199. 173 of 1893.—(Telugu.) A record on a pillar in the maṇṭapa of the Maḷlēśvara temple.

200 to 203. 174 to 177 of 1893.—(Telugu.) On stones built into the floor of the same maṇṭapa. A record of the Kākatiya king Pratāpa-Rudradēva (II?) in Ś. 1080.

204 to 206. 178 to 180 of 1893.—(Telugu.) Records on the north gōpura of the same temple. No details given.

ment.' Stephens had also died in debt, and Bridgeman, who had gone to Europe, had 'left a writing' for his accounts to be 'settled from the Company's stock.' Cherry, too, was 'indebted to Moors at Hughly.' Waldegrave therefore begged that the proceeds of the sale of the cargoes entrusted to Cherry might be remitted to Surat and thence to Balasor.¹ A month later, the factors at Ispahan wrote to Surat that Cherry declared that the 400 *tomāns* already secured for the Company was all he had, 'the rest belonging to various other men.' They further reported that Cherry had been permitted to go to Lar for his health, and had subsequently returned to Ispahan, where he died intestate on the 25th September, 1653. On examination, his papers were found to be 'confused,' and though a sum of 367½ *tomāns* was owing to him 'by several persons who have paid a small quantity,' the Ispahan factors were of opinion that Cherry's 'employers stand very little chance of getting much.'² However, they caused inquiries to be made at Lar and at Gombroon as to what effects Cherry had left (apparently without any result), and discharged the 'black sailors,' who were still aboard the *Mayflower* 'riding under Hurmoze Castle.'³ And by way of helping matters towards a settlement, they forwarded to Surat a copy of Bridgeman's instructions to Cherry and also the 'Governor of Hughly's account.'⁴ In February, 1654, the *Mayflower* was sold for 80 *tomāns*, the highest price offered for her.⁵ The 'confused' state of Cherry's papers rendered the settling of his affairs very difficult. He had 'spent much in Goa in wrangling with merchants who had freighted goods in his vessels, repairs, wages, etc., also much sugar was lost by getting wet in the hold.'⁶

For the next three years Cherry and his ill-fated voyage drop out of the Records. Then, in May 1657, the factors at Fort St. George wrote to the Company at home: 'Your servants in the Bay are much troubled by one William Pitts, who having married a Mogullana [Mughalānī], or Morish woman, the relict of Gabriel Boughton, becomes thereby interested in the Adventure hee sent on those Junckes that went under Bridgmans

¹ O.C., No. 2336.² *Ibid.*, No. 2339.³ *Ibid.*, No. 2344.⁴ *Ibid.*, No. 2345.⁵ *Ibid.*, No. 2366.⁶ *Ibid.*, No. 2408.

[These chiefs formed, like the Velanāṇṭu Goṇkas, the Bēṭa Vijayāditya, branch, and others one set of local rulers in the period of the Chōḷa decline.]

212. 529 of 1893.—(Sanskrit and Telugu.) On the same pillar. A record of Kēśavadēvarāja of Kolanu in Ś. 1134, No. 17 of Mr. Sewell's local list.

213. 530 of 1893.—(Telugu.) On the same pillar. Kēśavadēvarāja of Kolanu records the gift of a lamp. (Date indistinct.)

214. 531 of 1893.—(Telugu.) On the same pillar. Kēśavadēvarāja of Kolanu records in Ś. 1118, the gift of a lamp. No. 2 of Mr. Sewell's local list.

215. 532 of 1893.—(Telugu.) On the same pillar. Kēśavadēva of Kolanu records in Ś. 1114, the gift of a lamp. No. 13 of Mr. Sewell's local list.

216. 533 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1118, the gift of a lamp by Kēśavadēvarāja's wife Sōmāmbikā. No. 2 of Mr. Sewell's local list.

217. 534 of 1893.—On a pillar at the Kazi's house. Records in Ś. 1155, the building of a maṇṭapa in the Sōmēśvara temple by a minister. No. 27 of Mr. Sewell's local list.

218. A C.P. grant (Sānskrit and Prākṛit) of Vijayadēvarman of the Sālaṅkāyana Mahārājās of Veṅḡipura (Pedā-Veṅḡi in Ellore Taluk), addressed to the villagers of Elūra (Ellore), making a grant of 20 *nivarattnaṣ* of land to Gaṇaśarman. See *Ep. Ind.*, Vol. IX, pp. 56—59, where Dr. Hultsch edits it. This is Kielhorn's *List of Brāhmi Inscrns.*, No. 1194.*

218-A. In the hands of the Śrōtriyāmdār Pōtukūchī Kaśipati. Records that in Āṅḡirasa, Nija-Ashāḍhabahulā 7, Appa Rao gave Veṅkaṭēśa Śāmbaśiva and Mallēśa the agrahāra of Etur. *Loc. Rec.*, Vol. XII, pp. 9-10.

218-B. In the hands of Tātāchārya, grandson of Prativādi-bhayaṅkara Tātāchārya. Records that in Śrīmukha, Jyēṣṭha-śuddha 13, Thursday, Appā Rāya gave an agrahāra to Tātāchārya. *Ibid.*, pp. 10-11.

218-C—U. The other inscriptions given by Mr. Sewell are dated Ś. 1223, 1221, 1123, 1150, 1123, 1124, 1152, 1111, 1119, 1223, 1121, 1219, 1131, 1145, 1134, 1283, etc., and are mostly private grants. One is dated in Ś. 1150 and records a grant by Indradēva, son of Mahāmaṇḍalēśvara Chōḍa Mahārāzu Narapati Razu; another on a stone in the bazaar, dated Ś. 1545, recording a grant by Śrī Raṅga Rāya of Vijayanagar, son of Gōpāla. Lastly Mr. Sewell gives a copper plate inscription in the hands of a Karaṇam which gives the order of precedence in which betel-leaves were served to various chiefs by Ibrahim Kutb Shah after his conquest of this country, about A.D. 1566. See *Antiquities*, I, pp. 34-5.

papers.' Among these was one signed by Thomas Billedge and William Blake, stating that Rs. 500 had been paid to De Soito's account at Balasor. This document must have been dated before March, 1659, when the death of Billedge is noted in the Records;¹ possibly it was signed between 1657 and 1659. Both Billedge and Blake served the Company in Balasor, where the latter acted as chief from 1661 to 1668.

On the 12th November, De Soito junior lodged a formal complaint against the English to the Nawāb, who referred the matter to his Dīwān, Rāī Nanda Lāl. In the inquiry which followed, Elwes and Hervy, who were summoned to answer the charge, did all in their power to temporise and to obtain permission to have the case examined at Balasor, 'where wee knew our Freinds greater and power greater and Durbar less.' Meanwhile, frequent reports of the proceedings at Dacca were despatched to Clavell and the rest of the Council at Hugli and Balasor. On the 4th December, 1675, Elwes died, and in January, 1676, Clavell went to Fort St. George, leaving Vincent in charge of affairs at 'the Bay,' and to him Hervy continued to report on De Soito's proceedings at Dacca. The affair had thus dragged on into February, but De Soito was as anxious to conclude the case at Dacca as Hervy was to transfer it to Balasor. To this end he bribed the Dīwān's secretary, enlisted the support of a Portuguese who farmed 'the Nabobs customes,' and was so far successful as to obtain a promise from the Nawāb that his cause should be concluded at Dacca.

Hervy, who had hitherto been sanguine that he would carry his point, now realised that the Dīwān was determined to make personal capital out of De Soito's claim, for he had stopped three of the Company's boats 'to shew he was in earnest.' A small bribe, however, to the 'Duans mussuddies' (*mutasaddi*, clerk) procured the release of the boats, and then Hervy had recourse to the *kāẓī*, who, 'upon expectation to be gratified,' ordered De Soito to produce the papers on which he 'grounded his demands.' These were four in number: 1. A document signed by Henry Cherry, dated at Hugli in December, 1651, acknowledging the receipt of twenty maunds of cinnamon,

¹ *Factory Records, Miscellaneous*, vol. iii., pp. 51, 52.

Taḍikalpūḍi.

223. 535 of 1893.—(Telugu.) On the enclosure of Gāṅḡyēśvara temple. A record in Ś. 1126. Mentions the Ayyanēśvara temple at Taḍikalpūḍi, which was the capital (*rājadhāni*) of Veṅgi.

224. 536 of 1893.—(Telugu.) On a pillar. A record of the time of Veṅgi-Mahādēvarāja in Ś. 1130. The gift of a lamp to the Aruṇiśvara temple by a Nāyaka.

225. 537 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1182, the gift of a lamp by a Sēnāpati to the Aruṇiśvara temple.

226. 538 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1165, the gift of a lamp by Anugrahaśivāchārya to the Haradēva temple.

Taṅgellamuḍi.

226-A-B. In the hands of one Rāchakoṇḍa Rāmachandra. A record dated in Vibhava, Phalguṇa Śuddha 2, Friday. The *Mack. MSS.* (see *Loc. Rec.*, Vol. XII, p. 80) give an epigraph in this place, dated A.D. 1748. It records a gift by Appā Rao.

GUDIVĀDA TALUK.

Guḍivāḍa.

For the Buddhistic and Jain antiquities of this place and for numismatic finds therein see *Antiquities*, I, 92, and bibliography given therein.

227. 539 of 1893.—(Sanskrit and Telugu.) On the right door pillar of the Bhīmēśvara temple. A record of the Kākatiya king in Ś. 1158. (The right of each line is built in.) Mentions the Kākatiya Gaṇapati and his ancestor Prōla. Guḍivāḍa belonged to the district of Guḍrāra "which is another form of Guḍrahāra, Guḍravāra or Guḍḍavāḍi district of the Eastern Chālukya inscriptions."

228. 540 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1159, a private gift to the Kuṇḍēśvara temple, which, Dr. Hultzsch points out, was the ancient Bhīmēśvara temple.

229. 541 of 1893.—(Telugu.) On the left door pillar of the same temple. Records the gift of a lamp by a merchant.

230. 542 of 1893.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1165, the gift of a lamp by Guṇḍa, nephew of the builder of the temple.

Kudaravalli.

231. 161 of 1913.—(Telugu.) On a slab lying in the Gōkulammā cheruvu. Records in Saumya, Āshāḍha śu. di. 3, Thursday, that a certain Abudalu Huṣēnu, servant of Abudulākhānu, who was again the servant of Sēkhajākhānu, built the sluice of the tank at Kudūrapalli.

of other responsible servants of the Company in the following circumstances. Paul Waldegrave, who succeeded Bridgeman as head of affairs in 1653, left Bengal for Fort St. George at the end of the year 1656,¹ and T. Stevenson, W. Taylor, and T. Cartwright, factors, 'sent into the Bay,' were 'visited with sickness.'

At the end of March, 1676, Hervy received a correctly attested statement from Balasor to the effect that Isaacson had never held the office of chief there. This, however, had very little effect on the *kāẓī*, and so Hervy applied himself to inducing De Soito's witnesses to repudiate their oath, which they did a few days later. De Soito, who had entirely gained over the *kāẓī* 'with large promises,' at once procured other witnesses, all of whom claimed a share in the cargo of the *Mayflower*. Matters had now dragged on for more than six months, and Hervy began to fear that 'our Extreame and only remedy would be to buy justice of the Nabob himselfe.' However, warned by Vincent's experience in the case of Raghu the *poddār*,² he hesitated to expend the Company's money in compounding the affair until he received 'positive and ample orders thereof from the Cheife &ca.' On the 31st May, 1676, he got what he wanted, and by a 'Generall' from Balasor, signed jointly by Puckle and Clavell, who was once more at the head of affairs, he was allowed *carte blanche* to act as he thought fit, nor was he 'stinted to any summe' that he might consider necessary to end the matter. Nevertheless, the Council was of opinion that no hush-money should be given to De Soito, even though it should cost more to gain the complaisance of the native government.

Hervy began with the *kāẓī*, because 'it lay in his power to represent the business as he pleased,' but this official 'cherished soe large hopes of gaine from De Soito' that he turned a deaf ear to Hervy's offers, and 'speedily the cause was brought to a hearing before the Nabob.' The *kāẓī*, representing De Soito, maintained that Isaacson had been 'Cheife' in Balasor, that De Soito was a poor man, and that the English had 'kept him out of his money many yeares.' The *vakīl*, who defended the case, replied that the English were only answerable for their own debts, that the Company had never received goods from

¹ O.C., Nos. 2579, 2610.

² See *ante*, pp. 120, 144-150.

beginning and seems to register a gift of land by Kaḍaladēva, son of Bandayāri, to a certain Ba[śa]riya of Barugālpāriti in the villages of Jakipōdi, Illupāḍu, Penurōdi and Karivrinda. The second of the village is probably identical with Ilaparru.

Kaikalūru.

236. In the Veṅkaṭeśvara temple. A record dated Ś. 1550 recording a private donation to the temple. *Antiquities*, Vol. I, p. 52.

Kollēru lake.

237. Near this lake was found the C.P. grant of the Śālaṅkāyana dynasty of Veṅgi, published by Elliot in *M.J.L.S.*, XI (304), by Fleet in *Ind. Antq.*, Vol. V, p. 177, and referred to by Burnell in his *S. Ind. Pal.*, p. 14 and plates 20 and 21. It records that Mahārāja Vijaya Nandivarma, the son of Chandravarma, gave a village in Guḍrahāra vishaya to Brahmans in his seventh year, Paushya, Kṛṣṇapaksha Asṭami.

NANDIGĀMA TALUK.

Aḍavi Rāvulapāḍu.

238. On a stone close to a stream east of the village. An inscription of Ś. 1164 (A.D. 1242), recording a grant by a local chieftain to a temple. *Antiquities*, I, p. 43.

Anumañchipalle.

239—243. Mr. Sewell gives five inscriptions in this place, four in front of the garbhālaya of the Śiva temple and one on another slab close by. The first three are incomplete. Two of them are dated Ś. 1182. The fourth is dated Ś. 1182 and records a private grant in the time of Manma Bhūpati. The last is dated in Ś. 1134 and mentions the name Pōta Bhūpati. *Antiquities*, Vol. I, p. 43. [Manma was the patron of Tikkāṇa Sōmayāji, the translator of the *Mahābhārata*.]

Babbellapāḍu.

244. North of the Śiva temple. The settlement of a boundary dispute in Ś. 1470.

245. On a stone in front of the small shrine north of the village. A private grant in Ś. 1442.

Bhimāvaram.

246. On the side of a tank east of Koṅgaramalayagattu hill. A grant to a temple in Ś. 1068.

Budavāḍa.

247. In the yard of a house west of the temple of Mutyalamma, on a slab. Records a grant to the temple in Ś. 1367.

17th June, 1676. De Soito was, however, only temporarily suppressed. In March, 1677, he gained the ear of the Nawāb who compelled the English to pay him Rs. 1,000.¹ After this we hear nothing further of him or of his demands.

It is probable that Master's approval of the conduct of the affair by Hervy at Dacca had much to do with the Company's acquiescence in the payment of so large a sum to settle a private claim. In their letter to Bengal of the 12th December, 1677,² they wrote: 'As to the business of De Soito, we approve of what you have done therein, although it hath been very chargeable, and doe recommend it to you to put an issue to all those old pretences the best you can and hope that by your prudent management wee shall hear no further of it.'

On reviewing the papers in the case, as preserved in the East India Company's Records, the truth of the matter appears to have been that Cherry had 20 Bengal mds. of De Soito's cinnamon in his ship, on which the freight was to be Rs. 160 and respondentia charges Rs. 26. He sold the cinnamon in Persia for 45 abassis (Rs. 25) per Persian md. (20 Bengal mds. equal 216 Persian mds.)—i.e., for Rs. 5,400 less freight and charges, Rs. 200. So that De Soito had a claim for that amount against Cherry or his heirs. Isaacson seems to have known this, and offered him Rs. 500 on account to procure the release of the imprisoned factors, because of the known habit of the native governors of making the Company responsible for any deceased Englishman's debts. If the Company had constituted themselves the heirs of Cherry by taking all his effects, then De Soito had a good case, but it would appear that Cherry had died before he had recovered the debts due to him on the sales he had effected in Persia. In any case, the Company felt themselves precluded from treating the matter as a trumped-up claim. The *Mayflower* was no doubt freighted by private individuals, and the Company had, strictly speaking, no responsibility as to her cargo, but there must have been some such reason as that just explained to give De Soito a hold over the factors in Bengal. Otherwise it is incredible that Stevenson and his colleagues should have been imprisoned at

¹ *Factory Records, Hugli*, vol. i.

² *Letter Book*, vol. v., p. 520.

Kavutāvari agrahāram.

257. Near the temple on the Pālēru. Endowment of the temple by Śrī Nrisimha Nripati in Ś. 1670 (A.D. 1748).

Kōṇakāñchi.

258. A private grant in the reign of Mahāmaṇḍalēśvara Pōtarāja at Guḍimeṭṭa. See No. 249 above.

259. A grant by Rājēndrachōḷa in Ś. 1068.

260. A record of Ś. 1699, fixing a boundary stone.

261. An undated private charity.

Mukhtiyāla.

Mr. Sewell gives five inscriptions here, two in the Vishṇu temple and three in the Śiva. These are—

262. An incomplete epigraph, undated, containing a portion of a genealogical table giving the names Durjaya, Pōta, Dorabhūpa, Tyāgi Pōta Rāja.

263. Undated. Grant by Tyāgi Pōta Rāja.

264. Undated. A genealogy given, in which the names Paṇḍa Bhīmēśvaran, Kaṇṭa Bhūpa, Kēśava Dharaṇīśa, Goṇika Dharaḍhinātha, Kēśava Nripa occur.

265. Undated grant by Kēśava Nripa.

266. Grant by the same in Ś. 1129 (A.D. 1207).

*Munagālapalle.**

267. On stones west of the tamarind tope east of the village. Grant in Ś. 1180 (A.D. 1258) by Manma Chāgi Rāja, son of Bhīma Rāja and grandson of Peda Chāgi Rāja.

268. Undated private grant.

269. Undated. Records the erection of some stone figures by a private party.

Muppālla.

270. Near the prakāra wall of the Mallēśvara temple. Grant by the general of Chāgi Manma Rāja in Ś. 1168.

Navāb-pēṭa.

271. At the temple of Sōmanāthasvāmī. Grant by Chāgi Pōta Rāja in Ś. 1152.

272. In the same place. Undated. Grant by Chāgi Gaṇapati dēva.

273. Grant by Chāgi Pōta Rāja in Ś. 1152.

274. Grant by the same king in the same year.

* See *Loc. Rec.*, Vol. XII, p. 157, for copies of sanads in the hands of the Zamindar.

292. In the same place. Grant by Pina Lakshmi Rāja in Ś. 1181 (A.D. 1259) of land which had been given to his family by Vijayādityadēva (Vishṇuvardhana).

293. In the same place. A private grant of Ś. 1181 (A.D. 1259).

294. Above the southern doorway of the mukhamanṭapa. Illegible.

295. In the same place. Gōkarṇa Chakravarti mentioned.

296. Above the doorway of the Ammavāru shrine. A grant in Ś. 1074 (A.D. 1152) by Mallanṇa Sāmi Nāyuḍu, son of Mahāmaṇḍalēśvara Mummudi Bhīma Rāja.

Koḍamañchali.

297. On the north wall of the Gōpālasvāmi temple. A private grant to temple in Ś. 1074 (A.D. 1152).

Narasapūr.

297-A. C.P. No. 1 of 1904.—A record in Sanskrit and Telugu of the Eastern Chālukyan king Chālukya Bhīma (I). Records gift of the village of Vēdatalūru in Uttarakanḍeruvāti Vishaya by the king to forty-six Brāhmaṇas on the occasion of the *nityaśrāddha* of his son who died on the battle-field.

297-B. A Kanarese inscription of the seventh year of the Kaḷachūri Bhujabalachakravarī Sōvidēva (son of Bijjala, 1168—1174) in Vijaya, Ś. 1095, an irregular date. See Kielhorn's *Southern List*, No. 287.

Palakol.

This early Dutch possession which came into the hands of the English in 1781 has, according to Elliot, 21 inscriptions which Mr. Sewell has given in his *Antiquities*.

298. 508 of 1893.—(Telugu.) On the Āñjanēya shrine in the Kshīrārāmēśvara temple. Records in Ś. 1562, Vikrama, the building of the shrine by a merchant.

299. 509 of 1893.—(Sanskrit.) On a Nandistambha in the same temple. Records in the time of Virabhadra, son of Induśekhara, son of Vishṇuvardhana, in Ś. 1188, the gift of a lamp by the king's mother. [Nothing is known about this chief. He apparently belonged to line Kōṇa.]

300. 510 of 1893.—(Telugu.) On a pillar in the manṭapa at the entrance to the same temple. A record of Vishṇuvardhana-Mahārāja *alias* Niḍudaprōli-Mahādēva in Ś. 1220. The gift of a lamp by the king's daughter.

301. 511 of 1893.—(Telugu.) On the same pillar. A record of Vishṇuvardhana Mahārāja *alias* Mahādēva in Ś. 1218, Durmukhi. Mentions the king's daughter and her husband, the Mahāmaṇḍalēśvara Kōṇa-Gaṇapadēvarāja. See Nos. 310 and 313 below.

(1163—80), son of Goṅka (II, 1133—57, *circa*) and Subbāmbika, in Ś. 1058, the gift of a lamp.

315. 525 of 1893.—(Sanskrit.) On the same pillar. Records grant by Guṇḍāmbika, wife of Velanāṇṭi king Chōḍa, son of Goṅka I and Sabbāmbika.

316. 526 of 1893.—(Telugu.) On a pillar near the Śāyānagara in the same temple. A record of Vishṇuvardhana-Mahārāja in Ś. 1518, Durmukhi. A late example of the occurrence of the name Vishṇuvardhana.

NUZVID TALUK.

Āgripalli.

317. Two C.P. grants dated Ś. 1550 and recording private grants to the fine temple on the hill. *Antiquities*, p. 51.

Aiyutūru.

318. On a stone near the Rāmalingeśvara temple. An epigraph dated Ś. 1563.

(Eḍeru) Īdara.

This village is said to be in Nuzvid Zamindari, but not found in the alphabetical list of inscriptions.

319. C.P. 180 of *Mr. Sewell's list*.—The C.P. grant of Vijayāditya II (794—842 A.D.). (Sanskrit.) Records that this Eastern Chālukyan king granted, on the occasion of a solar eclipse, part of the village of Vaṇḍrupitēyu in Kaṇḍeruvādi-vishaya to a Brahman. Undated. See *Ind. Antq.*, Vol. XIII, p. 55 f., *Tam. and Sans. Inscrns.*, pp. 179—81, *Ep. Ind.*, Vol. V, pp. 118—22,

320. C.P. 179 of *Mr. Sewell's list* (now in the Madras Museum). A C.P. grant of Rājamahendra Amma I (Vishṇuvardhana VI) of the Eastern Chālukyan dynasty. Records the donation of a village named Gomṭūru (with 12 hamlets) to Kuṇḍāditya, son of Prithirāja, who was a military officer and the son of Sōmāditya of the family of Paṭṭavardhana, in the presence of the Kuṭumbis of the district of Kaṇḍeruvāṭi. See *S.I.I.*, I, No. 36, pp. 36—43; *Antiquities*, Vol. II, pp. 25—6, and *Tam. and Sans. Inscrns.*, pp. 176—9. Kielhorn's *Southern List*, No. 559.

Enamalakuḍūru.

In his *Antiquities* (I, 55—6) Mr. Sewell gives eleven inscriptions and the department has copied an equal number.

320-A. 133 of 1897.—(Telugu.) On an octangular pillar lying in front of the Kēśavasvāmin temple. Records in Ś. 1163, Śārvarin, gift of cows for a lamp by a merchant to the Mallēśvara temple at Bezwaḍa.

encouragement that Major Puckle now hath,¹ till he er upon the Agency.

MR. STREYNHAM MASTER TO SUCCEED AGENT AT THE
FORT. *Court Minutes*, vol. xxix., fol. 154.

10th September, 1675.—The Court being fully satisfied of the abilities and faithfulness of Mr. Streynsham Master, were now pleased to elect him to serve in the said employment as Second at Fort St. George, and to succeed as Agent upon Sir Wm. Langhorne's coming away, upon the terms of encouragement abovementioned.

AN ACCOUNT OF THE SERVICES DONE FOR THE EAST INDIA
COMPANY BY STREYNHAM MASTER, 1659-1678. *Master Papers*, No. 10.

1656. *I went to India*.—First, Note That I went to Surratt with my Unckle, Mr. George Oxinden, in the year 1656 upon a Private Stocke which Employed three Shippes, the Trade being then open.

1658. *The Company United*.—This present Company and Joynt Stocke was United by Oliver Cromwell the then Protector's Letters Patent in 1657-58. The first ships upon this Companys Accompt arrived at Surratt in September, 1658. The January following Mr. George Oxinden, my Unckle, returned to England, leaving me with his Brother, Mr. Christopher Oxinden (then Second to the President at Surratt), who, in March 1658-59, sent me Supra Cargo of a Shipp to Mocha in the Red Sea, and from thence I went to Gombroone, Congo [Kung] and Bussora in the Gulph of Persia.

1659. *I entered into the Companys Service at Surratt*.—Returning to Surratt in December, 1659, I found the President, Mr. Nathaniell Wyche, and my Unckle, Mr. Christopher Oxinden, were both dead. Mr. Matthew Andrewes, since Sir Matthew Andrewes, then President, finding a want of Factors for the Companys busynes, tooke me into the Service, January, 1659-60.²

¹ *I.e.*, a salary of £100 per annum.

² The appointment of Streynsham Master as factor was confirmed by a Court of Committees on the 18th December, 1661 (*Court Minutes*, vol. xxiv.).

332. In the same place. A record dated in Ś. 1358.

333. On a stone in the inner chamber. Records gift by a merchant in Ś. 1165 (A.D. 1243).

Mēdūru.

334. On a copper plate attached to the dhvajastambha in ancient characters. No details given.

335. In a sheet, on a stone. A record of Ś. 1438 (1516) describing apparently the military operations of Kṛṣṇadēva Rāya. See *Gōdāvari Manu.*, pp. 214-5.

Mustābāda.

336. An epigraph dated Ś. 1482 (A.D. 1560) by a Mussalman chief.

Pedda Maddāli.

337. *C.P. No. 3 of Mr. Sewell's List.*—An Eastern Chālukyan grant of Jayasimha (I) in his eighteenth year, at the time of the equinox. The order is issued from the city of Udayapura and records the grant of village near Mardavalli (Pedda madali) in the district of Guḍrahāra (Guḍivāḍa). Edited in *Tamil and Sanskrit Inscriptions*, pp. 166-7. Also *Ind. Antq.*, XIII, 137 f., and *Ibid.*, X, 243, No. 7.

Purushōttamaṇḍapam.

338. On a stone east of the village. Records an act of piety by Śrīman Mahāmaṇḍalīka Bhīmayya in Ś. 1105. *Antiquities*, p. 51.

TANUKU TALUK.

Chēbrōlu.

339. On a fallen stone in the mound Bhāvāyakara gattu. Records the construction of a tank by a private person in Ś. 1475 (A.D. 1553).

Duvva.

340. On a pillar in the temple. Records in Ś. 1570 (A.D. 1648) the erection of a maṇḍapam by a private party.

Iragāvaram.

341. On a slab fixed east of the temple Garbhālayam. A private grant dated Ś. 1150.

342. An undated private grant in honour of "Pōta Nripa."

343. A private grant dated Ś. 1156 (A.D. 1234).

344. A grant by the minister of Sarvalōkāśraya Viṣṇuvardhana Mahārāja in Ś. 1169 (A.D. 1247).

thence went to England, Mr. Aungier was now second and Accomptant, and Mr. Matthew Gray goeing Chief to Atchein, Mr. [Henry] Young Deputy Governor of Bombay, it fell to me to be Warehousekeeper at Surratt.

July, 1669. Kept the Generall Accompts.—Sir George Oxinden dyed [14th July] President at Surratt. Mr. [Gerald] Aungier succeeding him, the Generall Bookes of Accompts fell to my Charge, and then I first put them into the Method since followed and altered the time for Ballancing them from the 30th day of November to the 31st day of July, and made other Reformatiōs therein, which were afterwards observed all over India.

The beginning of October, 1670. Defended the house against Sevagee [Shivaji].—Sevagee came a second time to plunder the Towne of Surratt. The President and Councill being then at Swally Marine sent me up to Surratt with only 30 Men out of the Shippes to defend the house, which (praised be God), I did, whereby the Nation gained honour, the Company saved a year's Customes, and they presented me with a gold Medall after my returne into England.¹

1671-2. Returned home.—I returned from Surratt for England upon the ship *Antelope*, January, 1671-72, arrived in England June, 1672, the third Warr with the Dutch then Begun. The *Falcon*, which came in our Company from Bombay, was taken and carried into Bergin.

MR. STREYNHAM MASTER ELECTED FOR THE FORT AND
MADE FREE. *Court Minutes*, vol. xxix., fol. 178.

13th October, 1675.—Mr. Streynsham Master coming into Court, was made acquainted that the Company, having experience of his long and faithful service in India, had elected him to be Second at Fort St. George, and to succeed as Agent upon Sir Wm. Langhorne's coming away, at a salary of 300 *li.* per annum, to commence from his arrival on the Coast. To

¹ The medal was presented at a Court of Committees on the 10th December, 1673. See *Court Minutes*, vol. xxviii.; Yule, *Hedges' Diary*, vol. ii., pp. 255, 256; and J. H. Mayo, *Medals and Decorations*, pp. xxxvii, 44-49, 55, for the later history of this medal.

KURNOOL DISTRICT.

The *Mack. MSS.* are singularly rich in regard to this district. They are in the following books:—

(A) No. 538 (No. 27, C.M. 996).—Two hundred and twenty-two inscriptions from Kōilkunṭṭā and Kaṇḍanavōli [divisions. The Library number is 15-4-30.

(B) No. 540 (No. 48, C.M. 1017).—Two hundred and five inscriptions in Kaṇḍanavōli and Chittavōli (Sirvel) districts. Transcribed in *Loc. Rec.*, Vol. 20. The Library number is 15-3-8.

(C) No. 546 (No. 35, C.M. 1004).—Two hundred and eighty-nine inscriptions in Kaṇḍanavōli and Chittaguṇṭa (Chintaguṇṭa) divisions. The Library number of this book is 15-3-6.

(D) No. 579 (No. 37, C.M. 1006).—Two hundred and sixty-six inscriptions in Kanavōli district. The Library number of this book is 15-3-5.

(E) No. 615 (No. 34, C.M. 1003).—Hundred and forty inscriptions from Chittavōli taluk (Sirvel taluk). The Library number of this book is 15-4-18. It has been transcribed in *Loc. Rec.*, Vols. 48 and 56, p. 582 f.

I have not examined the originals, but have given references to their summary as given by Taylor in *Ins., Ced. Dts.* How far the summary is accurate and how many of the originals are not included therein are yet to be discovered by a comparison of them, which will take much time. My belief is that the originals contain too many repetitions of the same epigraphs and that the summary as given in *Ins., Ced. Dts.*, is a fairly full one. I have to state that some of the records are not inscriptions in the strict sense of the term but *grants* in paper; but as in the case of Ganjām, having once made the list, I have thought it better to retain them.

GENERAL COPPER PLATES.

1. C.P. No. 95 of Mr. Sewell's List.—In the Collector's office, Kurnool. Records grant of certain lands in the villages of Muṇḍakallu and Palgire to two Brahmans in the first year of the reign of Vikramāditya I of the Western Chālukya dynasty (655—80), the conqueror of the Pallavaś and the captor of Conjeeveram. See *Mys. Gazr.*, I, p. 323. *Ind. Antq.*, Vol. XI, p. 67; *Jour., Bo. As. Soc.*, XVI, p. 238; and Kielhorn's *Southern List*, No. 25.

2. C.P. No. 97-A of Mr. Sewell's List.—In the Collector's office, Kurnool. Records the gift of certain land to one Viradēvamulu by the village officers of Bijanēmulu, in Ś. 1702 (A.D. 1780), Śarvari. (Bijanēmulu seems to be Bijinavēmula in Kōilkunṭṭa taluk.)

3. C.P. No. 97-B of Mr. Sewell's List.—Records a grant by Kōlukonḍa Appanāyudu and Rāmanāyaniṅgāru, described as

Bay, which were debated in the Court,¹ and by Mr. [Thomas] Papillon drawne up into my Commission &ca. Allsoe I proposed my goeing to Metchlepatam and the Bay to settle those Factorys and rightly to inform myselfe of the Companys busynes before I was Agent.

MR. STREYNHAM MASTER, INSTRUCTIONS TO BE DRAWN FOR HIM—RESOLVES UPON HIS PROPOSALS. *Court Minutes*, vol. xxix., fol. 194 *et seq.*

3rd December, 1675.—It is ordered that it be referred to the Committees for the Coast and Bay to draw up Instructions for Mr. Streynsham Master, suitable to the employment for which he is chosen, and report the same.

On reading the proposals of Mr. Streynsham Master now presented in Court, It was Resolved as followeth.²

MR. STREYNHAM MASTERS SEVERALL PRIVILEGES. *Court Minutes*, vol. xxix., fol. 197.

8th December, 1675.—On reading a paper of Mr. Streynsham Master, the Court upon debate and consideration thereof, Resolved as followeth, *vizt.*

1. That liberty be granted him to lade on board the Ship *Eagle*, now outward bound, ten or twelve tons of liquors or other goods not prohibited.³

A MEMORANDUM OF THE GOOD SERVICES DONE THE EAST INDIA COMPANY BY STREYNHAM MASTER DURING HIS EMPLOYMENT OF THREE YEARS AGENT UPON THE COAST OF CHOROMANDELL AND IN THE BAY OF BENGALE AND ONE YEAR BEFORE.⁴ *Master Papers*, No. 10.

December, 1675.—At my coming out of England, I contrived and proposed the Regulating of all their Factorys and Busynes

¹ *Viz.*, on the 3rd December, 1675. See *infra*.

² These 'resolves' are embodied in paragraphs 33, 52, 77, 78, 79, 80, 81, 83, 84, of the Company's General Letter to Fort St. George of the 24th December, 1675. See the copy, given *infra* after the Consultation at Masulipatam of the 7th August, 1676 (pp. 246 *et seq.*).

³ The rest of the 'priviledges' are given at length in paragraph 49 of Master's Commission, for which see *infra*, pp. 215-16.

⁴ *Author's Note.*—'Thes Memoranda was kept in India and concluded in England.'

12. *C.P. No. 228 of Mr. Sewell's List.*—In the same place. Records that the same Timma Rāja did, in Ś. 1293, or 1296 (A.D. 1371 or 1374), during the reign of Bukkadēva Rāya, confirm the grants of earlier sovereigns in the villages of Gaḍikalū and Molakalapāḍu, in the Puravakōṇḍa country of the district of Gautti (Gooty). (The discrepancies of the inscription throw doubts as to its authenticity.)

12-A. The Kurnool District plates of the eleventh year of the reign of the Western Chālukya Vinayāditya Satyāśraya, recording a grant made at the request of the Yuvarāja Vijayāditya and issued from Elumpundale. See *Ind. Antq.*, Vol. VI, p. 88, and Kielhorn's *Southern List*, No. 28.

CUMBUM TALUK.

Ākavidu.

13. On a stone in the centre of the village. Records that in Prabhava Harihara Rāya Yādava Mahārāya came to this village with his retinue and employed the inhabitants to dig a canal to the tank at Guṇḍalakamma. See *Ins., Ced. Dts.*, p. 146, No. 5.

14. On a stone in a field. Records that Śiṅga Rāju, son of "Duva" Rāju, gave the ruined village of Marlamarakapāḍ to Mylār Mudda, a disciple of Mallikārjuna, in Ś. 1154, Vijaya. *Ibid.*, No. 6. See No. 19 below.

Bādinēpalle.

15. At the south gate of the Rāmasvāmi temple. A private grant dated in Ś. 1477 (A.D. 1555). *Antiquities*, I, p. 97.

Basinēpalle.

16. Near the deserted temple of Ōbalēśvara Svāmi. An epigraph dated Ś. 1423, Durmaṭi, recording a private grant in the reign of Vīra Narasimha Rāya of Vijayanagar (evidently the son of the Tuḷuva usurper Narasa Nāyaka). *Antiquities*, p. 97.

17. On another side of the same stone. An inscription dated in Ś. 1510 (A.D. 1588). *Ibid.*

Bōllupalle.

18. On a stone in the village. Records that Jaṅgamalli, son of Vamula Kandaśetti, dug a well in Ś. 1470, Plavaṅga, on the way to the local forest. *Ins., Ced. Dts.*, p. 146, No. 4.

Chinagānīpalle.

19. On a stone in the road. Records that "Katamali Naidu" and Kunkuma Nāyaḍu gave some land in Ś. 1157, Manmatha, to Mylār Mudda, disciple of Mallikārjuna. *Ibid.*, p. 146, No. 7. See No. 14 above for the same individual.

February, 1674-5,¹ have liberty to trade in any commodities to or from any ports or places in the East Indies to the Northward of the Equator; And the said Committees offer it as their opinion that the same liberty be given to all their Factors and servants at Fort St. George and under that Agency to trade in any comodities to or from Fort St. George to any ports or places in the East Indies to the Northward of the Equator, except to Tonquin or Formosa, They conforming in all other matters to the rules and directions appointed by the Company by their Indulgence of the 16 November 1674, and registering their goods from time to time according thereunto.

The said Committees humbly propose, whether the Court by the next Ships to Bombay will not explain their permission for trade granted to them with the like exception.

The said Committees having read and approved of a draught of a Comission for Streynsham Master Esq., to be passed under the common seal of the Company, offer it as their opinion that it may be ingrossed and sealed with the Companys Seal accordingly.

The said Committees having also agreed of (*sic*) a draught of another Commission and Instructions for Streynsham Master Esq. doe offer the same to the Court and their opinion that it may be approved, fairly written, and signed by the Governor and Committees and delivered to [the] said Mr. Master.

Upon reading the said Instructions, a debate arose touching the Factors residing in the Companys several factories (except in the Fort and Town which is in their own government), whether they ought not all to inhabit together in the Companys houses and not elsewhere, and that the words in the Instructions 'if it can be with convenience' may be left out, Some apprehending it was so much the Companys interest that they ought to be at the charge to make accommodations; But in regard the order of Court was with that limitation, the Committees thought themselves not empowered to debate the matter further, but offer it to the consideration of the Court.²

Another debate arising, whether it might not be convenient

¹ *Court Minutes*, vol. xxviii., fol. 94.

² The words were eventually expunged. See paragraph 30 of the Commission and Instructions which follow.

Kommanūru.

31. On a stone in a field in the village. Records a grant by "Paṇḍarugaṅgu Bhūpati Rāja" to a poet in Ś. 1162 (A.D. 1240). *Antiquities*, Vol. I, pp. 97-98.

32. On a stone close to a wall east of the village. Records the sinking of a well in Ś. 1643 (A.D. 1721). *Ibid.*

Kishtamsettipaḷli.

33. On a stone near a well, a mile west of the village. Records the construction of a tank by a private person in Ś. 1644. *Ibid.*

Muṇḍlapāḍu.

34. In a deserted temple of Bhairava. An illegible record, dated in Ś. 1042 (A.D. 1120).

35. In the same place. An undated and unintelligible record.

Podilekondaḍapaḷli.

36. Near a well south of the village on the road to Rājapāḷem. An undated record of a private grant. *Ibid.*

37. In the same place. Records a private grant, dated Ś. 1500 (A.D. 1578). *Ibid.*

Pōtavaram.

38. West of a tank in the village. Records a private grant in Ś. 1472 (A.D. 1550). - *Ibid.*

Rācharla.

39. Near a deserted temple of Bhīmēśvara. A record of Ś. 1310. *Ibid.*

Reddicharla.

40. In the temple of Ballamarāya. Records that in Ś. 1509, Ahōbalarāja, son of Rājapparāja, and Chinna Basavarāja, son of Śūrama Rāja, made a grant. *Ibid.*, p. 99. See Nō. 30 above.

41. Close to the above. An undated and private. *Ibid.*

Salakalaviḍu.

42. In a pillar of the Āñjanēya temple. Records that it was erected in Ś. 1340, by a private person. *Ibid.*

Śūravaripaḷli (Śūravarampalle).

43. In the hamlet of Boddavānipalle, on a stone. A private grant in Ś. 1499. *Ibid.*

Mr. Master moving the Court for an allowance for his fresh provisions in his intended voyage; on consideration thereof had, in regard he is chosen to succeed in the Agency at Fort St. George in January, 1677 [1677-78], and in the mean time to voiage to Mechlepatam and the Bay of Bengal, to superintend the Companys affairs in the several factories, they were pleased to allow him 100*£* for his fresh provisions in his voyage and for his necessary accomodation to succeed in the Agency.

It is ordered that Mr. Streynsham Master be permitted to ship out 182 oz. & $\frac{1}{2}$ of foreign Gold, and 162 pieces of 8/8, paying one per Cent. freight and permission, he affirming the same to be for the account of the Lady Dawes, Mr. Christopher Oxinden and Mr. Henry Carpenter. He is also permitted to ship out 300 oz. of foreign gold and 1,000 pieces of 8/8 for his own account, free of freight and permission.

COMMISSION¹ TO MR. STREINSHAM MASTER. *Letter Book*, vol. v., p. 283 *et seq.*

THE GOVERNOR AND COMPANY OF MARCHANTS of London trading to the East Indies. To all to whome theis Presents shall come greeting. KNOW Yee that by virtue of the CHARTER of Our Sovereigne Lord CHARLES the Second, by the Grace of of God KING of England, Scotland, France and Ireland, Defender of the Faith &ca., given and granted unto Us the said Governor and Company bearing date the third day of Aprill Anno Domini One thousand Six hundred Sixty and One, And in the thirteenth Yeare of his said Majesties Raigne, Wee the said Governor and Companie reposing especiall trust and confidence in the fidelitie, prudence, justice and provident circumspection of Streinsham Master Esqr. have made constituted and ordayned, and by theis Presents doe make constitute and ordeyne the said Streinsham Master Esqr. to be AGENT of (*sic*), and of all Our Affaires on the Coast of Choromandell and Bay Bengala in the East Indies, and also to be Our Governour and Commander in Chief of Our Fort St. George and Towne of Madraspatam in the East Indies, and of all and singular the Forts, Territoryes and Jurisdictions

¹ The official document of appointment.

mentioning a certain Venkaṭapatināyaningāru. Details of date not enough for calculation.

KÖILKUNTALA TALUK.

Akumalla.

51. On a stone in a pial. Records the grant of the village by Chinna Timmarāja to Brahmans in Ś. 1466, Krōdhi, in the reign of Sadāśivarāya. *Ins., Ced. Dts., p. 147, No. 3.* See Cg. 717 for details about China Timma.

52. On a stone in front of the Chennakēśava temple. Records that the same chief gave two *kaṇḍrikas* of land to God Lakshminārāyaṇa in Ś. 1475, Pramādi. *Ibid., No. 4.*

53. A record to the effect that the wife of Madirani (?) Bhyraṇṇa ascended the funeral pile with her husband in Ś. 1329, Sarvajit. *Ibid., No. 5.*

54. A C.P. in the hands of the local Brahmans. Records that Kṛṣṇadēvarāya granted the village of Sunḡapaṭṇam in the district of Gutti, in Ś. 1430, Prabhava, to Nāgabhaṭṭa, son of Mādhavabhaṭṭa. *Ibid., No. 6.*

55. On a stone in the village. Records that Āravīti Chinna Timmayyadēva made a grant of the village to learned Brahmans in Ś. 1466, Krōdhi, in the reign of Sadāśivarāya. *Ibid., No. 7.*

56. On a stone near the Pāpavināśēśvara temple. Records that Vīra Bukkarāya gave the village of Viñjanampādu to one Papaveṇa (Pāpavināśa?) Sōmadēva in Ś. 1274, Paritāpi. The village is said to be in Vinukōṇḍa district. *Ibid., No. 9.*

57. On a stone in the same place. Records that Nāgappa, son of Paṇḍari Kāmabhaṭṭu, granted Potāvaram in the district of "Yarusa," to God Pāpavināśēśvara in Ś. 1462, Śārvari, in the reign of Achyutarāya. *Ibid., No. 10.*

58. On a stone in the same place. Records that Chikka Uḍaiyar, the minister of Vīra Bukkarāya (I), granted the village of Chaṅgalavāḍa in the same district to the same deity in Ś. 1274, Paritāpi. *Ibid., p. 148, No. 11.* [In Ap. 144 and 145 Chikka Uḍaiyar has been identified with Bukka I himself.]

Allūru.

59. On a stone in the town gate. Records that Nandyala Chinna Aubaladēva remitted the tax on local barbers in Ś. 1469, in the reign of Sadāśivarāya. *Ibid., p. 452, No. 23.* Chinna Avubaḷa has been elsewhere called ruler of Chandragiri.

60. A damaged record dated Ś. 1315, Āṅgīrasa, recording a grant by Kumārēsa Liṅgappa in the reign of Kṛṣṇadēvarāya. *Ibid., No. 24.*

and Servants under the said Agency, and all the Souldiers . Inhabitants of Our said Fort St. George and towne of Madraspatam, to administer Lawfull Oathes as occasion shall require and to doe and performe all such other Acts and thinges, as to use and exercise all such other power and Authorities as his Majesties Royall CHARTER aforesaide Our Agent as Governor and his Councell, in their severall respective place, where We the said Governor and Companie have any Factorye, or places of trade, are authorized to doe, according to such instructions and directions as he the said Streinsham Master Our said Agent and Governor and Our Councell aforesaid, shall from time to time receive under the hands of thirteene or more of the Court of Committees of the said Companie for the time being, whereof the Governor or his Deputy for the time being to be One. And Wee the said Governor and Companie doe hereby Order and require all Our Factors, Servants, Officers and Souldiers within the said Agency and all the People and Inhabitants of Our said Fort St. George and Towne of Madraspatam to conforme, submitt and yeild obedience to him the said Streinsham Master Our said Agent and Governor accordingly. IN WITNESS whereof We have hereunto Caused the seale of Us the said Governor and Company to be putt, this 16th Day of December Anno Domini 1675 and in the 27th yeare of the Raigne of Our said Sovereigne Lord CHARLES the Second By the Grace of God KING of England, Scotland, France and Ireland, Defender of the Faith &c.

COMMISSION¹ AND INSTRUCTIONS GIVEN BY US THE GOVERNOUR AND COMPANY OF MERCHANTS OF LONDON TRADEING INTO THE EAST INDIES UNTO STREINSHAM MASTER OF LONDON ESQUIRE, ELECTED TO SUCCEED SIR WILLIAM LANGHORN IN OUR AGENCY OF FORT ST. GEORGE. *Letter Book*, vol. v., pp. 285-96.

1. Wee the said Governour and Company Reposing Speciall trust and confidence in you Streinsham Master Esquire have

¹ Master's special Commission for the information of the Factories on 'The Coast' and in 'the Bay.'

73. A damaged grant of Kṛṣṇadēvarāya, dated Ś. 1435, Yuva. *Ins., Ced. Dts.*, p. 153, No. 31.

Chintakuṇṭa.

74. On a stone in Viṭṭhalēśvara pagoda. Records that Nara-siṅgarāja gave the village to Paṇḍuraṅga Viṭṭhalēśvara Perumāl in Ś. 1493, Prajōtpatti, in the reign of Tirumaladēva Mahārāya (of the Penukoṇḍa-Chandragiri dynasty). *Ibid.*, p. 150, No. 8.

Hamumantagundam.

75. In the local Raghunātha temple. Grant of land for the God by Jillēla Raṅgapati Rāya in Ś. 1550, Kīlaka. *Ibid.*, p. 154, No. 38. See Cd. 168.

76. In the Virabhadra pagoda. A record of Bukkarāju Timmayya granting the Mittalappāḍu village to the deity in Ś. 1433, Prajōtpatti. *Ibid.*, No. 39. [Was Timmayya the chief of that name who was the grandson of Āravīti Bukka?]

77. In charge of "Carnasamullubhutt" in the village. Records that one Narasakēśava gave the village of Nāgareddippaḷli to Kṛṣṇasvāmijilu for a śrōtriyam rent of 80 pagodas in Bhava-*Ibid.*, p. 179, No. 116.

78. With the same person. A record in Śrīmuka, reducing the above rent, by Raṅga-Raghunāth to 70 pagodas. *Ibid.*, No. 117.

79. With the same person. A grant to the Reddis and Karaṇams to continue the village cultivation. *Ibid.*, No. 118.

80. A Telugu record granting a licence to the farmers to cultivate some lands in the neighbourhood by Śrīnivāsa Timmarasa. *Ibid.*, p. 180, No. 119.

81. A grant of Nawab Saheb in H. 1195, to the Reddis and Karaṇams of Nāgareddippaḷli in the subdivision of Jammalamudugu. *Ibid.*, No. 120.

82. A record of Mādhavamānōji Śrīrāya Prakāśarāo, Zamindar, dated F. 1195, ordering the Reddis to continue the cultivation as usual. *Ibid.*, No. 121.

83. An order of Kṛṣṇareddi to another Reddi to pay 10 pagodas to Umamahēśvara Śāstri. *Ibid.*, p. 181, No. 122.

84. A record of Toglak Nawab "Naknamkhan" in F. 1172, Virōdhikrit, giving two *tūms* of land to Kṛṣṇa Śāstrulu. *Ibid.*, No. 123.

85. A record of Hazarat "Lavari," asking the Reddis and Karaṇams to continue the śrōtriyam tenure of Kṛṣṇa Sōmayājulu. *Ibid.*, No. 124.

86. A record of Hariyappa Reddi and Kṛṣṇama Reddi of Hanumatguṇṭa-Samastānam, ordering payment of 10 pagodas to

comportment of all Our Factors and Servants may be care observed, and that whosoever shall contemne or refuze to forme to the said Orders may be notified to Us.

(b). 2dly. That the printed Rules and Orders for manadgment of Our Affaires and keeping Our Bookes herew also deliver'd unto you, be carefully observed *and a due Acco rendered to Us of any that shall be Negligent therein.*

3. *Secondly.* If at your arrivall at the Fort you shall find S William Langhorne there, Living, as We hope, Then We thinke it convenient that you Voyadge on Our Ships to Metchlepatam and the Bay to take an inspection into all Our Affaire. and to regulate and set in Order what you shall find amiss.

4. During your stay at Metchlepatam and the Bay and in all places in any of the said Factoryes, We doe appoint you to be chief and to have the first place in Councell, that soe you may, according to his Majesties Charter, be impowered to administer an Oath to all or any Our Factors and Servants for the better examination of Matters relating to Our Service. And Wee declare that this is not intended any way to discharge Our Chiefs or Factors in any of the said Factorys from that care and trust committed to them for the conduct of Our affaires, or for responding to Us for the same.

Again, at a Court of Committees, held on the 18th December, 1667 (*Court Minutes*, vol. xxvi., fol. 80), there is the entry: 'Generall rules, orders and instructions for the due regulating and management of the Companies affairs in India, with particular directions for their President, Agents and Cheifes and for the Bookekeepers were now reade and approved of, and it is referred to the Committees that brought the same in to make such further additions thereunto touching the warehousekeepers, &c., as they shall see cause, and to report the same. Also certaine orders and rules for promoting of sobrietie and pietie in the severall Factoryes were now reade and approved of.' These were 'ordered to hee printed and transmitted to the severall Factoryes.'

In a letter from Master, written just before he left Surat, in January, 1671-72, he thus alludes to the Company's 'Printed Directions' (Yule, *Hedges' Diary*, vol. ii., p. 206): 'The Honble. Company in the yeare 1668 sent out a Printed Paper of Rules and orders to which they required Strickt ohservance and due Compliance, which therefore some called the Company's Commandements, because there are just 10 of them; this Paper is Publikely affixed in the house for the information of all Persons, which indeed are good and Pious directions, but there is noe Penalty sett upon the Breach of them, except in the greatest offences of open Debauchery and Prophanes, from which there is no hope of amendment in the Party guilty, and then such are hy these orders required to be sent for ENGLAND, as unworthy to reside in a Christian Plantation.'

Kampamalla (Cupmullo).

102. On a stone in the Īśvara pagoda. Records that Eṛṇama-
setṭi erected the temple in Ś. 1726, Rudhirōdgāri. *Ins., Ced. Dis.*,
p. 152, No. 22.

Kōilkunṭṭa.

103. On a stone in the place. Records that Siddarāmappa-
nāyaḍu gave some land in the village to Rāmēśvarasvāmi in Ś.
1505, Chitrabhanu, in the reign of Śrī-Vīra-Raṅgarāya (1578—86).
Ibid., p. 150, No. 7.

104. On a stone in front of the temple. Records that Venka-
ṭātri Mahārāja (afterwards Venkaṭa I?) granted the taxes of
different villages to Viṭṭhalēśvara of Kōilkunṭṭa in Ś. 1509, Tāraṇa,
in the reign of Vīra-Raṅga-Rāya (1578—86). *Ibid.*, No. 9.

105. On a stone in the Paṇḍuraṅga-Viṭṭhalēśvara temple.
A damaged grant of Nandyāla Naraṅgingarāya in Ś. 1495. *Ibid.*,
No. 10. [This chief was evidently the father of Kṛṣṇarāja to
whom Pingali Sūraṇa dedicated his *Kaḷāpūrṇodayamu*.]

106. On a stone in front of the Āṅkālaṃma Goddess. Records
that Nandyāla Ahōbalarāya gave the duties of the district in Ś.
1465, Śōbhakrit, to the Goddess. *Ibid.*, No. 11.

107. On a stone in front of the Āñjanēya pagoda. Records
that "Bolanamantri Parvadayya" granted the taxes of the Vipra-
vinōdins in the village to God Paṇḍuraṅga Viṭṭhala in Ś. 1476,
Ānanda, in the reign of Sadāśivarāya. *Ibid.*, No. 12.

108. Records that Nāgappa Redḍi gave some grant to God
Siddhēśvara in Ś. 1450, Sarvadhāri, in the reign of Kṛṣṇadēva-
rāya. Damaged. *Ibid.*, No. 13.

109. On a stone near the Gōpālādēva pagoda. Records that
one Tirumalappa gave some land in Kaspā Kōilkunṭṭa to Gōpāla-
dēva in Ś. 1509, Sarvajit, in the reign of Śrī-Vīra-Venkaṭapati
Rāya (i.e., Venkaṭa I, 1586—1616). *Ibid.*, No. 14.

110. On a stone near the Chennakēśava pagoda. Records that
Gobbūri-Koṇḍarāja gave some land for a reservoir of water for
cattle in Ś. 1473, Ānanda, in the reign of Sadāśivarāya. *Ibid.*,
p. 151, No. 15.

111. On a stone in the village. Records that Pōlusāni dug a
well in the village of "Sowdaridinne" in Ś. 1525, Śubhakrit, in
the reign of Vīra-Venkaṭapatirāya (i.e., Venkaṭa I, 1586—1614).
Ibid., No. 16.

112. In the Gaṇapti "Tsāvaḍi." A record dated in Ś. 1565,
mentioning Śrī Raṅga Rāya (VI) of Vijayanagar (1638—46).
Antiquities, I, 100.

113. A record of Mahommed Wali in 1113, Sun, ordering the
Redḍis and Karaṇams of Kōilkunṭṭa to allow to an individual $\frac{1}{2}$

where you find necessary for the altering the same, to re-
them to such a plaine and cleare method as is Practized in
Presidency of Surat with which you are well acquainted.

(b) You are carefully to observe the manner of the dispo-
of Our Europe goods and Bullion, and of the Contracting
and providing the India goods to be returned for England, t.
if any abuse be in either, or that a more advantageous way m
be introduced for one or the other sorts of goods found o
proper for Europe, you may advize with our Chiefs an
Councell touching the same, and write Us your observ-
tions therein. Peticulerly We recommend to you to inform-
your Selfe touching the buying of raw silke in the Bay, what
sorts there is, what the best season for buying, by what weights
and in what manner they are bought and how that trade may
be best carryed on; also concerning the Manner of providing
Our Taffeties and the Dying of them and advize us thereof,
and of the best and cheapest way and time of buying and pro-
viding all sorts of goods in those parts.

(c) You are also to informe your Selfe concerning our
Severall Factors, Writers and Servants in those respective
places, both as to their abillities for Our Service and their
behaviour in Conversation, and you are to take a List of all
their Names, Salleryes, Imployments and time of residence
in Our Service, which you are to transmitt to Us, as is here-
after directed, and you are also to inquire into the Causes of
the Quarrells and differences among any of them, and to exhort
them to peaceable and quiet comportment amongst themselves
that So Our Affaires may not be prejudiced by their Divisions.

(d) You are to make enquiry into the business of Rugo
Podar [Raghu the *poddār*], who was beaten by the house
broaker at Casambazar and dyed presently after [in 1673],
upon which occasion vast charges have bin expended; you
are perticularly to examine whether there was any direction
or order publique or private given or intimated to the said
house Broker for his so doing, whither, according to the
Custome there, the said house Broker might take on him to
doe such a thing without Order or direction from the Chief,
and whether, if the house Broker did the same without order,

130. An order of "Amanud Khan Mahommed Jai" in H. 1184 to pay Rs. 8 daily to the same donee as in the above. *Ins., Ced. Dts.*, p. 160, No. 69.

131. An order of Asim Khan to Mahommed Ali to allow daily eight pieces to Sītārām Jōsyalu in F. 1187. *Ibid.*, p. 162, No. 70.

132. An order of "Mīr Rāja Ali Khan" in H. 1179, to Siddāji Murēśwar to allow daily half gold paṇam from the duties of Kōilkunṭḷa to Sītārāma Jōsya. *Ibid.*, No. 71.

133. An order of the same chief to the same effect in H. 1193, to "Sobāji", Mustaghir of Dinnipādu. *Ibid.*, No. 72.

134. A record of Nawab Mīr Kumarudīn Khan in H. 1198, ordering Hassan Mahommed to allow half gold paṇam daily to Rāmājōsya. *Ibid.*, p. 163, No. 73.

135. A similar order in H. 1198 to Badamalla Rāju. *Ibid.*, No. 74.

136. A record of Nawab Muzaffar Mulk or "Asaulli Khan" to the Amīl of Kōilkunṭḷa to allow eight pieces daily to Sītārām Jōsya. *Ibid.*, No. 75.

137. A record of Muzaffar Mulk ordering Gōpālarāo to do the same to Rāmājōsyalu in H. 1206. *Ibid.*, No. 76.

138. A record of "Chunoolall" ordering Gōvindarāo to allow Rāmājōsyalu to get one paṇam from duties at Kōilkunṭḷa, in H. 1210. *Ibid.*, p. 164, No. 77.

139. A similar order in the same date. *Ibid.*, No. 78.

140. An order of Alumghir Padsha's agent Kutub Khan to the Amīl to give four *tūms*, half seer of oil, etc., to Hāji Mahommed, etc., in H. 1114. *Ibid.*, No. 79.

141. A record of Nandyāla Rāghavadēva Mahārāja in Tāraṇa, ordering Kṛishṇamarāju to continue the above. *Ibid.*, p. 165, No. 80.

142. Records that "Jahagur Padusha" Amin Khan issued an order to Amīl to grant four *tūms* of land and half seer of oil in the village of Vajerabad to "Sakeabeer" in 1159, Sun. *Ibid.*, No. 81.

143. Records that Abdul Azim Khan issued a precept to Piṅgaḷa Redḍis and Karaṇams to pay the arrears of three years to Sītārām Jōsyalu, in H. 1167. *Ibid.*, No. 82.

144. An order by the same chief to the Redḍis and Karaṇams of Chintagunṭa to continue the above as customary to Sītārām Jōsyalu, in F. 1168. *Ibid.*, No. 83.

145. An order by Abdul Azim Khan to the Redḍis and Karaṇams of Dinnipādu to continue two putties to Sītārām Jōsyalu, in F. 1168. *Ibid.*, p. 166, No. 84.

and Method with an account of their Comportment and Behaviours.

II. To the intent that for the future a due course of Succession may be established, We doe intend that all our Factors and Servants imployed in the manadgement of Our trade be reduced under Severall denominations, *Vizt.*

1st. Apprentices, whose allowance for the first five Yeares after their arrivall in India is settled at £5 Per annum to be paid all in India.

2nd. Writers, whose allowance for the first five yeares after their arrivall in India is settled at £10 per annum to be paid all in India.

3rd. Factors, whose allowance for the first five Yeares after their arrivall in India is settled at £20 per annum to be paid halfe in India.

4th. Marchants, whose allowance for the first five yeares after their arrivall in India is settled at £30 per annum to be paid halfe in India.

5ly. Marchants next the Councell, or Senior Marchants, whose allowance for the first five yeares after their arrivall in India is for the future settled at £40 per annum to be paid halfe in India.

6ly. Those that are of the Councell in their Severall places to be distinguished by 1st, 2d, 3d, 4th, 5th and 6th.

12. After the first five yeares, every degree is to advance to the next superior degree, and to the Sallary of that degree for three yeares, and soe every three yeares to advance to the next degree, untill they come to be Senior marchants at the Sallary of £40 per annum, in which degree and Sallary they are to remayne till, by Death or remoovall of Some in Councell, they be called to further advancement.

13. When any that went out apprentices or Writers come to be in the degree of a factor, they are then to Seale new Covenants with a bond in the Penalty of £2000, which the Agent and Councell at the Fort, and Chief and Councell at the other Factoryes are to take care of and to transmitt the Same into England; also they are to advize the Names of their friends in England that may give Security here

Ś. 1658, Naḷa. *Ins., Ced. Dts.*, p. 169, No. 98. Kṛishṇamarāju must be a later chief of the line.

160. An order by Nandyāla Kṛishṇamadēva Mahārājulu to the Reddis and Karaṇams of Tanparti, Bāginapēṭṭa, etc., to grant two *tūms* of wet field and ten *tūms* of dry field. *Ibid.*, p. 170, No. 99. See the above epigraph.

161. An order by the same chief to the Reddis and Karaṇams of Timmanāyaḍupēṭṭa to sow the land for the Karaṇam and act agreeably to his directions. *Ibid.*, No. 100.

162. An order by the same chief to the merchants of Timmanāyaḍupēṭṭa to follow the directions of the Karaṇam. *Ibid.*, p. 171, No. 101.

163. An order by the same chief to the Reddis and Karaṇams of the subdivision of the Pēṭṭa to continue the cultivation of the lands of the Pēṭṭa. *Ibid.*, No. 102.

164. Records that the inhabitants of Timmanāyaḍupēṭṭa granted in Ś. 1652, Sādhāraṇa, one *tūm* wet field in Anantapuram, allowed three *paṇams* for the lamp, in Kārttikai month, and ten seers of rice and two and a half seers of dall for the offering and four pieces on every Monday. *Ibid.*, No. 103.

165. Records that the Reddis and Karaṇams of the subdivision of Timmanāyaḍupēṭṭa granted in Ś. 1658, Piṅḡala, two *tūms* of dry land, one and two *puṭṭis* and ten *tūms* of garden fields in Timmanāyaḍupēṭṭa; two pagodas in cash, two *tūms* of wet land, two *puṭṭis*, ten *tūms* of garden field, and three *tūms* of dry field in Bayana Talipurti besides other grants at Uppalūr, Ittikālapalle in Kanakādripuram, in Chinnālayapalle, Mādantapuram, etc. *Ibid.*, pp. 172-73, No. 104.

166. Records that Fyz Mahommed Khan issued an order in F. 1161, to the Reddis and Karaṇams of "Calcutta" (Kalugoṭṭa?) to continue the gift of some lands to Shummukha (Shaṇmukha) Śāstrilu. *Ibid.*, p. 173, No. 105.

167. An order by the same chief in F. 1161, to the Reddis and Karaṇams of "Jolada Rase" to continue the above gift to the same person. *Ibid.*, No. 106.

168. An order by the same chief in F. 1161, to the Reddis and Karaṇams of Gōvindadinne to continue the gift of land of Shummukha (Shaṇmukha?) Śāstrilu for the last two years. *Ibid.*, p. 174, No. 107.

169. An order by the same chief in the same year to the Reddis and Karaṇams of Chinna Pāperla, Liṅḡala, Guṇḍipāpala, Kalugoṭṭa, etc., to continue the mānyams of the same person in his village. *Ibid.*, No. 108.

170. An order in F. 1161, by Nawāb Ahmad Khan to the Reddis and Karaṇams of Liṅḡala, Gōvindadinne, Chinna Pāparla,

called to the Fort and take his place youngest of the Councill.

23. When by death or remooveall there is a vacancy of a Second att Metchlepatam, then the Chief of Medapollam to have the place of Second att Metchlepatam and the third at Metchlepatam to be Chief of Medapollam, the fourth at Metchlepatam to rise to be third, and the next Senior Marchant or Factor that shall be amongst theis at the Fort or Metchlepatam to be appointed to be fourth of Councill in Metchlepatam, and soe from time to time on any vacancy, the Senior Marchant or Factor at the Fort and Metchlepatam to succeed in Councill at Metchlepatam.

24. When by death or remoovall of the second at Huglie there is a vacancy, then One of the Chiefs of Casambazar Pattana, or Dacca, he of them who is the Senior in degree, shall be second at Huglie, and he that was third at Huglie to be Chief in his roome, and the fourth at Huglie to be third, and the vacant place in the Councill at Huglie to be filled up by the Senior in degree or Factory that shall be found at the Fort or the Bay.

25. You are to take a perfect List of all Our Apprentices, Writers, Factors and Merchants, reducing them under their Severall degrees in their due Seniority, expressing their present imployments, the time when they arrived in India in Our Service, the present Salleryes they stand at, and send the said List to Us with a perticuler account of their abilityes and capacities for Our Service and of their deportment in their Lives and conversations, as also your opinion which of them may be the fittest persons to Settle for our Councill in the Several Factories, and then We shall take resolution and settle Our said Councill, which being once well settled, for the future they are to be Supplied in their Succession by the Rules before Specified, unless any person shall misbehave himselfe and so render himselfe unworthy of advancement.

26. You are to inquire what care is taken for the getting in of the Estates of Such of Our Servants as dye within the precincts of your Agency, and by what rule or Authority and on what reason and ground Our Purser Generall or paymaster

Owk (Avuku or Auku).

This was the seat of a powerful line of chiefs in the mediæval period. Mr. Sewell gives the following definite inscription in the place.

183. In the local temple. A private grant in Ś. 1629.

Peddavenuturla.

184. On a stone near a local water cistern. Records that Ahōbalarāya repaired the cistern for cattle and gave two *tūms* of land for that use in Ś. 1328, Vyaya, in the reign of Vīra-Bukkarāya (II). See *Ins., Ced. Dts.*, p. 154, No. 34.

Perūsōmūla.

185. On a stone in the Vishṇu temple. Records in Ś. 1249, execution of certain works by a private person. *Antiquities*, p. 101.

186. On a stone west of the village. Records that Vīra-Araṣu (?) erected the pagoda of Vīrabhadra and granted land in Ś. 991, Viśvāvasu, in the reign of Trailōkyamalla. See *Ins., Ced. Dts.*, p. 149, No. 2. See No. 179 above.

187. In charge of one Śiṅgarāchārya. Records the grant of ~~2 cows~~ to two men (Pedda and Chinna Venkaṭa) for the local Karaṇamship in Yuva. *Ibid.*, p. 184, No. 132.

Savudarādinne.

188. In front of the Janārdanasvāmi temple. Records execution of some works by a private person in Ś. 1525, in the reign of Venkaṭa I (1586—1614). *Antiquities*, p. 101.

189. Grant of a local chief in Ś. 1477. *Ibid.*

Tummalapenta.

190. On a stone in the Āṇjanēya pagoda. Records that Rāmarāja Tirumalrājayya gave the village and the dues to jugglers to Timmaboyulu in Ś. 1476, Piṅgaḷa, in the reign of Vīra-Sadaśivarāya. *Ins., Ced. Dts.*, p. 154, No. 40.

191. A record of Anantarāja Narasayyadeva Mahārāja in Ś. 1459, Hēmalambi. *Ibid.*, No. 41.

192. A record of Vīra-Sadaśivarāya in Ś. 1481, granting the taxes on the barbers to Koṇḍāji. *Ibid.*, No. 41. The *Mack. MSS.* (as given in *Ins., Ced. Dts.*) give the same number to this and the preceding inscription.

Uppalūru.

193. On a stone north of the village. Records that Kṛishṇa-dēvarāya granted the village to Brahmans in Ś. 1449, Sarvadhāri. *Ins., Ced. Dts.*, p. 483, No. 213.

209. A record of "Shahanevess" in Ś. 1008, continuing five *tūms* of lands which had been sequestered. No more details given. *Ins., Ced. Dts.*, p. 187, No. 148.

210. Records that "Naknamakhan Mahummed Tukki Beg" granted two *tūms* of land below the tank in the village of "Vuppu-lor" in 1172, Sun, Virōdhikrit, to Kṛishṇa Śāstrilu. *Ibid.*, p. 188, No. 149.

Vallampād.

211. On a stone in the south side of Gōpālasvāmi temple in the fort. Records that Nandyāla Chinna Aubalarāja exempted the tax of the local Brahmins in Ś. 1469, Plavaṅga. *Ibid.*, p. 482, No. 210. See also *Antiquities*, p. 101.

212. On a stone near the temple. Records that the Vipra-vinōdins gave their local allowance to the Brahman's in Ś. 1477, Rākshasa, in the reign of Sadāśivarāya. The village was also called Vīra Narasimhapuram. *Ibid.*, No. 211.

213. On a stone north of the above. Records that the same chief exempted the rent of the local barbers in the same date. *Ibid.*, No. 212.

Yarraguḍi.

214. On a stone in the village. Records that Nandyāla Pedda Vīrayya granted the local allowance of the Vīramuṣṭi people to the God Bhōgēśvara in Ś. 1477, Ānanda. *Ibid.*, p. 154, No. 35.

215. On a stone near the Gōpinātha pagoda. Records that Nāgarāja and Viṭṭhalarāja gave one *putṭi* of land to one Basavayya, son of Tirumalabhaṭṭa, in Ś. 1474, Virōdhikrit, in the reign of Tirumaladēva Mahārāya (1568—77). *Ibid.*, No. 36.

216. On a stone in the temple of Gōpinātha. Records that the Vipravinōdins granted their local allowance to the deity in Ś. 1475, Paritāpi, in the reign of Sadāśiva. *Ibid.*, No. 37.

KURNOOL TALUK.

Dēvanapāḍu (Devunepod).

217. On a stone near the ruined Hanumanta pagoda. Records that Koṇḍappa, minister of Mukuntirāya Uḍaiyār, granted in Ś. 1484, Rudhirōdgāri, an agreement to the merchants of the village. *Ins., Ced. Dts.*, p. 425, No. 14.

Dupād.

218. A record of Kōṭanāyaka in Ś. 1054, Kārttika, Śuddha 13, Ādivāram, relating that he gave 100 kuṇṭas of land to God Bhīmēśvaradēva. *Mack. MSS.*, Bk. XX, pp. 61-2.

Plavaṅga, in the reign of Sadāśivarāya to the same two Brāhmins mentioned above. *Ins., Ced. Dts.*, p. 481, No. 209.

229. A private grant (mentioned by Mr. Sewell), dated in Ś. 1473. *Antiquities*, I, 88.

Kontalapāḍu.

230. On a stone in the pagoda of Īśvara. Records that one Dude-Redḍi established the image of Amrteśvara in Ś. 1679, Īśvara, and fixed a contribution from the produce of the village for worship. See *Ins., Ced. Dts.*, p. 423, No. 4.

231. On a stone in the Chennakēśava temple. Records that the chief inhabitant of the village gave some land and fixed a contribution from the village, in the same date, to Chennakēśava. See *Ibid.*, No. 5.

Kurnool.

232. On a stone near the darogah. Records in Ś. 1201, a grant to a temple by a merchant, of property which had been conferred on him by Pratāparudra I of Waraṅgal. *Antiquities*, p. 92.

Mallāpuram.

233. West of the village. A private grant in Ś. 1559. *Ibid.*, p. 98.

Nārūru (Nannūru).

234. In front of the local Virabhadra temple. A record dated in Ś. 1467. *Ibid.*, p. 92.

Nāyakallu.

235. On a stone in the Mādhavaśvāmi pagoda. Records that in Ś. 1470, Kīlaka, Koṇḍarāju, son of Annamarāju, gave some land at Nāyakallu or Tippasamudram for the daily festival of God. *Ins., Ced. Dts.*, p. 424, No. 9.

Uppalapāḍu (Wuapullapad).

236. On a stone in the village near Hanumantarāya pagoda. Records that Rāya Rāyuḍu, grandson of Haṇḍe Hanumappanāyaḍu, granted the village to Rāmēśvara in Ś. 1520, Viḷambi, in the reign of Veṅkaṭapatiṛāya (I, 1586—1614). *Ibid.*, p. 425, No. 51.

Uyyalavāḍa.

237. On a stone near the local Virabhadra pagoda. Records that Basavappaṇāyaḍu gave two *tūms* of land to the God for the marriage festival, in Ś. 1457, Manmatha, in the reign of Achyutarāya. *Ibid.*, p. 423, No. 6.

made the 2^d of October, 1675, granted to such of the Owners, Comanders and Seamen of the Ships that are entertayned in Our Service,¹ and do require you, as much as in you Lyes, to hinder, prevent and discourage all private [trade] by them contrary to Our Said Indulgence, and to advize Us from time to time what you discover and to send Us the best proofes you can thereof.

44. *Eighthly*. Though the Chiefs and Councell at the Bay are ordred to Correspond with Us directly, yet Wee have also required them to send duplicates of all to Our Agent and Councell at the Fort, And Wee do expect from and require you carefully from time to time to peruse and examine the same, and to write to Us what they [? you] doe observe therein to bee transacted prejudiciall to Our Service, and how they [? you] Conceave Our Affaires might have bin acted more to Our advantage. Our Agent and Councell are also to write unto them their thoughts thereupon for their better proceedings in future.

45. *Ninthly*. We have settled a Freight of thirty shillings per Tonn for all goods that shall be carryed on Our Ships from the Fort or Metchlepatam to the Bay, and £3 per tonn for all goods that shall be brought on Our Ships from the Bay to Metchlepatam or the Fort,² which freight you are to take care may be duely receaved, and an Account thereof transmitted unto Us; and you are not to permitt the Comanders or Ships Company to carry up and downe and from the Bay more then their allowed proportion of five tonnes per hundred tonns, according to Charterparty, without paying the aforesaid freight or advizing Us thereof, that We may put it to their account.

46. Notwithstanding Wee have settled this Freight, yet Wee perticularly recommend to you that by no meanes Our Ships may be deteyned or hindred from proceeding on their Voyage, on pretence of taking in any goods on freight, for that might be more prejudiciall to Our concerns then ten times the freight

¹ The 'Indulgence to be given to the Commanders and Mariners' was approved at a Court of Committees, held on the 1st October, 1675. *Court Minutes*, vol. xxix., fol. 172.

² See *ante*, p. 195.

244. 161 of 1905.—(Sanskrit and Telugu.) On the same wall left of entrance. A record of the Vijayanagara king Virapratāpa Sadāśiva-dēva-Mahārāya, dated in Ś. 1476, Ānanda. Mentions the Mahāmaṇḍalēśvara Madrāju-Nāgappadēva-Mahārāju, son of Avubalayya-dēva-Mahārāju, grandson of Mahāmaṇḍalēśvara Madrāju-Sīṅgarayyadēva-Mahārāju of the solar race and of the Kāśyapa-gōtra, and nephew of the Mahāmaṇḍalēśvara Rāmarāju-Tirumalayyadēva-Mahārāju (the Āravīḍu chief) of the lunar race and of the Ātrēyagōtra. *Ins., Ced. Dts., p. 223, No. 30.* [See the genealogy of the Āravīḍu chiefs.]

245. 162 of 1905.—(Telugu.) In the same place. A record of the Vijayanagara king Virapratāpa Achyutadēva-Mahārāya in Ś. 1455, Vijaya. Records gift of two villages by the Mahāmaṇḍalēśvara Sālakarāju-Pina-Tirumalayyadēva-Mahārāju for the God's festival. The king is styled "the establisher of the Yavana-rājya." [See *Ins., Ced. Dts., p. 221, No. 23.*] See the genealogy of the Sālakas.

246. 163 of 1905.—(Telugu.) On the east wall of the Lakshmī-dēvi shrine in the Chennakēśavasvāmīn temple. A record of the Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya. Records in Ś. 1489, Prabhava, a grant by Veṅkaṭayyadēva-Mahārāju (Veṅkaṭa I?), son of Tirumalarājayya-dēva-Mahārāju and grandson of Āravīti-Rāmarāju-Śrīraṅgarājayyadēva-Mahārāju of the Ātrēyagōtra and Āpastamba-sūtra. *Ins., Ced. Dts., p. 220, No. 22.* It says that the donee was the Paurāṇist Parāṅkuśan Lakshmaṇaiya.

247. 164 of 1905.—(Sanskrit and Telugu.) On the east wall of the Garuḍa-maṇṭapa in the same temple. A damaged record containing a genealogy of the Karnāṭa dynasty of Vijayanagara.

248. 165 of 1905.—(Telugu.) On a pillar of the same maṇṭapa. Mentions the Mahāmaṇḍalēśvara Siddhirāju-Timmarājayya and refers to the building of a maṇṭapa. See No. 241 above.

249. 166 of 1905.—(Telugu.) On another pillar of the same maṇṭapa. A record of the Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya in Ś. 1491, Śukla. Records a gift by Chinna-panāyanīṅāru, son of Komāra-Timmanāyanīṅāru and grandson of Veligōṭi-Peda-Timmanāyanīṅāru of the Rācherla-gōtra, a subordinate of the Mahāmaṇḍalēśvara Rāmarāja-Tirumalarājayyadēva-Mahārāju. [See *Ins., S. Dts., p. 224, No. 32.*]

250. 167 of 1905.—(Telugu.) On a slab set up near the platform in front of the same temple. A damaged record of the Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya, dated Ś. 1475, Pramādin.

251. A C.P., dated in Ś. 1464, recording the grant of a village, for temple purposes, by Sadāśiva Rāya of Vijayanagar. [See Mr. Sewell's *Antiquities*, I, p. 86.]

252. On a stone at Mārkapuram. Records that Virapratāpa Dēvarāya Mahārāyalu granted some land to Daṇḍamahāśiva at the

unto you in the preceding Paragraph. Wee have also, at your request, granted you to send home upon Our Ships for England yearly, consigned to Us, the quantity of two Tonns of India Goods not prohibited, you paying the same freight as We are to doe by Charterparty; The reason you gave us to induce Us to grant you this priviledge was that you intended to improve it by finding out such goods in India as have not bin usually heretofore sent for England, that Wee might, by the tryall of them on your hazard, if they proved profitable, make them Our owne Commodities. And this gives Us encouragement to expect a benefitt in the future upon your endeavors therein, as Wee doe upon Our whole trade, from your Experience, Industry and faithfullness, if it shall please the Lord to preserve you in health, and Vouchsafe his blessing to your Indeavors, without which nothing can succeed; And therefore to his gracious Protection and guidance Wee committ you and all your Affaires.

50. And this our Commission and Instructions, you are to produce to Our Agent and Councill at Fort St. George, and also to our Chiefs and Councill at other Factories, as soone as you shall arrive at the said Fort and Factories, to the end the same may forthwith be publicuely read at the said Fort and other Factories, according as We have written to Our Agent and Councill in Our Generall Letter. *Dated at the East India house this 16th day of December, 1675.*

NATHANIELL HERNE, GOVR. ROBERT THOMSON, DEPTY. SAM. BERNARDISTON. JOHN MOORE. THO. PAPILLON. JOHN MORDEN. CHRISTOPHER BOONE. JNO. JOLLYFFE. NATH. LETTON. JOHN BATHURST. SAM. MOYER. JOHN BANKES. BERKELY. JOHN LAURENCE. JA. EDWARDS. ARTHUR INGRAM. JNO. LETHULIER. JOSIAH CHILDE. RICH. HUTCHINSON. MICH. DAVISON.

MR. STREYNHAM MASTER, DECLARATION TOUCHING HIS SERVICE. *Court Minutes*, vol. xxix., fol. 203.

22th December, 1675.—Upon the desire of Mr. Streynsham Master, who was formerly employed as the Companys Factor

desirable to compare the two lists. I have however given a C.P. found in the *Mack. MSS.*

261. 168 of 1905.—(Telugu.) On the south wall of the central shrine in the Tripurāntakēśvara temple. Ambadēva-Mahārāja * records in Ś. 1194, Śrīmukha (A.D. 1272), gift of land to the priests who offer mantrapushpa (i.e., consecrated flowers) to the god Tripurāntakadēva. Ambadēva who defeated several Telugu chiefs including a certain Śrīpati Gaṇapati Dēva and practically for a time usurped the Kākatiya dominion between Rudrāmba and her grandson Pratāparudra, was the greatest of the Turaga Sāhīnikas who bore the titles *maṇḍalīkas*, *Brahmarākṣhas* and *Geṇḍapēṇḍera* and were later on feudatories of Kākatiyas. He is said to have defeated Eruva Mallidēva, Kēśava with Sōmi dēva and Allugaṅga, Maḷlikārjuna (who is called an enemy of Brahmans and Gods), Dāmōdara, Kāḍavarāya, and established Manmagāṇḍagopāla at Vikramasimhapura (Nellore) of which he had been deprived. He was also a friend of the king of Dēvagiri. See No. 266 below.

262. 169 of 1905.—(Sanskrit and Telugu.) On the same wall. A record of the Kākatiya king Gaṇapati (1199—1260) in Ānanda (i.e., Ś. 1177). Records that the central shrine (*vimāna*) was built of stone, under the orders of the king by Śāntaśambhu, son of Viśvēśachārya. See N.A. 155, 166, 190, 191 and 194 for a Śaivite teacher of this name.

263. 170 of 1905.—(Telugu and Sanskrit.) On the same wall. Vikramōttuṅga Rājendra records in Ś. 1214 (A.D. 1292), Nandana, gift of a golden trumpet to the temple of Tripurāntaka. [He was evidently another feudatory chief who took advantage of the Kākatiya weakness to establish his power.]

264. 171 of 1905.—(Sanskrit and Grantha.) On the same wall. A record of the Kākatiya king Gaṇapati. Records in Ānanda (i.e., Ś. 1177) that the central shrine (*vimāna*) was built of stone, under the orders of the king, by Śāntaśambhu, son of Viśvēśachārya. See No. 262 above.

265. 172 of 1905.—(Telugu.) On the same wall. A partly damaged record in Ś. 1215, Vijaya, mentioning the construction of two tanks.

266. 173 of 1905.—(Telugu.) On the same wall. An incomplete record of Ambadēva-Mahārāja, dated Ś. 1213, Khara. He is

* It is advisable to give in the form of a genealogical tree the various members of the Kāyastha family.

Gaṅgaya Sāhīni (A.D. 1255).
(Feudatory of Gaṇapati)

Janniga dēva Mahārāja

Tripurāri dēva Mahārāja.

Ambadēva Mahārāja A.D. 1274—92.

by Contrary Windes on the Coast of England, so as you judge the Sayling together may retard your Voyadge and hinder your timely arrival at the Fort, so as to proceed to Bantam Seasonably, Then you are to make the best of your Way, although you Saile by your Selfe; and if you doe find, when you are beyond the Cape, that the time of the yeare is so farr Spent that it will be too Late to go within St. Lawrence,¹ that then you doe Sayle without all, which We have observed in such cases at that Season to be the most Certayne and shortest passage, and So, by the best of your endeavors, to gaine the Coast as Soone as you can, and being there arrived, Deliver Our Packquett to, and follow such Orders and Directions for your Dispatch to Bantam as you shall receive from, our Agent and Councill.

And in regard Mr. Master is entertayned by Us in a Considerable imployment and intended to be Our Agent, embarked on the *Eagle*, We order that she weare the Flagg, Captain John Stafford, Vice admirall, and you, Captain Crover, Reere Admirall, being the Senior Commander. But if Mr. Master shall upon any occasion change his ship, that Ship is to weare the Flagg, and in all Consultations he is to Preside in Councill; And in regard of theis troublesome times, as We would have you in perticuler to keepe your Ship in a good posture of defence during the whole Voyage, So also that you agree together for your mutuall defence in Case you should be attackqued by an Enemy; for, take notice, though We have given you directions to Saile Singly, if belated, for gayning your Passage, yet We would much rather have you keepe Company together to the Fort.

When you are dispatched from the Fort, if, upon Consultation with your officers, you shall find it most Convenient for the Safety of your Ship and Goods and health of your men in your Voyadge to Bantam to pass through the streights of Malacca, We permitt it, but expressly forbid you to touch at Jambe,² Palimban³ or any other port betweene the Fort and Bantam.

We desire you to keepe up the Worship of God aboard your ship, good Orders amongst your men, that Our Rules be observed

¹ The Portuguese name for Madagascar.

² Jambi, on the east of Sumatra.

³ Palambang, on the same island.

Mahārāju of Nātavāḍi. [The inscription shows that the king ascended the throne in 1199-1200 and that he ruled till 1260. See Nos. 289, 306 and 313.]

275. 182 of 1905.—(Telugu.) On the same wall. Records in Ś. 1214, Nandana, a gift by Ravinunṭu-Timmapparāju.

276. 183 of 1905.—(Telugu.) On the south wall of the maṇṭapa in front of the central shrine in the Tripurāntakēśvara temple near Tripurāntakam. Records in Ś. 1213, Khara, gift of fifty cows and a metallic lampstand by Mummaḍi-Nāyundu, who is called "lord of the Ammanagallu city." Mentions at the end the gift of two umbrellas called Vīrarājendra-Chōlagodaḡulu. At the end of the inscription the syllable *śri* is engraved in Telugu, Nāgari and Grantha characters.

277. 184 of 1905.—(Telugu.) On the same wall. Records in Ś. 1275, Vijaya, a gift for the merit of Rāma-Nāyaka by another Nāyaka, who was the lord of the town of Ālakuṇṭala, and who claims to have captured the forts belonging to king Karikāla-Chōla and cut off the head of Manuma-Mallidēva.

278. 185 of 1905.—(Telugu.) On the same wall. A record of the time of the Redḍi king Anavōta-Redḍi (the father of Kumāragiri), in Ś. 1278, Durmukhi. Records gift of a lamp by Aḍapa-Vēmaṇa.

279. 186 of 1905.—(Telugu.) On the same wall. A damaged record, dated Ś. 1192, Pramōḍa.

280. 187 of 1905.—(Telugu.) On the same wall. A much damaged record, the date of which is doubtful. Records gift of twenty-five cows for a lamp. Traces exist of some *birudas* like Gaṇḍapendāra, which may connect the inscription with the Kāyastha family to which Ambadēva Mahārāja belonged.

281. 188 of 1905.—(Telugu and Sanskrit.) On the west wall of the same maṇṭapa, right of entrance. A record of Ś. 1193, Prajāpati. Mentions a Brāhmaṇa resident of Madhurāntaka (perhaps Madhurāntakam in the Chingleput district), who bore the title Chōḍamaṇḍala-pratishṭhāchārya, and a certain Śrikanṭhaśiva, probably a Śaiva ascetic. Was he the author of the *Brahma-mīmāṃsābhāṣya*? See Hultzsch's *Sans. MSS.*, 1896, p. 46, No. 1229.]

282. 189 of 1905.—(Telugu.) On the same wall, left of entrance. A damaged record, the date of which is doubtful. The king's *birudas* are nearly the same as in the next epigraph.

283. 190 of 1905.—(Telugu.) In the same place. A record of a certain Eruva-Manumilidēvarāja, in Ś. 1189, Prabhava. The king's name is preceded by a list of *birudas* from which it appears that he belonged to the Kāśyapa gōtra and to the family of Karikāla. He was also the lord of Orayūr (Uraiūr near Trichinopoly). [He does not recognize the sovereignty of Rudrammā.]

293. 200 of 1905.—(Tamil.) On the north wall of the same kitchen. A damaged record.

294. 201 of 1905.—(Tamil.) On the same wall. A record of Mahārājādhirāja Narapati Rājendra-Chōḷa (III). Refers in fifteenth year, Raudri (i.e., A.D. 1260-61) to a tank at Tripurāntakam. The king claims to have taken the heads of two Pāṇḍyan kings. His power in the Kurnool district shows that he perhaps extended his arms there about the time of the death of the Kākatiya Gaṇapati which took place in 1260.

295. 202 of 1905.—(Sanskrit and Nāgari.) On the same wall. A record of the Pallava king Mahārājasimha. [The king claims to have destroyed the Hoysala king's pride, been like a sun to the lotus-tank of the Chōḷa line and to be the established Pāṇḍyan. His gifts to various shrines from Drākshārāma to Madura are then enumerated.] See No. 290 above and N.A. 444.

296. 203 of 1905.—(Telugu.) On the top of the doorway in the same wall. Records in Ś. 1179, Piṅgaḷa, gift of a village on the bank of the Muśi (river) by the Mahāmaṇḍalēśvara Viṣṇuvar-dhaṇa (Bhīma)-rāju-Siddhhayadēva-Mahārāja who was a worshipper of the god Bhīmēśvara of Drākshārāma and was the lord of the city of Veṅgi.

297. 204 of 1905.—(Sanskrit and Telugu.) On four faces of a pillar set up in front of the liṅga on the north side of the kitchen (called *vantamidde*) in the Tripurāntakēśvara temple near Tripurāntakam. A record of the Kākatiya king Gaṇapati, dated in Ś. 1131, Śukla. Records that the king's sister Mēlāmbika, who had married Vakkaḍimalla Rudra, second son of Nātavādi Buddha, built and consecrated the temple called Mēlāmbikēśvara near that of Tripurāntaka. She granted some land below the tank of the village called Tīrtalu and also gave 25 goats for a lamp. [The marriages of the Nātavādi chiefs with the princesses of the Kākatiya line explain the presence of their epigraphs at Tripurāntakam. See Nos. 318, 320 and 321 below.]

298. 205 of 1905.—(Sanskrit and Telugu.) On the south wall of the dark room (called *chikatimidde*) in the same temple. An unfinished record giving an account of the Koṇḍaviḍu Reddis. The first was Kōmaṭi-Proḷa. His wife was Anyamāmbā, daughter of Doḍḍaya. Their sons were Mācha, Vēma, Doḍḍa, Anṇa. The epigraphist believes that Doḍḍaya might be the same as Doḍḍa Sainya-nāyaka mentioned in the Telugu poem *Harivamśam*.

299. 206 of 1905.—(Telugu.) On the west wall of the same room. Records in Ś. 1205, Chitrabhānu, gift of land by a private individual.

300. 207 of 1905.—(Telugu.) On the same wall. Records in Ś. 1188, Kshaya, gift of 25 cows for a lamp by a servant of the minister of Gaṇapatidēva-Mahārāja.

of tax on salt payable by ryots manufacturing it in the village of Tripurāntakam.

315. 222 of 1905.—(Telugu.) On the same wall. An incomplete record dated Ś. 1192, Pramōda. Records gift of a lamp by the Mahāmaṇḍalēśvara Raṇaraṅgabhairava Parichchhēda Vadamāni (?) Kōṭadēvarāju. [Did he belong to the Kōṭa or Parichchhēda lines?]

316. 223 of 1905.—(Sanskrit and Telugu.) On the same wall. Records in Ś. 1174, Paridhāvin, in the reign of the Kākatiya king Gaṇapatidēva-Mahārāja, gift of gold by Viśvēśvaraśiva-dēśika, the pupil of Dhārmasivāchārya of the Gōlagi-maṭha. The inscription gives the names of eleven Śiva shrines around the main temple. See N.A. 166, 190 and 194, etc., for a teacher of the same name in the Bhikshāmaṭha.]

317. 224 of 1905.—(Telugu.) On the base of the same wall, first tier. A fragment of record of the Kākatiya king Gaṇapatidēva-Mahārāja, dated in Ś. 1175, Pramādin. Refers to the village of Viśvanāthapuram and to a tank, both of which were founded after clearing the forest.

318. 225 of 1905.—(Telugu.) On the same base, second tier. Records in Ś. 1170, Kīlaka, gift of twenty-five cows for a lamp by Rudradēva, son of Rudradēva-Mahārāja of Nātavāḍi and of the Kākēta princess Mailāḷa-Mahādēvi (i.e., Mēlambika, Gaṇapati's sister). See Nos. 297 and 329.

319. 226 of 1905.—(Telugu.) On the same tier. Records in Ś. 1172, Sādhāraṇa, gift of cows for a lamp by the Mahāmaṇḍalēśvara Murāri-Gaṇapadēva-Mahārāja of the Koṇḍapaḍumati (family).

320. 227 of 1905.—(Telugu.) On the same tier. Records in Ś. 1170, Kīlaka, gift of twenty-five cows for a lamp by Mahādēvarāju, son of Rudradēva-Mahārāju of Nātavāḍi and of the Kākēta princess Mailāḷa-Mahādēvi. See No. 318 above.

321. 228 of 1905.—(Telugu.) On the same tier. Records in Ś. 1170, Kīlaka, a gift by Mummaḍi-Gaṇapadēva, another son of the same chief and queen. See No. 318 above.

322. 229 of 1905.—(Telugu.) On the base of the north wall of the dark room (*chikaṭimidde*) in the Tripurāntakēśvara temple near Tripurāntakam, first tier. Records in Ś. 1174, Paridhāvin, gift of twenty-five cows for a lamp.

323. 230 of 1905.—(Telugu, verse and prose.) On the east wall of the same room. An incomplete and damaged record, dated Ś. 1264, Chitrabhānu. Mentions some Telugu-Chōḍa chiefs. The hill on which the temple is built is called Kumārādri. Records the putting up of a golden flagstaff.

324. 231 of 1905.—(Telugu.) On the same wall. A record of the Kākatiya king Gaṇapatidēva-Mahārāja (1199—1260), ruling at Orugallu (Warangal), dated in Ś. 1176, Ānanda. Records a gift by Nāmadēvapandita, the minister of the Mahāmaṇḍalika

Kōṣṭa chiefs of Amarāvati (*Ep. Ind.*, Vol. VI, p.152), who had inter-marriages with the Kākatiya line. See No. 311 above.

337. 244 of 1905.—(Telugu.) On the same wall. A record in Ś. 1168, Parābhava, of a subordinate of Chāgi Dhōrayarāju.

338. 245 of 1905.—(Telugu.) On the same wall. Dated in the reign of the Kākatiya king Gaṇapatidēva-Mahārāja, in Ś. 1167, Viśvāvasu. Records remission of tolls for the merit of the king, on the three hundred pack bullocks used for importing articles into the village of Tripurāntakam, by Dāchēna-Preggaḍa-Gaṇapaya.

339. 246 of 1905.—(Telugu.) On the base of the same wall. A damaged record of the Kākatiya sovereign Mahāmaṇḍalēśvara-Rudrayyadēva-Mahārāja, dated Ś. 1192 (1270 A.D.), Pramōda. Mentions Śrīkaṇṭhaśiva. The sovereign is the celebrated queen Rudrammā who was given a male name by her father. See No. 281 above.

340. 247 of 1905.—(Telugu.) On the same wall, left of entrance. Records in Ś. 1189, Prabhava, gift of cows for a lamp by Nārapa, son of Siddhamarāju and pupil of Sōmāchārya.

341. 248 of 1905.—(Sanskrit and Telugu.) On the door-post of the same room. Records in the reign of Gaṇḍapendāra Tripurāridēva-Mahārāja (of the Gaṅgaya Sāhiṇi family) in Ś. 1194, Āṅgīrasa, gift of gold ornaments and vessels to the temple of Tripurāntaka by the king. Ambadēva was Tripurāri's younger brother.

342. 249 of 1905.—(Sanskrit and Telugu.) On a pillar at the entrance into the same room, right side. Records in Ś. 1171, Saumya, gift of fifty goats for a lamp by Jayasāni, the wife of Chōḍa-Bōya, who was a servant of the Velanāṇḍu chief Rājendra-Chōḍa (Prithviśvara?)

343. 250 of 1905.—(Telugu.) On the same pillar. Records in Ś. 1269, Sarvajit, in the time of the Redḍi king Annama-Redḍi gift of one hundred cows for lamps in the temple of Tripurāntakadēva and fifty cows for lamps in the temple of Tripura-Paramēśvari. The king bore the titles Jaganobbagaṇḍa and Kōlādirāya.

344. 251 of 1905.—(Telugu.) On the same pillar. Records in Ś. 1173, Virōdhikrit, gift of twenty-five cows for a lamp by a merchant.

345. 252 of 1905.—(Telugu.) On another pillar in the same place, left side. Records in Ś. 1173, Virōdhikrit, gift of twenty-five cows for a lamp by a merchant.

346. 253 of 1905.—(Telugu.) On a pillar at the entrance into the dark room (*chikaṭimide*) in the Tripurāntakēśvara temple near Tripurāntakam, left side. Records in Ś. 1169, Plavaṅga, that Dharmasivachārya, pupil of Bhīmaśaśivachārya of Gōlagiri in Navalaksha-Dāhala-Tripuri, built a *mathā* for the temple treasury. This is probably the *chikaṭimide*, where the temple treasury is said to have been located.

Judgment, and not Censure me untill they should allsoe receive my defence or answer thereunto. To which the Governour was pleased to Reply, That the Court in such cases did use to send such Informations back to India to the partys concerned there to be examined.

This Evening I received from the Secretary¹ the other Commission and Instructions, which are signed by the Governour and Committee, together with all the Papers Relating thereunto, and other papers from the Auditor.

December 27, Monday.—I tooke Coach at London to go to Canterbury.

AT LANGDON,² DEALE, 1675-6.

January 2.—I Received the Honourable Companys Packett for the Agent and Councill at Fort St. George by Mr. John Bonnell,³ Purser of the *Loyall Eagle*, which was directed to myselfe, with the following letter from Mr. John Ken,⁴ *vizt.*

Sir, Herewith goes the Companys Packett for the Fort St. George, sent open, by the Governours order, for your perusall. Soe, Committing you and your affaires to the guidance and protection of the Almy, I am, Sir, your humble Servant to Command, JOHN KEN. *London, 30 December, 1675.*

List of Writings by the Ship Eagle for Fort St. George.

Letter Book, vol. v., p. 207.

1. Copie of the Article [treaty] with the Dutch in Latin and English.
2. Auditors objections to the Fort Accounts.
3. Particuler of Wine, mum [beer made from malt of wheat], &c sent on the five ships by permission.
4. Particuler of Bullyon sent on the five ships by permission.
5. Mate Woolters affidavit [about goods purchased by John Davis].
6. Directions about the Goods now laden.

¹ Robert Blackborne, elected 23rd April, 1674, at a salary of £200 per annum. *Court Minutes*, vol. xxix.

² East Langdon was the family residence of the Master family. Richard Master, the father of Streynsham, died in 1669.

³ John Bonnell, only son of James Bonnell, Captain of the *Loyall Eagle*, became commander of the *Chandos*, on the death of his father, in 1685.

⁴ First Assistant to the Auditor, elected 1st March, 1674, at a salary of £50 per annum. *Court Minutes*, vol. xxviii., fol. 209.

elder brother of the Sarvādhikārin Ellaya-Reddi, and refers to import of articles on pack bullocks.

354. 261 of 1905.—(Telugu.) On a Nandi-pillar set up in front of the same room. Records in Ś. 1257, Yuvaṇ, a gift by two Reddis for the merit of Ambadēvarāju and Lōkanāyaniṅgaru, sons of Chelināyuni-Komma-Nāyudu. The latter was the champion of Rudra, the right arm of Tenuṅgu-bhūpāla, lord of the town of Rēvanūru and worshipper of the feet of Kālēśvara.

355. 262 of 1905.—(Telugu.) On another Nandi-pillar set up in the same place, east face. Dated in the time of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records in Ś. 1033, Khara, forty-third year, gift of fifty buffalo-cows for a lamp by Bhīmaya, the Peggada of Pottapi-Kāmadēva-Mahārāja (of the konidēna section?). The priest of the temple was a Nanni-Dikshita.

356. 263 of 1905.—(Telugu.) On the same face. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I) dated in Ś. 1033, Khara, forty-third year. Records gift of fifty buffalo-cows by Rāmaṇa, the daṇḍanāyaka of Kāmadēva-Chōda-Mahārāja. Rāmaṇa was the son of the daṇḍanāyaka Guṇḍaya.

357. 264 of 1905.—(Sanskrit and Telugu.) On the same pillar, west face. The Vēlanāṇḍu king Rājendra-Chōda records in Ś. 1095, gift of cows for a lamp. Rājendra-Chōda was the son of Vēlanāṇṭi-Goṅka and Sabbāmbika.

357-A. 265 of 1905.—(Telugu.) On the same face. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Mentions in thirty-seventh year, Vyaya, the Mahāmaṇḍalēśvara Karikāla-Chōla-Mahārāju and the Mottavāda district.

358. 266 of 1905.—(Tamil.) On the same pillar, north face. Mentions a certain Kirtinārāyaṇa-Vēlan.

359. 267 of 1905.—(Telugu.) On the same face. Records in Ś. 1028, that the pillar was set up by Śrīdhara-Bhaṭṭa, the priest of Pottapi-Kāmadēva-Chōda-Mahārāju (of konidēna?).

360. 268 of 1905.—(Sanskrit and Telugu.) On a slab set up to the north of the same room. Records that Gaṇḍapeṇḍara Ambadēva-Mahārāja, in Ś. 1212, Vikṛita (A.D. 1290), remitted all taxes in the villages owned by the temple on a representation made by a certain Nandaśiva. For this service Nandaśiva, in return, got from Tryambakaśivāchārya and other temple servants the village of Gaṅgavaramu, east of Penukoṇḍa. [Ambadēva, the younger brother of Tripurāri Mahādēva, was the greatest of the Gaṅgaya Sāhiṇi line.

361. 269 of 1905.—(Sanskrit.) On another slab set up to the north of the dark room (*chikatimide*) in the Tripurāntakēśvara temple near Tripurāntakam. A record of the Vijayanagara king Dēvarāya (II). Records in Ś. 1363, Durmati, that Mallanārya, a

the wind was faire and inclined to hold so, I returned answer that I would be at Deale to morrow in the forenoone, and therefore desired that the Captains of the other Ships might be together with him, that wee might there advise about our Saileing without the *Mary*.¹

January 8.—Upon an express, which this day came from the Honourable Company, with orders to the Captains of the four Ships in the Downes to Saile immediately without the *Mary*, the said Captains went on board their respective Ships and myselfe aboard the *Eagle*, and this evening sett Saile.

Wee heard the *Mary* was in Margett Road.

January 10.—Captain Bonnell invited the other three Commanders on board the *Eagle*, where they together (as he told me) agreed upon the signes for their sailing in Consortship.

January 19.—Haveing this day had very foule weather in the Bay of Bisca, about ten a Clock at night the *Eagles* maineyard broke, whereupon the Captain fired some gunns for the other Ships to stay for us.

January 28.—Wee came in sight of the Iland Porto Santo² and sailed to the eastward of it.

January 29.—Wee came in sight of the Maderas and sailed to the eastward therof.

January 31.—This day by accompt wee passed by the Cannary Islands, but were soe far to the eastward of them that wee made them not.

February 3, Thursday.—Wee passed the Tropick of Cancer.

February 6.—Wee came in sight of the St. Mayo³ and Lay by all night.

February 8.—This morneing (God be praised), all the four Ships arrived in St. Jago, the *Falcon* and the *Surratt Merchant* haveing in their passage hither lost a man over board out of each ship, and in the bad wheather the *Falcon* crackt her foretopmast. In this place wee found rideing a small Vessell belonging to the Barbadoes, and a great Dutch Ship called the *Armes of the*

¹ The *Mary*, Captain Crover, was 'designed for the Coast and Bantam.' See *ante*, p. 217.

² The island lies twenty-six miles north-east of Madeira.

³ Mayo or Maio, one of the Cape Verd Islands.

the bank of the Guṇḍēru. Goṅka is called the chief supporter of the Chālukya kingdom and was ruling over the thousand-three hundred (district).

370. 278 of 1905.—(Telugu.) On the fourth slab set up in the same place. Records in Ś. 1157, Manmatha, in the reign of Anuṅgudēva-Mahārāju (unidentified) that a cavalier gave twenty-five cows for a lamp on his success in a combat at Chintalapūḍi.

371. 279 of 1905.—(Telugu.) On the fifth slab set up in the same place. Records in Ś. 1138, Dhātri, gift of twenty-five cows for a lamp.

372. 280 of 1905.—(Telugu.) On the Nandi pillar set up at the main entrance into the same temple from the south. Records in Ś. 1371, Śukla, the setting up of the pillar.

373. 281 of 1905.—(Sanskrit and Telugu.) On the Nandi pillar set up by the side of the steps on the hill, leading to the same temple. A damaged record dated Ś. 1353, Virōdhikrit. Records the building of the steps.

374. 282 of 1905.—(Sanskrit and Telugu.) On another Nandi pillar lying by the side of the same steps. A much damaged record the date of which is doubtful. Seems to be a Kākatiya inscription recording the establishment of a Śaiva *maṭha* near the temple of Tripurāntaka.

375. 283 of 1905.—(Telugu.) On a slab set up in the courtyard of the Mūlabrahmeśvara temple at the foot of the Tripurāntakam hill. A record of the time of the Kākatiya king Gaṇapati-dēva-Mahārāja in Ś. 1172, Sādharaṇa. Records gift of a village in the Dupali-Kampana (district) to the temple of Mūlasthānadēva of Tripurāntakam by Mahāmaṇḍaleśvara Gaṇḍapeṇḍara-Gaṅgaya Sāhṇi (who conquered the army of Dāmōdara of the west) for the merit of the king.

376. 45 of 1909.—On a slab in the courtyard of the Tripurāmbā temple in the bed of the tank. Records that in Kākatiya-Pratāparudra's reign, in Ś. 1218, Durmukhi, the local merchants gave the tolls for the merit of the king, of Rudradēva, the commander of all forces, and Pōchirāju Piṭṭirāju, the prime minister.

A C.P. in charge of Tumbala Guruvappa in the place. Records that the Śaivites paid 100 *māḍas* for God Gaurēśvara. *Ins., Ced. Dis.*, p. 229, No. 49.

Vēmulakōṭa.

377. At the sluice of the local tank. A record of "a local chief" dated Ś. 1578 (A.D. 1656), concerning repairs made to it. [See *Antiquities*, Vol. I.] See also *Ins., Ced. Dis.*, p. 228, No. 45, where the donor is named Tiruvēṅgalayya, son of Kaṇṭamarāju.

378. Near the above. Records that in Ś. 1525, Śubhakrit, Vatapartikoṇḍa, son of Basavanāyudu, restored certain land to the Brahmans in the pagoda. *Ibid.*, No. 44.

sett saile from St Jago, haveing had refreshment of water, fruite, hens at 12d. a piece, Hoggs at 2 and 2½ marked dollars, and Cattle,¹ which are but small, at 7 marked² dollars a peice.

The Letter to the Company was wrote in Duplicates, one whereof was delivered aboard the *Little Edward* to goe to the Maderaes, the other on board the Dutch Flyboate to Surynam. A Coppy of which Letter followeth:—May it Please your Honours, After our due respects in all submissive manner tendred. These are to tender an account of our passage from England to this Island St. Jago. In obedience to your Commands, received by your express on Sunday the 8th of January, for these four ships to saile without the *Mary* (which wee heard was in Margett Roade, but came not into the Downs whilest wee were there), Wee repaired on board our respective ships, and that evening came to saile with that faire and fresh gale of wind which continued not long with us, for that wee had much to doe to gett cleare of the Channell, and being out, mett with very hard and Contrary winds and bad wheather, by which some of our ships suffered dammage, soe that the *Falcon* cracked her foretopmast, and the 19th January at night the *Eagle* broke her maineyard, but all is very sufficiently repaired againe, and it pleased God that the wind came about favourably for us, soe that the 28th January wee came in sight of Porto Santo, and the 29th of the Maderas, but passed by to the eastward of them, the winds hanging soe westwardly that we could not comply with that part of your orders of sailing to the westward of those Islands. From thence it pleased God to send us a faire wind, which continued with us untill we came to these Cape Verde Islands, sailing to the westward of the Cannarys soe far that wee made none of them, which wee passed, by account, the 31 January. The 3 February we passed the Tropick of Cancer. The 6 wee came in Sight of the Ile of Mayo, when our fair wind left us, and the 8th, by Gods blessing, wee arrived in safety and all in Company to this place, where wee

¹ 'Cattle must be paid for in Spanish Dollars [at St. Jago].' Milburn, *Oriental Commerce*, vol. i., p. 17.

² *Viz.*, marked with the value: 8 R.=8 reals, 'pieces of eight,' 'reals of eight.'

this village (called also Koṇḍamasamudram) in Ś. 1693, Plavaṅga, in the reign of Sadāśivarāya. *Ins., Ced. Dts.*, p. 480, No. 203. [Vēṅkaṭarāja is the celebrated Veṅkaṭādri, one of the three Āraṇḍu brothers who distinguished themselves in this reign. The date is wrong.]

Bollavaram.

386. On a wall in the Prasannēśvara temple. Records that the Karaṇams of the place dug a well near the temple and granted some land to a Brahman Musalāyya in Ś. 1619, Īśvara, in the reign of Aurangazeb Pādshah. *Ibid.*, p. 448, No. 97; *Antiquities*, p. 87.

387. South of the above. A grant by the same Karaṇams in the same year to the Karaṇam of Pālakoṇṭa named Kṛishṇayya. *Ins., Ced. Dts.*, p. 448, No. 98.

388. Grant in the reign of Raṅgarāja (II, 1578—86) of Vijayanagar in Ś. 1503 (A.D. 1581). See *Antiquities* (which also mentions an undated private grant).

Brāhmaṇakōṭkūr.

389. On a broken stone near the Bhōgeśvara pagoda. A damaged record of Kākatiya Pratāparudra II in Ś. 1233, Śubhakṛit. *Ins., Ced. Dts.*, p. 449, No. 103, and Mr. Sewell's *Antiquities*, p. 87.

Chantukūru.

390. Near the Kēśavasvāmi pagoda. Records that Rāmarāja Veṅkaṭādri Rājayya exempted the śrōtriyam rent of one Cunala (Kandāḷa?) Śrīraṅgachāryalu in Ś. 1469, Plavaṅga, in the reign of Sadāśiva Rāya. *Ins., Ced. Dts.*, p. 480, No. 204. Kandāḷas were one of the important Vaishṇava families who propagated the cult of Viṣṇu in the Telugu country in the middle ages; Most of them were the followers of the Prabandhic cult. See No. 395.

Cherukuchērla.

391. In front of the Viṣṇu temple. A grant of Sadāśiva Rāya in Ś. 1469. *Antiquities*, p. 87.

Chintalapalle.

392. In the temple of Āñjanēya. A record of Sadāśiva Rāya, dated in Ś. 1469. *Ibid.*

393. In the temple of Virabhadra. An undated private grant.

Dāmagatḷa (Damagutla).

394. On a maṇṭapam in front of the Bhōgeśvara temple. Records that Śeshāchala, son of Basavarāja, erected the temple in Ś. 1658, Rākshasa. *Ins., Ced. Dts.*, p. 448, No. 99.

that our Consort, the *Mary*, might come in and accompany us from hence; but hitherto she doth not appeare, and wee think it not convenient to stay longer, but intend to saile this day, and by Gods permission resolve to keep Company together, and to goe within St. Lawrance, finding it most sutable to your Orders soe to doe, now that we are soe forward in the yeare, unlesse, at our comeing to the Cape, wee shall think fitt to alter our present Resolutions, our Ships sailing soe equally, that, by our observations hitherto, wee shall not loose soe much time in keeping Company as may incline us to seporate.

Commending your Honours, your Affaires, and ourselves to the Allmightyes protection, wee subscribe, Your most humble Servants, STRYNHAM (*sic*) MASTER; JAMES BONNELL; JOHN STAFFORD; FRANCIS JOHNSON; HOPEFOR BENDALL. *On board the ship Eagle in St. Jago Roade, February 14th, 1675-6.*

February 26.—Wee passed the Equinoctiall line.

March 21.—Passed the Tropick of Capricorne, haveing small winds ever since wee crost the line.

March 23.—Wee lost a youth over board.

Aprill 3.—The *Johanna* lost a man over board out of her fortopp.

Aprill 13.—Being 35 degrees South Latitude, wee had bad weather last night, and this day missed the *Falcon*, and fell in Company with a Dutch ship.

Aprill 15.—Wee lost Company of the Dutch Ship the last night, and this day mett with the *Falcon* againe.

Aprill 20, Thursday.—Wee mett with a Ship just come about the Cape homeward bound, but she would not Speake with us nor shew any Collours.

Aprill 22.—Wee made the Cape land, but had noe Soundings.

Aprill 24.—Wee Sailed over the Banck,¹ but did not sound upon it.

May 1.—being in 30 degrees South latitude, and haveing very faire winds from the Cape to this time, the wind now came

¹ The Cape Bank or Bank of Agulhas. See Horsburgh, *East India Directory*, ed. 1841, vol. i., p. 98.

Jūtūrū.

405. On a stone east of the village in the hamlet of Liigāla. Records that Dēvaśeṭṭi and Nāgaśeṭṭi gave two *tūms* of land to God Nageśvara in Ś. 1178, in the reign of Gaṇapatidēva Mahārāja (1199—1260). *Ins., Ced. Dts.*, p. 474, No. 184.

Kaḍamūru.

406. On a carved stone lamp pillar near the local pagoda. Records that Aubalayya Tirumalayya, son of Bhōjanappalli Annayaṅgār, raised the pillar in front of the Hanumantarāya temple in Ś. 1457, Vyaya. *Ibid.*, p. 475, No. 191.

407. In the Viṣṇu temple. An epigraph dated in Ś. 1470. *Antiquities*, I, p. 88.

408. On the dhvajastambha in the Āñjanāya temple. A private record dated in Ś. 1467. *Ibid.*

Maddigala (Madigaṭla?).

408-A. Near the temple. A Telugu record in Ś. 1437, Yuva, Āṣāḍhā bahuḷa 13, Thursday. Records that Mahāpradhāna Śaḷuva Timma, minister of Kṛishṇadēvarāya, made certain gifts to Goddess Mādhavadēvi and temple servants, lands, etc. *Mack. MSS.*, Bk. XX (15-3-63), pp. 55-56.

408-B. In the same place. A Telugu record in Ś. 1482, Raudri, Magha Śuddha 15, Thursday, in the reign of Sadāśivarāya. Records that Koṇḍarāju, grandson of Rāmarāju Koṇḍarāju and son of Veṅkaṭeśvara Rāju of Ātrēya gōtra, Apastambasūtra and Yajus Śākha, gave Mattagela (Maddigala) village to Mādhavadēvi. *Ibid.*, pp. 56-57.

Mallyalā (Mullala).

409. On a stone in the Sarvēśvara temple. Records that Rudradēva, son of Sāmanta Beraku, and Bollayareḍḍi gave ten "*kuṇṭas*" of land and garden to God Sarvēśvara in Ś. 1212, Vikriti, in the reign of Kākatīya Rudrakumāruḍu. See *Ins., Ced. Dts.*, p. 450, No. 105.

410. On the other side of the above. Records that Mummala-dēva Sarvēśvara Rāya gave to Gods Ballēśvara and Sarvēśvara whose līṅgams they established, some lands in Ś. 1208, Vyaya. *Ibid.*, No. 106.

411. On a stone south of the above. A gift of cows and oxen by Sarvēśvarayya in Ś. 1213, Khara. *Ibid.*, No. 107.

412. On a stone close to the Hanumaṇṭa pāgoda. Records that a certain Liṅgayya dug a tank and gave some land to a person named Narasayya in Prajōtpatti. *Ibid.*, No. 108.

413. On the other side of the above. A gift of land by one "Chambole Sunta Dēvarāju" to the same person, *Ibid.*, p. 450, No. 109.

refreshment. Cowes at 2 Rs. of eight [Spanish dollars] each, Goates from halfe to one and halfe pieces of eight, Hens 12 for a piece of eight, Rice 4 mesures for a piece of eight, Cocco nutts 100 for a piece of eight, and wood, water, oranges &c. in the valleys for fetching. All Mexico Dollars pase here. One of our men that broke his thigh a wooding dyed here.

The Commanders and myselfe wrote a Letter in a booke which wee left with Mhynea Shaw [? Mu'ainu'ddīn Shāh], the Prince, the contents of which is entred hereafter. The said Mhynea Shaw shewed us the Coppy of a Letter which he sent to England by his brother in Law, about four monthes since,¹ upon an English Ship, and he now desired that wee would give him a writeing to signifie to all strangers that he had put the Iland under the King of Englands protection, which was not thought Convenient, in respect wee had noe Direction soe to doe; and it is alsoe doubted that such a thing may rather expose these Innocent and naked people to the affronts and abuses of the European nations then answer those ends they propose to themselves.

Coppy of a Letter wrote to the King of England by Mhynea Shaw, the Prince of Johanna.

To the great King Charles the Second, King of Great Britaine, Scotland, France and Ireland, King of Kings and Defender of the Faith.

I looke on your Majesty as my father. Therefore haveing received an abuse from a Danish Ship named *Hope*, Corpen Crimson Writter Commander, the abuse being as followeth: In the yeare 1675 arrived here at the Island of Johanna a French man of war, with whome I made an agreement for to reduce the Island Mohilla to the Government of Johanna, which formerly it was, to the which the Commander of the Frenchman agreed with me for 700 Dollars, that was to say, 400 Dollars in

¹ 'Abdu'llah Shāh, the emissary of the ruler of Johanna, arrived in England in June, 1676. On the 28th of the month, the Court of Committees made a grant of £10 to provide clothes, etc., for 'Abdella Shaw and his two servants.' *Court Minutes*, vol. xxx., fol. 17.

424. On a stone in front of the Āñjanēya temple. Dated Ś. 1469 in the reign of Sadāśiva Rāya and recording a grant by him. *Antiquities*, I, 89.

425. On a stone in the pagoda of Añkāḷamma. Records that Siddha Bhikshāvritti Ayyavāru gave some land and allowances in the village to Guḍivāḍa Eṇṇachinnappa, manager of the temple, in Ś. 1515, Vyaya. *Ins., Ced. Dts.*, p. 457, No. 127.

426. On a stone in the Śrīśaila road. Records that Mutina Mayiṣeṭṭi, son of Yēkadēvanāyaka, built a village in his name in Ś. 1329, Sarvajit, and an inn for pilgrims. *Ibid.*, No. 128.

427. On a stone near Chennakēśava pagoda. Records that Kṛṣṇadēva-Rāya re-established Carevana (Karivēna) agraḥāra and granted it to Brahmans. *Ibid.*, No. 129.

Nandikōṭkūr.

428. On a stone near the Āñjanēya temple in the fort. Records that "Cuḷlepāparāju," son of "Rauvechate Bhyrava Rāju", set up the image of Viṣṇu in Ś. 1571, Sarvajit. *Ibid.*, p. 447, No. 94.

429. South of the above. Records that Appaḷarāju, son of Tipparāju, gave a grant to the Brahmans and temples of the village in Ś. 1469, Pḷavaṅga, in the reign of Sadāśivarāya. *Ibid.*, No. 95.

430. On a broken stone on the tank bank. Records that Ūttukūr Yōga-Raṅgappa Bhairavarāju made a grant. Damaged. *Ibid.*, p. 448, No. 96.

Pagidyāḷa (Pagidēḷa).

431. In the Añjanēya temple. A private grant dated in Ś. 1439. *Antiquities*, I, 89.

432. In the same temple. Ś. 1705. *Ibid.*

433. In the same place. A private grant in the reign of Sadāśiva of Vijayanagar in Ś. 1477. *Ibid.*

434. In the Vīrabhadra temple. Same date and reign. *Ibid.*

435. In the same temple. A record of Ś. 1698. Copy incomplete. *Ibid.*

Parumañchala.

436. On a pillar in the Raṅgamañṭapam of the Kēśavasvāmi pagoda. Records that the Redḍis and Karaṇams of the village erected the temple in Ś. 1436, Bhava. *Ins., Ced. Dts.*, p. 477, No. 194. [This is apparently the inscription which Mr. Sewell assigns to Ś. 1446. Besides this Mr. Sewell notes an "illegible" inscription in the Nandi figures in the Vīrabhadra temple and a modern record of A.D. 1868. See *Antiquities*, I, 89.]

shall peruse these lines to incourage them in what you see here written; for this I did write by his order, as likewise carried one of his men for England on the same account. Sirs, Your Servant,

PHILLIP VARLO, Commander of the Coast.

Letter from the Court of Committees to the Sultan of Johanna, 26th December, 1676. Letter Book, vol. v., p. 394.

The Governour and Company of Merchants of London trading to the East Indies, Persia, &c. To the Lord of the Island of Johannah, Sultan Shaw haw Aloharan [? Shāh Iḥāwī Al-Baḥrain], Send Greeting.

Abdella Shaw being sent by you into England, arrived at the City of London, the place where wee inhabit, from whome wee did understand that some wrongs had been offered unto you and your People by the Comander of a Danish ship and also from Captain South.¹ Wee have therefore, as one related unto you, assisted him the best wee could; and procured the Danish Agent residing here to write into Denmark to make knowne the Complaints there, hoping that some satisfaction might have been made by them, But nothing is returned or directed but an answer of the said Commander in the Danish Language, and a translate thereof in English, which wee send herewith.² Wee also procured Captain South to be summoned before our Sovereigne Lord the Kings Majestie, who was graciously pleased himself to hear Abdella Shaw accuse the said Captain South,³ And his Majestie did very much dislike the proceedings of the said South, ordering him to pay 40^l sterling towards the redemption of those Persons he took away from your Island. But South presently after went to Sea, and hath not yet paid the Money. But if, at his returne, wee receive it from him, wee shall imploy it for to procure the liberty of those it will obtain.⁴ And wee, finding that Abdella Shaw was in some Streights for money, did take care to accommodate him with lodging, Diet and Clothing while he was here in our Countrey,⁵ and have appointed him and his two Men to take passage on one of our Ships⁶ now intending to touch at your Island of Johannah. By which ship also wee send unto your

¹ Captain South, in 1670, had carried off six men from Johanna, and had sold them at Barbadoes and Jamaica. See *Court Minutes*, vol. xxx., fol. 101.

² No trace has been found of these documents.

³ For the detailed allegations against Captain South, see *Calendar of State Papers, Colonial, America and West Indies*, vol. xxxiii., No. 105.

⁴ The fine was paid by Mr. Eyles, on behalf of Captain South, on the 9th March, 1677, and the money was applied for the liberation of one or more of the captives. See *Court Minutes*, vol. xxx., fol. 101.

⁵ See *ante*, note on p. 234.

⁶ The *New London*, Captain George Erwyn. See *Court Minutes*, vol. xxx., fol. 64.

446. 10 of 1915.—(Kanarese.) On a stone built into the floor of the central shrine of the Mallikārjuna temple. Records that the Vijayanagara king Virapratāpa Vīra-Naraśiṅgarāya-Mahārāya visited the temple of Mallikārjunadēva and paid homage to the god.

447. 11 of 1915.—(Sanskrit and Telugu.) On two pillars in the southern porch of the mukha-maṇṭapa of the same temple; right and left of entrance. Records that Vijayanagara king Virapratāpa Harihara-Mahārāya (II) presented in Kali 4505 and Ś. 1326, Tāraṇa, Magha., ba. di. 14, Monday, Śivarātri, the *mukhamanṭapa* to the temple of Mallikārjuna. The inscription includes a long praśasti of the king. [Mr. Śwamikannu Pillai calculates the English equivalent of the date to be January 29, A.D. 1405, but Monday is an error for Thursday. Harihara is called Rājavyāsa and Rāja-Vālmiki either because of his own learning or because of his patronage of learning. He also caused the *Vēdabhāṣya* to be written and re-established the orthodox creeds of both Śiva and Viṣṇu.]

448. 12 of 1915.—(Telugu.) On a slab built into the floor of the platform in the same porch; right of entrance. Records in Ś. 1440, Iśvara, Chaitra, śu. di. 15, Monday, corresponding to April 6, A.D. 1517, that a certain Parvatayya and his wife, who were adherents of Siddhabhikṣhāvritti-Ayyaṅgaru paid homage to Mallikārjuna, constructed tank near Bhīmunikōlamu and planted a flower garden at Siddhapura. Records also the grant of a paddy field below the tank at Siddhapura for the daily offerings in the temple by Jaṅgam Basavayya, on Jyēshta, ba. di. 30, Friday, of the same year.

449. 13 of 1915.—(Sanskrit and Telugu.) On a slab built into the floor of the platform in the northern porch of the same maṇṭapa; right of entrance. States in Ś. 1451, Virōdhin, Mārgaśira, śu. di. Paurṇami (full moon), a date which can be calculated, but not verified, that the great minister Chandrasēkharāmātya, the son-in-law of Dēma and a devoted servant of Kṛishṇarāya, built the kalyāṇamaṇṭapa on the northern side of the Mallikārjuna shrine, set up a golden pinnacle on it and also built a shrine for the līṅga called Dēmēśa. A Telugu record in continuation of this gives the date Ś. 1451, Vikriti, Śravaṇa, ba. di. 30, and registers the grant by the same minister of the village Kōragoṭṭa in Chāgalamarri śīma to a servant (?) of the same temple. [This inscription is given in *Mack. MSS.* also. See *Ins., Ced. Dts.*, p. 464, No. 153.]

450. 14 of 1915.—(Telugu.) In the same place; left of entrance. A record of the Vijayanagara king Kṛishṇadēvarāya in Ś. 1452, Vikriti, Chaitra, ba. di. 3, Monday, corresponding to Monday, 6th March 1530. Records that Chandrasēkharayya ruling the Śrīsaila-rājya as the king's representative (*avasaram*),

Present to the Sultan of Johanna. Letter Book, vol. v., p. 395.

One parcell containing half a [Ps.] fine Scarlet Cloth. One Box containing Seven Rheames of good Paper. One Barrell of powder put up in Canvas. Two Iron bound Cask[s] containing Pitch. One Box containing seven Looking Glasses. One Chest containing six Fire Lock Musketts, six pare of Bandeleers,¹ Two neat Semiters and a parcell of Knives.

ON BOARD THE LOYALL EAGLE AT JOHANNA, 1676.

THE DIARY (*continued*).

Coppy of a Letter wrote in the Booke left at Johanna—To our loveing Freinds and Countrymen, Captaine Mathew Crower [Crovcr], Captaine Robert Fisher,² or any other Commanders of English Ships. Gentlemen, These are to Signifie to you that our foure Ships in Company sailed from St. Jago the 14th February, and the 22d of Aprill wee made the Cape. The 6th of May, about 300 Leagues east from the Cape, wee mett with Captain Peter Westlack in the *Massingbird*, who came from Surratt the 3rd of February. He gave us an account that the *Golden Fleece* and *Rainbow* had touched at this Island and put into Mombas,³ and in May 1675 arrived at Bombay, where they wintered and lost many men. Captain Price⁴ and Captain Goodlad⁵ both dyed at Swally, the ships being then dispatched for England in November last. Captain North commanded the *Fleece* and Mr Cooke⁶ the *Rainbow*, Mr Cooke the Purser being dead. The *Ann*, *London*, and *East India Merchant* went for England in January, and the *Unicorne* for Bantam in December, the Commanders all well. The President and all the Councell were well att Surratt. Mr Phillip Gyffard, Deputy Governour,

¹ A soldier's belt. See Murray, *Oxford English Dictionary*, s.v. Bandoleer.

² Captain Fisher commanded the *Berkeley Castle*.

³ The *Golden Fleece* and *Rainbow* were despatched from England in April, 1674, and thus occupied thirteen months in their voyage to Bombay. The putting into Mombas Port, which lies eight degrees north and four east of Johanna, would in some measure account for the time spent in getting to Surat.

⁴ This is Master's mistake. The name should be Captain John Peirce.

⁵ Captain William Goodlad, not to be confused with Captain William Goodlad, commander of the *Loyall Subject*, who died in 1680. See Bowrey, *Countries Round the Bay of Bengal*, p. 91.

⁶ James Cook was chief mate of the *Rainbow*. He afterwards commanded the *East India Merchant*. See *Court Minutes*, vol. xxx., fol. 72.

date corresponds to Wednesday, July 25, A.D. 1515. [*Ins., Ced. Dts.*, p. 462, No. 146.]

456. 20 of 1915.—(Sanskrit and Telugu.) On the right and left pillars of the maṇṭapa adjoining the Nandi-maṇṭapa in the same temple. Records in the reign of the Redḍi king Jaganob-bagaṇḍa Anna-Vēma in Ś. 1299, Piṅgaḷa, Māgha, śu. di. 7, Wednesday (corresponding to January 6, A.D. 1378), the building of the Vīramaṇṭapa for the merit of his father Annaya-Redḍi. Supplies a genealogy of the Redḍis of whom the first was Pōla. It is stated that in this maṇṭapa many heroes voluntarily cut off their heads and tongues. The two faces of the right pillar which contain a long list of the *birudas* of Anna-Vēma give the date Ś. 1298, Piṅgaḷa, Māgha, śu. di. 7, Wednesday. Annaya was not the father but the uncle of Anna Vēma. He calls him father because of the affection he bore him. Amongst Anna Vēma's titles are mentioned "the Lord of the eastern ocean"; the destroyer of Rājamahēndra, Niravadyapura and other *sthaladurgus*. He belonged to the Vellachēri gōtra.

457. 21 of 1915.—(Kanarese.) On the west face of the third pillar in the same maṇṭapa. Mentions in Ś. 1448, Sarvadhāri, Māgha, ba. di. 10 (a date which "can be calculated but not verified") Mallapaṇṇa of Alabaragi, a household servant of Kṛishṇarāya.

458. 22 of 1915.—(Kanarese.) On the south face of the same pillar. A record of the Vijayanagara king Vīrapratāpa Praudha-dēvarāya Mahārāya recording in Ś. 1379, Īśvara, Māgha, ba. di. 5, Thursday, that Demarasayya, a servant of the palace, purchased some land and presented it to the temple for providing one plateful of oblation to the god and feeding five *jaṅgams* every day. [The date corresponds to Saturday (not Thursday), 4th February, A.D. 1458. The inscription is also given in *Ins., Ced. Dts.*, p. 462, No. 147.]

459. 23 of 1915.—(Telugu.) On the fourth pillar in the same maṇṭapa. A record of Vijayanagara king Vīrapratāpa Achyutarāya recording in Ś. 1452, Vikṛiti, Pushya, ba. di. 11, Friday, corresponding to 19th August, A.D. 1530, that a certain Mallappa-Nāyaṇḍu presented a bell to the temple of Mallikārjuna and a lace cloth to the goddess Bhramarāmba, for the merit of the king and his brother (Kṛishṇarājadēva-Mahārāya).

460. 24 of 1915.—(Kanarese.) On the west face of the fifth pillar in the same maṇṭapa. Records in Ś. 1381, Pramāthin, Phalguṇa, śu. di. 3, Monday, corresponding to February 25, A.D. 1460, a gift of land by purchase to the same temple by Lakhumāji-Āyi, wife of Paṇḍya-Perumāldēva and daughter of Vīrapratāpa Vijayarāya-Mahārāya for feeding five *jaṅgams* every day with one plateful of oblation. [The epigraph is given in *Ins., Ced. Dts.*, p. 463, No. 149.]

but think you or they will doe our Country good service to take the book away, and soe put it out of use. And if you doe approve of it and doe find any conveniencys attending the use then wee think it will not be consistant with our Interest to lett the People in the Iland know what wee write in it relating to them, but incourage and admonish the Person in whose possession it is [to be] kept with all secrecy from other nations.

Commending you and ourselves to the protection of the Almighty, wee subscribe, Your Loveing Freinds and Country-men, STREYNHAM MASTER &c.¹ *On board the ship Eagle, June 3rd, 1676.*

The said Booke left here was Superscribed, vizt., To the Commanders of the English Ships.

• *June 12.*—Wee Crossed the Equinoctiall line, haveing fresh winds.

June 13.—Our men who willfully lay ashore at Johanna began to fall sick.²

June 19.—One of the same men dyed.

June 20.—Another of them dyed.

June 23.—Another of the same men dyed.

June 26.—Wee reckoned ourselves to have passed through the 8 degree Channell.

June 29.—This night wee had very bad weather and lay by for the Island of Ceylon.

June 30.—Wee saw Ceyloan and sailed fairly by Point de Gall in sight of the Castel and Flag.

July 3.—Being in sight of the Dutch Castell Batticalay³ on the Iland of Ceyloan, the Commandore of the said place, Joan Bloomart, sent of a Dutchman in a small prow with two blacks to know what wee were. Wee saw two Dutch ships rideing by this place who, as wee drew neare, weighed and stood from us, doubting wee were French.

¹ See *ante*, p. 232, for the full list of signatures.

² An early record of malarial fever.

³ The port of Batticaloa (*Mattakhalappu*, Tamil) is situated on a small island sixty-eight miles south of Trincomalee. See the *Madras Manual of Administration*, vol. iii., s.v. Ceylon.

king Veṅkaṭapatirāya (1586—1616), in Ś. 1524, Śubhakṛit, Māgha, ba. di. 5 (?), Śivarātri, the setting up of this iron lamp-pillar (with chains) for the merit of Mudiyaṇa-Nāyaka by a certain Chikaiya, son of Doda-Halagaiya, a carpenter of Henjēra in the Midugalla-śīme where a golden shower is said to have fallen for the merit of the Chōla king. "The date can be calculated but not verified." See *Ins., Ced. Dis.*, p. 461, No. 141.

469. 33 of 1915.—(Sanskrit and Telugu.) On another pillar in the same courtyard. Records that the Saḷuva king Mahāmaṇḍalēśvara Saḷuva Parvatayyadēva Mahārāja provided, in Ś. 1389, Sarvajit, Māgha ba. di. 14, Monday, Śivarātri, corresponding to February 22, A.D. 1468, for daily offerings in the temple by granting wet lands below the tank called Gaṅgasamudra which he had built at Siddhapura. He also gave a garden near the Siddhasamudram tank on the Śrīparvata hill, milch-cows and two buildings for feeding 30 Brāhmaṇas and 30 Jaṅgamayyas. See Ct. 12.

470. 34 of 1915.—(Telugu.) On the fourth pillar in the same courtyard. Records in Ś. 1426, Raktākshi, Māgha, ba. di. 14, Monday, corresponding to 3rd February 1505, the gilding, with gold plate, of the southern entrance into the mukha maṇṭapa of the Mallikārjuna temple by a certain Vīrayya, son of Nāgiśeṭṭi and Lakkammā.

471. 35 of 1915.—(Telugu.) On the fifth pillar in the same courtyard. Records in Ś. 1452, Virōdhin, Śravaṇa, śu. di. 15, Monday (which is wrong for Wednesday), corresponding to 21st July 1529, that the sons of Yalikaṇṭi Kāmarāju, the *sthalakaraṇam* of Śrīparvata, set up an image of Annapūrṇa-Bhavāni within the kitchen of the temple and a Nandi-pillar in the place intended for chāṇḍi.

472. 36 of 1915.—(Telugu.) On the sixth pillar in the same courtyard. Records that in the reign of the Kakatīya king Pratāparudradēva-Mahārāja (II) in Ś. 1235, Pramādiṭṭha, Chaitra, śu. di. 1, Monday, corresponding to February 26, A.D. 1313, that Īśvaraśivāchārya of Arasa-maṭha and Ārādhyā-Preggaḍa gave a deed of declaration in the presence of all the great Mahēśvaras of Śrī-Kailāsa (i.e., Śrīśaila) who had met together in the mukha-maṇṭapa of the Vīrabhadra temple attached to the Gaṇa-maṭha, for the purpose of managing the affairs in the temple of Mallikārjunadēva. Mentions seventy villages granted to the temple by emperors, Mahāmaṇḍalēśvaras and others, in former times, for worship and for feeding lay devotees and ascetics. Noticed vaguely by Mr. Sewell in his *Antiquities*, Vol. I, p. 91. See also *Ins., Ced. Dis.*, p. 465, No. 157.

473. 37 of 1915.—(Telugu.) On the bali-pīṭa in the northern courtyard of the same temple. Records that this balipīṭa in the north-eastern corner of the temple was erected by Gaṅga-Malli Seṭṭi of Rājamahēndravaramu.

coming out of England, the Honourable Company were pleased to comitt their Packett to yourselves unto my charge open, which I now enclose to you with the same Cover under which it came to mee, and Mr. John Kears letter with the same, by the Governours direction, for your more ample satisfaction. The Auditors Paper of objections to the accounts No. 2 (opposite to which in the margent of the list of the Packett my name is there written) I have alsoe enclosed in it's due place in the Packett. The occasion of my coming into these parts to serve the Honourable Company you will understand from their advices, to which I crave your reference.

For the passages of our voyage I presume Captain Bonnell gives the Agent a more full account then I am able to doe. The *Mary* not being come into the Downes, by an express order from the Company, these four ships, The *Loyall Eagle*, *Falcon*, *Surratt Merchant* and *Johanna*, the 8th January sailed out of the Downes. The 22d. Aprill wee made the Cape De bona Esperancia, and the 6th May we mett the *Massingbird*, Captain Peter Westlake, about 300 leagues on this side of the Cape, homeward bound from Surratt.

For the rest, I shall give you all due satisfaction you shall require of me when I shall be soe happy to waite on you ashore. In the interim, with the presentation of my most humble service, I take leave to subscribe, Your most faithfull servant, STREYNHAM MASTER. On board the ship *Loyall Eagle*, July 7th, 1676.

July 8, Saturday.—The forenoone I went on shoare, Sir William Langhorn, Agent and Governour, and the Councill¹ receiving mee with much respect and kindness.

July 11.—Att a Consultation my Commissions were read and other business transacted, as appeares by the same in the Fort Register.²

July 19.—The *Johanna* sett saile to Metchlepatam and the Bay.

¹ The Council at this date consisted of Joseph Hynmers, Edward Herry's, John Bridger, Timothy Wilkes, and Jacob Smith.

² This Consultation does not appear to exist either among the *India Office Records* or among those at Madras.

Sāraṅga-maṭha, the five houses and temples (on the Srisaïlam hill), such as those of Nandinātha, Bhriṅginātha, Vīrabhadra and others. The agreement evidently consisted in not allowing the successive priests of the Sāraṅga-maṭha to have any attendants (*añcha-pañcha-parivāra*?).

481. 45 of 1915.—(Telugu.) On a sandal-stone in the verandah of the same maṭha. Records in Ānanda, Ashāḍa, śu. di. 2, Sunday, that this is the sandal-stone (*sāna*) presented by Śiṅgayya, son of Puli Annama-Nāyudu, to the temple of Mallikārjuna.

482. 46 of 1915.—(Telugu.) On a slab set up on the way leading to Pāṭāla-Gaṅga from the Mallikārjuna temple. Records in Ś. 1567, Svabhānu, Phalguna, ba. di. 10, that the chief Veṅkaṭapati-Nāyanīgaru of the Mādāla-gōtra remitted all taxes and tolls payable by metal-dealers (*kañchara*) who sold their wares in Śrīgiri during festivals or other days.

483. 47 of 1915.—(Sanskrit, Nāgari.) On three sides of a pillar set up in front of a ruined shrine on the same way. Records in Ś. 1315, Śrīmukha, the construction of steps to the Pāṭāla-Gaṅga by the Kadamba princess Viṭṭhalāmba, wife of Harihara (II?), under orders given by god Mallikārjuna in a dream. [*Ins., Ced. Dts.*, p. 467, No. 161.] See No. 487.

484. 48 of 1915.—(Telugu.) On two faces of another stone set up on the same way. Records in Sarvajit, Phalguna, śu. di. 11, Thursday, that a certain Dāvāla Dāramā Sāhibu and Timāji-Pantulu remitted, for the merit of Hajarāti-Navābu, the fee (*gañāchāra*) on beggars who begged on the Śrīsaïla hill, as originally it had been remitted by Veṅkaṭapati-Nāyudu, son of Sāyapa-Nāyudu.

485. 49 of 1915.—(Sanskrit and Telugu.) On four faces of a pillar set up on the same way. Records in Ś. 1318, Śrīmukha, a copy of No. 483 above.

486. 50 of 1915.—(Sanskrit, Grantha.) On four faces of another pillar set up on the same way. Records in Ś. 1315, Śrīmukha, a copy of No. 483 above.

487. 51 of 1915.—(Sanskrit, Nāgari.) On a boulder by the side of the steps on the same way. Records in Ś. 1318 that Viṭṭhalāmba, the princess, consecrated an image of Viṭṭhalēśvara near the flight of steps. See No. 483 above.

488. 52 of 1915.—(Telugu.) On a pillar set up on the way to Peddacheruvu on the same hill. Records in Ś. 1344, Subhakrit Kārttika, śu. di. 5, Thursday, that a certain Uḍayagiri Appanayyaṅgāru, son of Dēvanayyaṅgāru, built the steps from the Nandipillar at the southern main entrance (*gavani*) right up to the shrine of Durgidēvi. The week day should be Tuesday, and the date corresponds to October 20, A.D. 1422.

489. C.P. No. 96 of Mr. Sewell's list.—Records the settlement of a dispute between the Vaiśyas and the two upper classes of the

to Verona, and the *Bengala Merchant*, lately come from Persia, belonging to Mr. Clavell¹ &c.

METCHLEPATAM [MASULIPATAM], 1676.

August 3, Thursday.—About 8 of clock at night (praised be God), the *Eagle* and *Falcon* came to an anchor in Metchlepatam Roade, and there were in the Roade two Dutch ships, one ship of Mr. Fleetwoods,² two ships of the King of Syam and five ships belonging to Merchants of Metchlepatam.

August 4.—This morning came of to me Mr. Mohun,³ Mr. Mainwaring, Mr. Hatton, Mr. Chamberlaine and the Factors and Writers. Mr. Fleetwood sent his excuse, he being sick. The Agents and Councells Packett⁴ was opened in presence of the Councell, and the Honourable Companys letter to the Fort wanting therein. It was agreed to land the Honourable Companys treasure that came in both ships, and accordingly it was put into the boate in which Mr. Mainwaring, Mr. Hatton and Mr. Arnold went on shoare this night.

August 5.—Mr. Mainwareing, Mr. Hatton and Mr. Arnold came off to me againe this morning, and I went on shoare with them, where they received mee with respect and Civillity.

August 7, Monday.—Atta Consultation Present:—STREYNHAM MASTER ESQ.⁵ MR. MATHEW MAINWAREING. MR. ROBERT FLEETWOOD. MR. CHRISTOPHER HATTON. MR. GEORGE CHAMBERLAINE. MR. JOSEPH ARNOLD.⁶

¹ Walter Clavell, the 'Chief at the Bay.' The *Bengala Merchant*, a 'country vessel,' must not be confused with the Company's ship *Bengall Merchant*, sent to Madras and Bengal, in 1677, under Captain John Goldsborough.

² Robert Fleetwood, second of Council at Masulipatam.

³ Richard Mohun, late chief at Masulipatam, had been suspended from his office by the Council at Fort St. George on the 15th June, 1675. By the *General Letter* from the Court of the 24th December, 1675, paragraph 9, he was dismissed the Company's service.

⁴ This contained a letter from the Council at Fort St. George, dated 31st July, 1676, giving instructions for the Company's orders of the 24th December, 1675, with regard to Masulipatam, to be carried out. See *Factory Records, Fort St. George*, vol. xviii.

⁵ See paragraph 4 of Master's Commission, p. 202, where he is ordered to take 'the first place in Councell' during his stay at Masulipatam.

⁶ There are duplicates of the Consultations, held under the presidency of Streynsham Master from the 7th to the 16th August, 1676, in *Factory Records, Masulipatam*, vol. i. No copies, however, of these Consultations appear to exist at Madras.

489-M. On a pillar of the maṇṭapam in front of the eastern gate of the pagoda. Records that Liṅgayya and Kōṭachinnaṣeṭṭi built a temple on the north-east of the mukhamaṇṭapam of the God and suspended a gilded bell in the pagoda in Ś. 1434, Prajōṭpatti, in the reign of Kṛishṇadēva Mahārāya. *Ins., Ced. Dts.*, p. 464, No. 151.

489-N. On the southern gate pillar of the pagoda. Records that Nāyanigāru built a mukhamaṇṭapam opposite the pagoda of the God Mallikārjuna in Ś. 1225. *Ibid.*, No. 155.

489-O. Round the stone pillar of the maṇṭapam on the south of the pagoda. Records that Harihara Rāyalu (II) erected the mukhamaṇṭapam south of the pagoda with gold works during his reign in K. 4505, Tāraṇa. *Ibid.*, p. 465, No. 156.

489-P. On the gate pillar of the Salumaṇṭapam, west of the temple. Records that Haṇḍe Dēvapa Nāyaḍu built a number of the shrines and a maṇṭapam of stone around the Garbhagudī pagoda of the God in Ś. 1525, Śubhakrit. *Ibid.*, p. 466, No. 158.

Tarigōpula.

490. In the temple of Kēśavasvāmi. An "unimportant" record of Ś. 1679 (A.D. 1757). *Antiquities*, I, p. 91.

491. In the temple of Virabhadrasvāmi. A private grant dated in Ś. 1571. *Ibid.*

492. Near a well in the Siddhēśvara temple. A private record of Ś. 1567. *Ibid.*

Tartūr (Taratūr).

493. On a stone north of the local Kēśavasvāmi temple. Records that Mallipēṭa Annamarāju granted one *putṭi* of land for two pipers in Ānanda. *Ins., Ced. Dts.*, p. 475, No. 187. [The village Mallipēṭa is not improbably the Mallapēṭa of Mārkapūr taluk as given in the alphabetical list of villages.]

Vaḍḍamānu.

494. On a stone near a local well. Records that Veṅkaṭarāju, son of Koṇḍarāju, gave eleven *tūms* of land for digging a tank to a person named Muddū Eṇṇakoṇḍayya in Ś. 1466 in the reign of Sadāśiva-Rāya. *Ibid.*, p. 450, No. 104.

495. In the local Yellammā temple. A grant in Ś. 1485 (A.D. 1563). *Antiquities*, p. 91. [The *Antiquities* places this inscription on the stone near the well and the other in the Yellammā temple. But the *Mack. MSS.* which mention only the former locate it near the well.]

Velapanūru (Velpunure).

496. On a stone north of the local Siddhēśvara pagoda. Records that four Redḍis of the village built in Ś. 1646, Śubhakrit, the twenty-pillared and four-pillared maṇṭapams. See *Ins., Ced. Dts.*, p. 468, No. 164.

this towne. He was desired to make further inquiry thereof and to procure musters.

General letter from the Court of Committees to the Agent and Council at Fort St. George, dated 24 December, 1675. Letter Book, vol. v., pp. 208-231.

1. Our last unto you was dated 17th August past overland, transcripts of which We herewith send you, to which We do referr you, And now come to give answer to yours of the 20 November, 1 December [1674], 8, 12, 14, 15, 16, and 18 January, 1674 [1674-5], Received by Our Ships *Phoenix*, *Lancaster*, and *Loyall Marchant*, whom it pleased God to arrive to Us in Safety in the month of July last. In Our Letters by the Ships and the aforesaid Letter overland, We wrott you fully of what then offered, and gave you perticuler directions for the carrying on our Affaires, with which We expect your Compliance, and espetially that you have bin Carefull in the timely dispatch of Our Ships, and that our Goods may have bin Substantiall and well Sorted, according to the directions often given you.

2. [Refers to dealings with the Dutch].

3. [Refers to dealings with the Khān of 'Chengis' (or Gingee)].

4. We do grant your desire in behalf of Mr. Patrick Warner,¹ That he shall have 50 *li.* per annum Sallary and 50 *li.* per annum Gratuity, to begin from the time of his entertainment with you, and to be paid him in the Country, and are very glad you are So Well Supplied and pray God to give a blessing to his Labours. And, having understood that Mr. Warner did not intend to remayn Long in that Country, We have entertayned Mr. Richard Portman to be Our Chaplaine at the Fort, at the rate of 50 *li.* per annum Sallary and 50 *li.* per annum gratuity, to be paid him in the Country;² and in case Mr. Warner shall desire to stay, you may, with one of theis, supply Metchlepatam.

5. We have Some intimations given Us that Mr. John Whitehead [chaplain at Masulipatam] doth not behave himselfe as becomes his Function, which We would have you inquire into, and if you find him unfitt for that imployment and scandalous, that you send him home.³

¹ Patrick Warner was chaplain at Fort St. George, 1673-76. See Penny, *The Church in Madras*, pp. 664, 665.

² Richard Portman's election took place on the 10th September, 1675. See *Court Minutes*, vol. xxix., fol. 153.

³ In reply to this injunction, the Council at Fort St. George informed the Court, on the 23rd July, 1676 (O.C., No. 4215), that 'Wee doe not heare any just cause of blame of Mr. Thomas Whitehead.' They imputed the report to 'ill will,' but had written to Masulipatam about him. On the 15th December, 1676, the Court wrote (*Letter Book*, vol. v., p. 369): 'Wee are well pleased at the good Character he [Major Puckle] gives of Mr. Whitehead, but doe order that on Sabbath daies in the afternoon, being he preaches not, that he Catachize the Youth, and expound thereupon, and that all in our service be present at that Exercise.'

the permission Vibhūti Bhīmayya. See *Ins., Ced. Dts.*, p. 477, No. 196. See also *Antiquities*, p. 93.

506. In the Kēśavasvāmi pagoda in the local fort. Records that jugglers granted the allowance they had been receiving from the agrahāra to the Gods Kēśava and Nīlakaṇṭha in Ś. 1450, Sarva-dhāri, in the reign of Kṛishṇadēvarāya. *Ibid.*, No. 197. See also *Antiquities*, p. 93.

Ayyavāru-Kōḍūru.

507. A private record dated in Ś. 1450, mentioning repairs to the local temples of Chennakēśava by private party. See *Antiquities*, p. 94.

Baṇḍiyātmakūr.

508. On a stone near the Janārdana pagoda. Records that "Hasa" Nāyanīngāru granted sixteen tūms of dry field to the deity in Ś. 1468, Manmatha, in the reign of Achyutarāya. See *Ins., Ced. Dts.*, p. 471, No. 176. See also Mr. Sewell's *Antiquities*, p. 95.

509. On a stone in the Chowḍasvāmi pagoda in the local market. Records that the local people built the pagoda of Vīramātā and made a grant for her worship in 1647, Viśvāvasu. *Ins., Ced. Dts.*, p. 472, No. 178.

510. On the iron lamp pillar in the Nandi pagoda. Records that Mutyāla Ammagāru, mother of Nandyāla Tipparāja, set up the pillar in the Mahānandīśvara temple in Ś. 1332, Vikriti. *Ibid.*, No. 179.

Betamcheruvu.

511. Mr. Sewell gives two definite inscriptions in this place, of which one is dated in Ś. 1470, in the reign of Sadāśivarāya and the other in Ś. 1467, in the same reign recording a private grant. See *Antiquities*, p. 94.

Bilakalagṇḍūru.

512. A record in the time of Kōmayya, minister of Pratāparudrā II (1295—1323) in Ś. 1229. *Antiquities*, Vol. I, p. 94.

513. A private inscription, dated Ś. 1642. *Ibid.*

Brāhmaṇappalli.

514. On a stone south of the temple of Haṇūmān. Records that the temple was erected in Ś. 1479. *Ibid.*

Būjanūru.

515. In the temple of Mahādēva. An epigraph dated in Ś. 1182. *Ibid.*

10. [Concerning 'overrated' coffee].

11. We noate the Sale of all Our Euroap goods and do recommend to you to Use your utmost endeavors to augment what possibly you can the Vent of our Woollen Manufactures; and if the Selling of it cheape will be a Measure effectually to attayne that end, We give you Liberty therein.¹

12. Upon complaints of some of Our cloath to be full of Mothes and white Ants. At any time when you find such or any defects in Our goods, We would have you give Us the Numbers of the pecces and Bayles that We may find out whether the fault was in the Maker or workmen, and We would likewise have you advice Us the numbers of Such clothes as are best liked.

13. In Our Letter by Our last yeares Shiping, We blamed you for not Sending home Mr. Jearsyces accounts,² And We have cause to blame you for this still. We formerly gave you directions how to proccede in order to his retorne home, which We expect should be performed; he hath stayed longer there then the time he first desired.

14. As to John Crandon, We are sorry to find your Continued Complaints concerning him, for, having bin long in Our Service, We would have you proccede with him with all tenderness, and if you can by any means reclayme him, let him be continued in Our Service. If not, Let him besent home. But what you do hercin, let [it] be done by advice of Councell, for, if he be vitious, to remaine there out of Our Service, he may doe others great mischicfe and himselfe no good.³

15. [The first part of the paragraph refers to payments made by Viranna in 'callicoes,' to private traders.] We find it is a common practice for him [Viranna] and some of Our Servants there to buy goods, and in payment force Callicoes upon them, which they know is contrary to Our Orders. As in particular John Davis⁴ did buy goods of Woolters, a Mate in the *Phanix*, and forced him to take his payment in 68 peeces Sallampores [chintz] and 30 patch⁵ of Morecs [*mūrī*, blue cloth], the stated damages of which amounts to 49 *li.* sterling, which We have placed to the Said Davis account, and you are to take Notice off When you come to pay him that part of his Sallary which is paid there. And let him and all others Know that, if they proccede in such irregular actions, We shall judge them not fitt for Our Service, and remand them home. And that you may see that We have good prooffe for this, Wec herewith send you a Coppy of a Voluntary Oath made by the said Woolters, who now goes Mate in the *Suratt Merchant*.

16. [Refers to the estate of Francis Langstone, deceased.]

¹ See paragraphs 9 (b) and 36 of Master's Commission (*ante*, pp. 204, 210-11).

² This was William Jearsey, chief at Masulipatam, 1662-70. See *Indian Antiquary*, vol. xxxiv., p. 163 *et seq.*, for a full account of him.

³ John Crandon had died before the Company's letter reached India, as appears later on.

⁴ One of the Company's factors at Fort St. George. His name appears again later on.

⁵ Mr. William Foster is of opinion that this term is equivalent to 'piece,' applied to certain goods. See Yule, *Hobson-Jobson*, s.v. Patch.

524. On a stone which stands in front of the village choultry. A record dated Ś. 1061. *Antiquities*, Vol. I, p. 94.

Guṇṭanāla.

525. A record making a grant by Rāmarāja Venkaṭadrideva in Ś. 1469 in the reign of Sadāśivarāya. *Ibid.*, p. 95.

Kadamalakālva.

526. In the Hanūmān temple. A private record dated in Ś. 1444. *Ibid.*

527. In the same place. A private grant dated Ś. 1431. *Ibid.*

Kālva.

528. In the ruined Raṅganāyaka temple. A record of Sadāśivarāya in Ś. 1482. *Ibid.*

529. In the Buggaramēśvara temple. A grant in the reign of Achyutarāya in Ś. 1452. *Ibid.*

530. In the same place. A private grant dated Ś. 1222. *Ibid.*

Kānāla (Pedda).

531. On a stone in the Chennakēśava pagoda in the fort. Records that Kṛishṇamarājayya gave ten pagodas on the rent of the village Kānāla or Kṛishṇarāya-Samudram to God Chennakēśava for a lamp in Ś. 1480. Siddhārti, in the reign of Sadāśivarāya. See *Ins.*, *Ced. Dts.*, p. 478, No. 199, and *Antiquities*, p. 96.

532. On a stone south of the above. Records that Rāmarāja Venkaṭadri Rāja exempted the tax of the local Brahmaṇs in Ś. 1469, Plavaṅga, in the reign of Sadāśivarāya. *Ins.*, *Ced. Dts.*, p. 478, No. 200. [Venkaṭadri was evidently the brother of Aḷiya Rāma Rāya.]

533. On a stone east of the village. Records that Kommanāyaḍu Muḷikināyaḍu granted some land to God Mūlasthānadēva in Ś. 1230, Kīlaka, in the reign of the Kākātīya Pratāparudra (II). *Ibid.*, No. 201.

Karimaddala.

534. On a stone near the Yellamma pagoda. Records that Nandyaḷa Timmarājayya gave one *tūm* and nine *muttās* of land to the Goddess in Ś. 1490 in the reign of Sadāśivarāya. *Ibid.*, p. 470, No. 172. [He was apparently the same as the ruler of Ghaṇḍikōṭa and the brother of Kṛishṇarāja to whom Piṅgaḷi Sūrana dedicated his *Kaḷāpūrṇodayamu*.]

535. On a stone close to the same. A similargift by the same chief in the same date. *Ibid.*, No. 173.

536. South of the above. A gift of the same chief similar to the above in the same date. *Ibid.*, No. 174.

23. We have receaved the Muster Roll of the Seamen by theis ships and do require you to continue to Muster all Ships at their arrivall and dispatch, and to take perticuler notice of their Severall Qualities. But except you are more Carefull in the future then you have bin this yeare, it will be a Needless worke, for We find that instead of sending trusty Persons aboard ship to muster them, You were satisfied with the Mess booke, as in perticuler the *Lancaster*, who, instead of his Carpenter and three Seamen more which he left with you and at Metchlepatam, made up his Number with Mr [Gabriel] Townsend and his black boy, Mr [Joseph] Arnold and his purser Brownes black Boy. And We suppose that no greater Care was taken in the Surveigh of their want of Tonnadge, for, when the ships came home, there appeared No great signe that there Wanted with You (*sic*). And therefore, for the future, when the Comanders do pretend Want of Tonnadge, We Order that you send persons able to judge with respect to the Jocundness [buoyancy] of their ships and keeping their Guns mounted and cleare, and this Surveigh not to be made till all their owne Goods and provisions are aboard and the Ship ready to Saile. And Noate that now the 5 per Cent. graunted to the owners and Seamen is part of the Tonnage let in Charterparty, which We are not bound to lade. And you are not to lade any more goods upon any One ship then We are oblidged to by Charterparty, except you finde you have an overplus of such goods as We have ordred, and that it may be done without Pestring the ship or gunns. And observe that clause in the Charterparties that the masters of Ships are not to stow any goods in the great Cabin, steereage, or betweene Decks abaft the Mayne Mast.

24. In the above Clause We mentioned four of the *Lancaster's* Company left behind last yeare. We require you to take Care that they be all Sent home by theis Ships, and that you prevent the like practice for the future, We having cause to beleive that Some of Our owne Servants have bin accessory thereto, in perticuler as to the Carpenter, who, We are informed, was inticed to stay in the Country, leaving the Ship in Order to the building of a ship for some of Our Factors in the Bay or Metchlepatam, And that it is a yearely practice to intice able Seamen out of Our Shippes to serve them in the Country.

25. Mr. Joseph Arnold retornes by theis Ships, who Wee would have you settle at Metchlepatam in the same Station as when he came from India.¹ We have here paid him the ballance of his Account, and he hath allowed the 58 pagodes you mention in your Letter, and if it be, or any part thereof, unduely charged to him, you may make it good to his account there.

¹ Joseph Arnold was entertained as a factor for Bantam on the 19th November, 1667 (*Court Minutes*, vol. xxvi., fol. 64). He removed to Masulipatam in 1669, and was appointed member of Council there on the 5th March, 1674 (*ibid.*, vol. xxva., fol. 130). In January, 1675, he sailed for England, and in November the Court held an inquiry with regard to his conduct while in India. The result was favourable to Arnold, who, as related in the text, was reinstated in the Company's service (*ibid.*, vol. xxix., fols. 188, 196).

rather old. Among these are Jayaravi and Dōrāchārya, a mine of architect-intelligence (*chitratējōnidhi*).

Nandyāl.

544. A C.P. (in whose possession it is not mentioned) grant, dated in Ś. 1569 (A.D. 1647), recording a gift by Śrī Raṅga Rāya of Vijayanagar. *Antiquities*, I, p. 95.

545. In the Veṅkaṭeśvara temple. A private grant in the same reign and the same date. *Ibid.*

546. C.P. No. 192 of Mr. Sewell's List.—Records a grant by Vinayāditya I, called "Vinayāditya Yuddhamalla" or "Vinayāditya Satyāśraya" (A.D. 680—695), in Ś. 612 (A.D. 690), in the tenth year of the king's reign. This is the same as C.P. No. 10 of 1915 and No. 564-A below. It has been published by Dr. Fleet in the *Ind. Antq.*, VI, 85 ff.

547. On a stone east of the place near the lake. A damaged record of Erra Timmayyarāja, son of Jagatapa Śrīgiri Rāja, in the reign of Achyutarāya. *Ins., Ced. Dts.*, p. 429, No. 26.

Pānem.

548. 163 of 1913.—(Telugu.) On a slab set up in the courtyard of the Vīranārāyaṇasvāmin temple. Dated in the reign of the Kākatiya king Pratāparudradēva-Mahārāya, ruling at Orungallu (i.e., Warangal), in Ś. 1241, Siddhārthi, Māgha, śu. di. 15, Monday, lunar eclipse. Records that the chief minister Mummaḍi Maṭṭaya, ruling the southern country including Peḍakallu, made a grant of some land on the south side of Pānya. Certain fees (*mēra*) to be paid by the residents of Pānem and a *tūm* of grain from the markets held in specified villages were also granted for the expenses of worship in the temple of Śrī Vīranārāyaṇadēva of that village. The week day should be Saturday (not Monday) and the date corresponds to 26th January, A.D. 1320. See *Ibid.*, p. 428, No. 25.

549. 164 of 1913.—(Telugu.) On a slab set up in the courtyard of the Paṇikēśvarasvāmin temple, in the same village. A record of the Vijayanagara king Virapratāpa Kṛishṇadēvarāya-Mahārāya, dated in Ś. 1451, Virōdhi, Vaiśākha, śu. di. 15, lunar eclipse, corresponding to Friday, 23rd April 1529. Records that Vākīta Pedapa-Nāyudu, son of Bokkasam Pedapa Nāyudu, a servant of Kṛishṇadēvarāya, granted the *Kāvalikaṭṭam* (police fee), for the enjoyment of the god Paṇikēśvara of Pānemu, a village included in Kandanavōlu (i.e., Kurnool) on all the lands held by the temple in that village and in the agrahāra villages of Būpālunipādu and Liṅgapuram. See *Ibid.*, p. 427, No. 22, and *Antiquities*, I, p. 96.

550. 165 of 1913.—(Telugu.) On a second slab set up in the same place. Records that in the reign of the Vijayanagara king Virapratāpa Kṛishṇarāya-Mahārāya, in Ś. 1431, Pramōda, Chaitra,

that a serious and strict examination may be taken
 e, for where blood is concerned, We are and ought to be very
 er, least We make Our selves partakers of the Guilt. And there-
 , till We have a perticuler Account thereof, We cannot give Our
 gment, Nor allow of the 13000 rupees expended on that occasion,
 ich We require may be made good to our Cash by Mr. Vincent, till
 r further Order. For Although We have bin informed that it hath
 n a Custome for the Chiefs of that place to use Severities to those
 at are in Our debt, thereby to oblige them to payment, yet it was
 lwaies done in presence of the Chief, who took Care that it might be
 moderate, and not thereby to give an opportunity of revenge to the
 punisht parties Enemy.¹

35. As to the Charge exhibited by Mr. Hall against Mr. March and
 Mr. Vincent, We find there was ground for it, And if that business
 hath not bin already fully examined by Mr. Puckle, We do require that
 when Mr. Master goes downe (of whome We write you in an after
 clause) it may be exactly done.²

36. We are informed that Our Factory of Cassambazar is frequently
 visited by Jesuits and Romish Priests, that goe up and downe to Mr.
 Vincents wife and family, Which We require to be wholly refrayned
 if he stay and remaine in Our Service. But if Mr. Vincent shall be
 found to have had any hand in the Death of Rugo Podar, or accessary
 thereunto, or hath bin Unfaithfull in discharge of his trust, that then
 he be discharged of Our Employment and sent home.²

37. As to Mr. Hall, We doe not find sufficient cause in any of the
 Informations given against him to discharge him from Our Service,
 and therefore, if you find him fitt for Our Employment and faithfull in
 discharge of his trust, Let him be Continued and prefer'd as his turne
 Comes according to Our Rules.²

38. What We write to you that relates to Metchlepatam and the
 Bay, doe you send them coppies off with directions to act accord-
 ingly.

39. We have often times required you and do now againe to send
 Us a perticuler List of all the English, of what degree soever, both in
 and out of Our Employment, in Our respective Factoryes and other
 places, with a perticuler account when and by what ships they came
 out, their manner of living and imployments. And this We require
 you to doe by the Retorne of Our ships, and yearely to Continue the
 same.³

40. We doe not find that Our printed Orders and other rules formerly
 sent for the regulating Our Factories have bin soe punctually observed
 as they ought, Which We require may be in the future.⁴

¹ See also paragraph 9 (*d*) of Master's Commission (*ante*, pp. 204-5).

² These matters were examined by Master at Kasimbazar in October and November, 1676, as appears later on in this volume.

³ See also paragraph 25 of Master's Commission (*ante*, p. 208).

⁴ See paragraph 2 of Master's Commission (*ante*, pp. 201-2).

Peśaruwāyi.

557. On a stone north of the Kēśavasvāmi pagoda. A Telugu record of Narasappa Nāyaḍu in Ś. 1475, Vijaya. *Ins., Ced. Dts.*, p. 470, No. 170.

558. On a stone in front of the Vīrabhadra temple in the fort. Records that in Ś. 1466, Krōdhi, Veṅkaṭādri Rājayya exempted the barbers from tax. *Ibid.*, No. 171.

559. On the boundary between this village and an adjoining one. A record dated in Ś. 1698. *Antiquities*, p. 96.

560. In the temple of Vīrēśvarasvāmi. Grant of land in Ś. 1366. *Ibid.*

Pōlūr.

Besides three inscriptions taken from the *Mack. MSS.* this place had an epigraph dated in Ś. 1452 and recording a private grant, according to Mr. Sewell.

561. On a stone situated at Pōlūr. Records that Chintamarāja gave some land for repairing a well in Ś. 1457, Jaya, in the reign of Achyutarāya, to a private person. *Ins., Ced. Dts.*, p. 429, No. 27.

562. On a stone north of the local fort. Records that Bukkarāju Timmarāju, Siddhaguru and other people fixed an allowance of five *mādas* for the daily worship of God Mūlasthānēśvara in Ś. 1467, Śubhakrit. *Ibid.*, No. 28.

563. On a stone near the Narasimha temple in the local market. Records that Rāmarāja Tirumalarājayya exempted the local barbers from tax in Ś. 1480, Kālayukti, in the reign of Sadāśivarāya. *Ibid.*, No. 29.

Pulimaddi ("Pulimadala").

564. On a stone near the local Nāgēśvara pagoda. Records that Sāhiṇi Timmayya gave an allowance of three pagodas to the deity in Ś. 1455, Vijaya, in the reign of Achyutarāya. *Ibid.*, p. 477, No. 195. The inscription is also given in *Antiquities*, Vol. I, p. 96.

Togarchēdu.

564-A. A C.P. grant of the tenth year of the Western Chālukya king Vinayāditya Satyāśraya issued from Pampātirtha. See *Ind. Antq.*, Vol. VI, p. 86; *J. Bo. R.A.S.*, XVI, p. 242, and Kielhorn's *Southern List*, No. 27. See also No. 546 above.

Yerraguṇṭa (Yerraguṇṭa).

565. On a stone near the Chennakēśava temple in the fort. Records that Aubalarāja gave the various allowances from the village to God Chennakēśava in Ś. 1469, Plavaṅga, in the reign of Sadāśivarāya. *Ins., Ced. Dts.*, p. 431, No. 36.

573. 59 of 1915.—(Telugu.) On the west wall of the Narasimhasvāmin shrine in the same temple. A damaged record of the Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya, dated Ś. 1478, Rākshasa, Sravaṇa, ba. di. 7, Monday (mistake for Friday), corresponding to 9th August 1555. Mentions a chief of the solar race who was the grandson of Kṛishṇamarāju and son of Nandirāju.

574. 60 of 1915.—(Telugu.) On the same wall. A damaged record of the Vijayanagara king Virapratāpa Vira-Sadāśivadēva-Mahārāya, dated 1468, Viśvāvaṣu. One slab missing in the middle. Seems to mention Rāmabhaṭṭayya, the son of Bhūtanātha Brahma-Jyōyisalu, who was a minister of the king. Provision was evidently made for oblations in the temple.

575. 61 of 1915.—(Telugu.) On the same wall. A record of the Vijayanagara king Virapratāpa Vira-Sadāśivadēva-Mahārāya recording in Ś. 1474, Virōdhikrit, Pushya, śu. di. 7, Sunday, corresponding to January 3, A.D. 1552, gift of the village Gurijepalli in Dupati-śīma for maintaining a *Rāmānujakūṭa* in the shrine of Bhāshyakāra within the temple of Ahōbaleśvara at Diguva Tirupati, by Koṇḍayadēva-Mahārāja, son of the Mahāmaṇḍalēśvara Rāmarāja Kōṇēṭirāja of the lunar race. Stones out of order. [Koṇḍaya dēva was not improbably the Koṇḍarāja of the British Museum Plates of Śadāsiva Rāya.]

576. 62 of 1915.—(Telugu.) On the same wall. A fragmentary record of the Vijayanagara king Sadāśivadēva-Mahārāya, the date of which is lost. Mentions the grant of the village Nālūru in Poḍile-śīma for providing offerings to the god Ahōbaleśvara, in a certain maṇṭapa.

577. 63 of 1915.—(Telugu.) On the same wall. Records in the reign of the Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya, in Ś. 1469, Kīlaka, Āshādha, śu. di. 11, the gift of 120 *varāhas* by Narasammaṅgāru, wife of the Mahāmaṇḍalēśvara Gobūri Obayadēva-Mahārāja of the Kāśyapa-gotra for providing offerings to the god Ahōbaleśvara during festivals when he was installed in the vasanta-maṇṭapa which she had constructed on the north side of the temple at Diguva-Tirupati. Date "can be calculated but not verified."

578. 64 of 1915.—(Telugu.) On a slab set up at the entrance into the Narasimhasvāmin shrine in the same temple. A record of the Vijayanagara king Virapratāpa Vira-Kṛishṇadēva-Mahārāya, dated in Ś. 1438, Yuva, Pushya, śu. di. 15, Friday, corresponding to December 21, A.D. 1515. Refers to conquests of Kṛishṇarāya in the east and states that on his second campaign against Kalinga he visited Ahōbala and presented to the god a necklace, a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1,000 *varāhas*. His queen also gave one pendant to the god. The village Madūru in Chaṅgalamari-śīma was also

ON THE *FALCON*

	£.	s.	d.
30 Bales Broadcloth, 90 Clothes	1499.	05.	-
6 Bales Rashees, 30 ps.	297.	08.	3
48 barrels Tinn, 150 cwt.	754.	01.	3
17 Caskes Brimstone, 101 cwt.	91.	00.	6
16 Cases Quicksilver, 4627 lb.	1041.	01.	6
6 Tubbs Vermillion, 2953 lb.	664.	08.	6
300 pigs Lead, 844 cwt.	633.	05.	5
346 Copper plates, 211 cwt.	1372.	02.	9
28 Iron Ordnance, 150 cwt.	155.	12.	6
12 Anchors, 29 cwt.	52.	17.	10
Canary, Factors provisions, toyes, Medicines	317.	00.	10
11 chests Silver & 2 chests Gold	34173.	02.	07
	<hr/> £41586. 07. 11 <hr/>		

ON THE *SURATT MARCHANT*

	£	s.	d.
31 Bales Broadcloth, qt. 93 Clothes	1499.	15.	-
6 Bales, qt. 30 Cloth rashes	300.	06.	-
49 Blocks Tinn, 130 cwt.	652.	13.	7
14 Cases Quicksilver, 3849 lb.	866.	06.	6
5 Tubbs Vermillion, 2483 lb.	558.	15.	9
300 Pigs Lead, 849 cwt.	637.	03.	-
473 Copper plates, 266 cwt.	1730.	13.	8
20 Iron Ordnance, 174 cwt.	174.	05.	6
12 Anchors, 47 cwt.	86.	07.	9
12 Chests Silver, 2 chests Gold	34233.	03.	8
	<hr/> £42733. 03. 08 <hr/>		

ON THE *MARY*.

	£	s.	d.
23 Bales Broadcloth, 69 Clothes	1493.	03.	6
300 Pigs Lead, 847 cwt.	635.	13.	2
299 Copper plates, 168 cwt.	1095.	12.	-
6 Bales, qt. 30 Cloth rashes	300.	11.	6
51 Barrels Tinn, 172 cwt.	860.	10.	8
19 Caske Brimstone, 102 cwt.	92.	04.	10
14 Cases Quicksilver, 3792 lb.	432.	13.	6
4 Tubbs Vermillion, 1923 lb.	432.	13.	6
26 Iron Ordnance, 148 cwt.	148.	18.	4
12 Anchors, 47 cwt.	86.	00.	3
18 Chests Silver and Gold	30494.	03.	6
	<hr/> £37454. 07. 11 <hr/>		

582. 68 of 1915.—(Telugu.) On a second slab set up in the same place. A damaged record of the Vijayanagara king Virapratāpa Veṅkaṭapatirāyadēva-Mahārāja, "ruling at Penugonḍa," dated Ś. 1512, Virōdhin, Phalguṇa, ba. di. 30. Records a gift of land for offerings by a certain Raṅgappa of the Maudgalya-gōtra to the god Vira-Narasimha of Ahōbala at Diguva-Tirupati. The date "can be calculated but not verified." [*Ins., Ced. Dts.*, p. 443, No. 81.]

583. 69 of 1915.—(Telugu.) On the third slab set up in the same place. A record of the Vijayanagara king Virapratāpa Vira-Sadāśiva dēva-Mahārāja, in Ś. 1479, Dundubhi (wrong), Māgha, ba. di. 5, Wednesday. Records that Rāmānuja-Jīyyamgāru, the agent (*mudrakartā*) of Vaṇ-Śaṭhagōpa-Jīyyamgāru, the trustee of the Ahōbala temple and the agent of the Mahāmaṇḍalēśvara Rāmarāja Tirumalarājayyadēva-Mahārāja sold five *marutus* of land to Ōbalrāju, son of Ōbalrāju and grandson of the Mahāmaṇḍalēśvara Pōchirāju Rāmarājumgāru of the solar race and the Viśvāmitra-gōtra. This chief gave it back to the temple and stipulated that the thirty *puṭṭu* of paddy realized from the land each year was to be utilized for daily offerings in the shrine of Nammālvār situated in the Bhārgava street near the shrine of Prahlāda-Varada in the Ahōbalēśvara temple at Diguva-Tirupati and that the offerings were to be distributed among twelve Śrī-Vaiṣṇavas. The date is an irregular one. [Mr. Swamikannu Pillai says that the right year is Ś. 1477, and the date Wednesday, January 1, A.D. 1556. See *Ep. Rep.*, 1915, p. 81. Also *Ins., Ced. Dts.*, p. 441, No. 76. Prahlāda Varada is one of the nine forms of God Narasimha in this place. For Vaṇ Śaṭhakōpa see No. 579 above.]

584. 70 of 1915.—(Telugu.) On the south slab set in the same place. Records that in the reign of the Vijayanagara king Virapratāpa Vira-Raṅgarāyadēva-Mahārāja (1578—87) "ruling at Penugonḍa," in Ś. 1506, Tāraṇa, Vaiśākha, śu. di. 14, Veṅkaṭrājādēva Chōḍa-mahārāja, son of Timmaṇa of the solar race and the Kāśyapagōtra, came to receive certain privileges in the temple. The inscription says that, under orders of the king and at the request of Vaṇ Śaṭhagōpa-Jīyyamgāru, his grandfather Koṇḍarāja-Veṅkaṭrāja-Timmarāja had expelled the Muhammadan chief Vibhurāmu (Ibrahim II of Golconḍa), who had occupied the temple of Ahōbala for seven years in alliance with the Haṇḍēvāru (chiefs). It was for thus restoring the temple to its original state that the family was granted the privileges mentioned above. Date "can be calculated but not verified." *Ibid.*, No. 75. [Veṅkaṭrāja has the titles *mūrirāyara Basava-Śaṅkara*, *Gutti-hannibbaragaṇḍa* and *Orai-yūri-purivarādhiśvara* and these, together with the title *Dēva-chōḍa Mahārāja*, have made the Government Epigraphist surmise that he belonged to the Maṭṭa family. The Haṇḍe chiefs of Anantapūr were ardent Śaivites and so co-operated with Ibrahim Qutb Shah in the spoiling of Ahōbala, and Veṅkaṭrāja defeated

Sort, We shall place it to their account. And what shall be wanting to compleat the Tonnage advized for, let it be made up with Turmerick and the best black Sticklack in Bales not shott ; but if they Can gett none of that sort of black Sticklack, then to make up the 100 tonnes ordred in sticklack of the best of the ordinary sort, which must come in Bales and not shott.

64. *Callicoes to be provided at the Fort and Metchlepatam for Anno 1677*

60000 [ps.] ordinary Longcloth, white
 10000 ditto, to be provided at Metchlepatam
 10000 Browne [unbleached] Long clothes
 2000 Ordinary white Long Cloth without stiffning
 8000 fine Long clothes, whereof 2500 at Metchlepatam
 6000 Blew Long Cloth
 60000 ordinary Sallampoores from No. 3 to No. 12
 20000 Ditto, to be provided at Metchlepatam
 15000 fine Sallampoores, *vizl.*

8000 at Metchlepatam
 3000 at the Fort, No. 17. 18. 19
 4000 at the Fort, No. 20 & 21 or finer

8000 fine percallaes, *vizl.*

3000 at Metchlepatam
 1000 at the Fort, No. 14
 2000 at the Fort, No. 15
 2000 at the Fort, No. 16

6000 ordinary Morees
 5000 fine Morees
 1000 Superfine Morees
 1000 fine broad $\frac{3}{4}$ Ginghams, at Metchlepatam
 5000 Ordinary broad $\frac{3}{4}$ Ginghams, at Metchlepatam
 1000 Ditto browne $\frac{3}{4}$ Ginghams, at Metchlepatam
 2000 Ditto white, at the Fort
 1500 Izarree Ginghams
 6000 Oringall Bettelaes, if 16 yards the better
 4000 fine Bettelaes, 25 yards long, fine and cleere
 10000 fine Bettelaes, 20 yards [long], the finer, cleerer and thinner the better
 6000 Allejaes, full reds and perfect whites
 10000 Cotton Romalls [*rimāl*, kerchief], 15 handkerchers in a ps., each $\frac{3}{4}$ yard square
 600 fine browne Bettelaes, 20 yards, the finer the better
 1500 Peecces of fine Neckclothes striped with white, each peece conteyning 18 Neckclothes, each Neckcloth $1\frac{1}{2}$ yards long
 1500 Ditto, 2 yards long each Neckcloth

sale-money into the temple treasury. The date "can be calculated but cannot be verified."

590. 76 of 1915.—(Telugu.) On the same platform. Records in Ś. . . . , Pramādīcha, Māgha, śu. di. 5, that the Mahāmaṇḍalēśvara Śūrappa Ōbalayyadēva-Mahārāja, set up the Garuḍastambha in the street opposite to the temple and deposited money in the temple treasury for providing offerings on 220 festival days in the year on which the God was brought in procession and seated on the platform of this pillar. The management of the charity was placed in the hands of Puruṣhōttama Jīyyamgāru, the trustees of Ahōbālam temple and the chief Harihara-nātha-Pedirāja, the representative of the Mahāmaṇḍalēśvara Aliya Rāmarājadēva-Mahārāja.

591. 77 of 1915.—(Telugu.) On a slab set up in the bazaar street outside the same temple. The record refers in Ś. 1739, Īśvara, Phalguna, ba. di. 10, to a grove planted near the temple and a tank repaired by some private persons. [This is No. 11 in Mr. Sewell's local list.]

Upper Ahōbālam.

592. 78 of 1915.—(Telugu.) On a slab set up on way. Dated in the reign of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāja. Records in Ś. 1482, Raudri, Pushya, śu. di. 12, gift of land by purchase, for providing an offering of cakes during festivals when the god Ahōbalēśvara was brought in procession and seated in the four-pillared maṇṭapa in the south-east corner of the street (*tiruvīdhi*). This maṇṭapa was built and the provision made by the chief Gōpinātharāju, son of Gōparāju and grandson of the Mahāmaṇḍalēśvara Bhatrāju of Juṭūru of the lunar race and the Ātrēya-gōtra. [Date "can be calculated but cannot be verified." *Ins., Ced. Dts.*, p. 440, No: 69.]

593. 79 of 1915.—(Telugu.) On a slab set up near the sixteen-pillared maṇṭapa on the same way. A much damaged record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśiva-Mahārāja, dated Ś. 1480, Kālayukta, Mārgaśīra, śu. di. 3. Seems to record a lease(?) granted to a chief of the solar race by Parāṅkuṣa Vaṇ-Saṭhagōpa-Jīyyamgāru, by the trustees of the temple, and the representative of the king. See No. 579 above.

594. 80 of 1915.—(Telugu.) On a slab set up near the Dūruḍumaṇṭapa on the same way. Records in the reign of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāja, in Ś. 1476, Pramādīcha, Śravaṇa, ba. di. 10, Thursday (August 26, A.D. 1553), a gift of money by Veṅkaṭādrīdēva-Mahārāja, son of Ōbalrāja, and grandson of the Mahāmaṇḍalēśvara Timmarājadēva-Mahārāja of Kurujēḍu, who was of the solar race and the Kāśyapa-gōtra, for providing offerings in the maṇṭapa, to the god on the *nīdhi* (i.e., Upper Ahōbālam) on his way to and back from Diguva Tirupati

towne. We feare We shall have more come by the ship *Expectation*, notwithstanding We have often advized the Contrary. We do not say but that Gobars and Committers are vendible Sorts of Cloath, but at the rates they come Invoyc'd at, they will produce no Proffitt; those that Come to Us being for the most part Invoyc'd about the old rates, which is more then the Moors sell them for here, who, notwithstanding they pay freight and Custome, make profitable Voyages. And the Danes and others bring goods there, and sell them 20 Per Cent. Cheaper then Ours are Invoyc't at, and yet boast of gaine.' (So farr they.) It is a very great prejudice to Us to have such a Stock to Lye unemploy'd, Our occasions thereby disappointed, and at Last the goods (if vendible) to produce Loss.

71. We cannot conceive any reason for this kind of acting except it be to discourage Us from that trade, which We are informed Some of Our owne Servants in your Agency and at Bantam do so eagerly persue, and which We require you to give Us notice off, and to prevent for the future. And doe You send Us a Muster of each Sort of Goods you send thither, with the prizes, and Let them be packed apart; having ordred them to send Us also Musters from Bantam of what goods they receive from your Parts.¹

72. In regard of the great charge and trust that is reposed in those employed in the Choultry and Mint, and that have the Command of the Boats to bring goods to and from the Ships, We doe require you to Cause them to enter into Covenant to render you true and just accounts, And be bound to make Oath to the truth of Such accounts, Soe often as you shall require it.

73. We have bin informed that it hath often bin the Practice both at the Fort and also at Subordinate Factories, by Our Servants and other English, to be marry'd, bury'd, and Cause their Children to be baptized by Romish Priests, which We looke upon as a thing so scandalous to the professors of the Reformed Religion, that We cannot but dissalowe of all such practizes; And therefore We doe Order that you doe prohibit the same for the future in all Our Factories. And if, after this notice given, any shall dare to doe the Like, that you Cause them to be Sent home by the first Ships, and take Care to give Notice of this to all Subordinate Factoryes, and send Us an account thereof by the next opportunity. And if there be any marry'd there, that do not educate their Children in the PROTESTANT RELIGION, Let them also be sent home.

74. We being desirous to bring the Coullers of Our Taffeties² in the Bay to perfection, and having a good character of the Ability of Thomas Reade,³ a Dyer in all Sorts of Coullers, have elected him at the Sallary of £30 Per annum to Comence from the time of his embarking here,

¹ The subject of the Bantam trade was especially brought under Master's notice. See his Commission, paragraphs 39 and 40 (*ante*, pp. 211-12).

² A smooth watered silk stuff.

³ Thomas Reade was elected by the Court on the 8th December, 1675 (*Court Minutes*, vol. xxix., fol. 197).

599. 85 of 1915.—(Telugu.) On a detached slab on way to the shrine of Jvalā-Narasimha on the same hill. Records that Bhīra-Ravutu, son of Kanōji Ravutu Mukunda-Ravutu, a servant of Aḷiya-Rāmarāja, paid his homage to the god. A figure of this man with his characteristic head-dress and sword is also pictured.

600. 86 of 1915.—(Telugu.) On a slab in the roof of the same shrine. Records that this was the maṇṭapa built by Narasimha-Jīyyaṅgāru who was fully devoted to the feet of Jvalā-Narasimha.

Chāgalamarri.

601. On a stone in the Chennakēśava pagoda. Records that Śingabhūpāla, descendant of Mādhavavarma of Bezvāḍa, built a compound wall, spire, etc., in the temple and gave some land and garden to God Chennakēśava in Ś. 1373, Prajōtpatti, in the time of Mallikārjuna Rāya of Vijayanagar. *Ins., Ced. Dts.*, p. 434, No. 48.

602. On a stone near the above. Records that Śāḷuva Immāḍi Naraśiṅgarāya's Pradhāni Timmarasa granted land to the God in Ś. 1413, Virōdhikrit *Ibid.*, No. 49. [Immaḍi Naraśiṅga was the son of Naraśiṅga, the usurper. Was Timmarasa the same as the Timmarasa who, according to Nuniz, killed the elder and the unnamed son of Naraśiṅga I?]

603. On a stone south-east of the village. Records that Koṇḍa, dēva Rāya gave some land to God Ahōbaḷēśvara in Ś. 1480 Piṅgaḷa, in the reign of Sadāśivarāya. *Ibid.*, No. 50.

Chinna Bōdanam.

604. In the temple of Veṅkaṭēśvara. A record of Ś. 1646 (A.D. 1724), regarding the erection of the *garbhagriha* by a private person. *Antiquities*, I, p. 101.

Chintakommadinne.

605. In the Chennakēśava pagoda. Records that Chinna Reddi, the chief of the place, repaired the temple and set up the idol in Ś. 1655, Ānanda. *Ibid.*, p. 433, No. 44.

606. On a stone of the stairs of the tank near the local Īśvara pagoda. Records that Chinna Timmareḍḍi planted a garden and dug the tank in Ś. 1628, Sarvajit. *Ibid.*, No. 45.

607. On a stone in the Hanumāntarāya pagoda. Records that Pōlapalli Bukkarāju Timmayyadēva Mahārāja gave to God Tiru-veṅgalanātha this village in Ś. 1455, Durmukhi, in the reign of Achyutadēva. *Ibid.*, No. 46.

Chintakuṇṭa.

608. On a stone in the Hanūmantā temple, west of the fort. Records that Āravīṭi Chinna Timmarāja exempted the rent of the

suspend him, and his Charge and proofes sent to Us by the first opportunity, with his answer therunto. But for the Subordinate Factoryes, they are to give you an account and expect your orders before they suspend any.¹

80. By Our Last Ships We advized what We had done for the incouragement of Our Servants when their respective times were out, and knowing that a distinction of Title is in many respects Necessary, We do order that, when the Apprentizes have served their times, they be stiled Writers, and Writers having served their times, to be stiled Factors, and Factors having served their times, to be stiled Senior Merchants.

81. We have made a little alteration in Our Settlement Last yeare for the advancement of Our Apprentices and do order that after they have served the first 5 yeares, they have £10 per annum for the 2 Last yeares, and having served them (*sic*) 2 yeares to be entertained One yeare Longer as Writers, and have Writers Sallary, and having served that yeare, to enter into the degree of Factors. So now, after eight Yeares they will come into the Degree of Factors, which otherwise would have bin 10 yeares.

82. We being apprehensive of inconveniences that may happen to Us by any English that are not in Our Service purchasing of Land or houses or building of houses, We do order that you take care that none be permitted so to doe, except it be at Our Towne of Madrassapatam,² And if any, Notwithstanding this Order, shall do soe, that you send them home.

83. We take notice that in severall of the Subordinate Factoryes Some of Our Factors, both married and unmarried, Live in particuler houses of their owne, and Not in Ours. We therefore recomend it to your Care to prevent it for the future and oblige all persons that serve Us to Live together in Our house. The married persons are to be allowed for their Dyett according to our former Orders; And if Our howses have not Conveniency to receive all, that then you give Directions for their enlargement, in which you are to be frugal.³

84. In regard We would have a good Correspondence betweene Our Factors at Metchlepatam, the Bay and your selves, and to keepe them in due Subordination, We do now write to them at the Bay and would have you give the like order at Metchlepatam (when that Factory shall be settled), that Our Chiefs and Councells there do give perticuler advizes of all Our Affaires to Us, and Send the Coppies thereof to you, that you may give them and Us your Opinion how farr what they advize may be to Our Advantage.⁴

85. The Fort and Towne of Madrassapatam being made over to Us by the King of Golcundah, We would have you to Consider whether We have not a right to a quitt rent for the houses in the towne, or what other improvement may be made by virtue of that graunt; But

¹ See also paragraph 27 of Master's Commission (*ante*, p. 209).

² See paragraph 35 of Master's Commission (*ante*, p. 210).

³ See paragraph 30 of Master's Commission (*ante*, p. 209).

⁴ See paragraph 44 of Master's Commission (*ante*, p. 214).

Gōḷlūru.

612. On a stone south of the Gōpālasvami temple. Records that Chinna Timmarāja remitted the land tax of the local Karaṇams in Ś. 1417, Kīlaka, in the reign of Sadāśivarāya. *Ins., Ced. Dts., p. 436, No. 55.*

613. On a stone near the same. Records that Ramarāja Timmarāja exempted the local barbers from tax in Ś. 1480, [Kālayukti, in the reign of Sadāśivarāya. *Ibid., No. 56.*

Gubagundam.

614. On a stone in the village. Records that Chinna Timmarāja, great-grandson of Āravīti Bukkarāja, exempted the local Brahmans from tax in Ś. 1466, Krōdhi. *Ibid., p. 485, No. 222.*

Jillela.

615. On a stone near the Hanumantārāya pagoda, north of the village. Records that Veligōṭi Kṛishṇamanāyanīgāru remitted the tax of the village in Sarvajit, for the lamp expense of Paramēśvara. *Ibid., p. 430, No. 31.*

616. East of the above. A similar record of the same chief in the same year in favour of God Chennakēśava. *Ibid., No. 32.*

617. East of the above. Records that the Vipravinōdins granted their allowance from this village to God Chennakēśava in Ś. 1477, Rākshasa. *Ibid., No. 33.*

Kalugotḷa (palli).

618. On a stone near a local channel. Records that in the reign of Achyutadēvarāya, in Ś. 1456, Vijaya, some land was granted for digging a well to two tank diggers Mummaya and Basavayya. See *Ibid., p. 436, No. 57.*

Kōṭakaṇḍukūru.

619. On a stone near the Chennakēśava temple. Records that Nandyāla Kumāra Ōbaḷa Rājayya exempted the tax of this village and of another in favour of God Chennakēśava in Ś. 1496, Bhava, in the reign of Śrīraṅgarāya (II). *Ibid., p. 432, No. 42.*

620. On the door frame of the above temple. Records that Valamakāri Veṅkaṭēśvara, a native of the place, set up a pillar in the temple in Ś. 1690, Sarvadhāri. *Ibid., No. 43.*

Līngamdinnē.

621. On a stone standing near a well outside the village is an inscription, dated Ś. 1429 (A.D. 1507), "recording a gift of land by a private person in the reign of Narasimhadēva of Vijayanagar".

for daily worship in Ś. 1293, Sadhāraṇa, in the reign of Bukkarāya. *Ins., Ced. Dts.*, p. 431, No. 37. [Guṇḍa was evidently the Śāluva chief Guṇḍa II.]

632. On a stone in the Raṅgamaṇṭapam in front of the above. Records that Tippa Redḍi and another repaired the temple and built a maṇṭapam in Ś. 1590, Kīlaka. *Ibid.*, No. 38.

633. On a stone near the Veṅkaṭeśvara pagoda. Records that Chinna Aubaḷarāja gave the village to Brahmans in Ś. 1469, Plavaṅga, in the reign of Sadāśivarāya. *Ibid.*, p. 432, No. 39.

their tonnage, which its feared will fall very much short in all places this yeare.

The clauses in the said Commission follow *vizt.*¹

* * * * *

By vertue of which Authority and direction it is thought fit and ordered for the goeing on with this yeares investment:—First to continue the investment at Maddapolam, and Mr. Robert Fleetwood, in whose charge it was the last yeare and is in at present,² and is his station (by the Companys appointment) as third in Councell,³ to proceed thereupon with all convenient speed. And Mr. Master proposed to the Councell for one of them to goe with Mr. Fleetwood as was practised the last yeare.⁴ It was thought inconvenient for one of the Councell to goe, for the following reasons:

(First). For that the Employment is capable but of one of that quality. (2ndly). There will want persons of that quality to assist in Councell here and to receive and sort the goods as they come in from the Merchants of this place, for which reason Mr. Hatton was sent for from thence the last yeare before the Investment could be finished,⁵ and likewise Mr. Chamberlaine⁶ from Naglewanch,⁷ who is now alsoe to

¹ See *ante*, pp. 200-216, where the whole Commission has been already given. The paragraphs here quoted are Nos. 3, 5, 6.

² In Major Puckle's Diary (*Factory Records, Masulipatam*, vol. xii.), under date 23rd July, 1675, we find: 'By Councell Order that Mr. Fleetwood and Mr. Hatton do undertake the investment to be made at Madapollam and Verasheroon and each to have one writer to attend and assist them.' On the 9th August the writers chosen were Samuel Wales and John Scattergood. See *Factory Records, Masulipatam*, vol. i.

³ See paragraph 18 of Master's Commission, p. 207, and the Masulipatam Council's instructions to Fleetwood which follow this Consultation.

⁴ Christopher Hatton accompanied Robert Fleetwood in 1675.

⁵ From the 7th to the 26th December, 1675, Messrs. Puckle and Mainwaring wrote repeatedly to Hatton at Madapollam urging his return. He arrived at Masulipatam on the 28th or 29th December, 1675. See *Factory Records, Masulipatam*, vol. vi.

⁶ At a Consultation on the 9th August, 1675, George Chamberlain and Maurice Wynn were ordered to go to 'Naglewanch,' taking George Ramsden and Thomas Mayo as Assistants. Chamberlain was recalled early in December. See *Factory Records, Masulipatam*, vols. i. and vi.

⁷ 'Nagelwanze' appears on Valentijn's Map of the Coromandel Coast (*Oud en Nieuw Oost-Indien*, vol. v.), and is said (p. 28) to be situated thirty-two (Dutch) miles inland to the west of Masulipatam. The Dutch had a factory there and

was then engraved in a copper-plate. [The inscription is interesting for the insight it gives into the movements and organization of the Kallas and other criminal castes. See *Tam. and Sans. Ins.*, pp. 62—5. Vaḍamāttūr is believed by some to be a village six miles north of the road leading to Kumbakōṇam, but it is evidently in South Arcot and the birth-place of Mādai Tiruvēṅgaḍa Aiya of Tamil literature.]

177. *C.P. No. 174 of Mr. Sewell's List.*—A grant by a certain Śrīkaṇṭha who does not bear royal titles, but who claims descent from Brahmā and Karikāla. Resembles Eastern Chālukyan grants of the tenth or eleventh century and later. After Karikāla the names mentioned are Sundarānanda, Navarāma, Eṇeyammā, Vijaya Kāma, Virārjuna, Aṅaṇipidugu, Kokili Mahēndravarma, Eḷajōḷa, Nṛipakāma, Divākara and Śrīkaṇṭha. See *Ep. Ind.*, Vol. V, p. 123; *Ep. Rep.*, 1900, p. 21 and Kielhorn's *Southern List*, No. 888.

178. *C.P. No. 175 of Mr. Sewell's List.*—A grant in Sanskrit and Tamil (Vaṭṭeḷuttu of the eleventh century) of the Pāṇḍya king Jaṭilavarman, son of Māravarman, in his seventeenth year. No details of date. The record gives an account of the king Neḍuñjaḍayan's achievements. The agñāpti or Dūtaka of the grant was Mahāsāmanta Dhīrataran Mūrti Eyiṇan of the Vaidya community, chief of Vīramaṅgalam. See *Ind. Antq.*, Vol. XXII, p. 57 ff. and Kielhorn's *Southern List*, No. 937.

179. *C.P. No. 176 of Mr. Sewell's List.*—An Eastern Chālukyan grant in three plates. Records the grant of Kūtalapaṇṇu in the Karmarāshṭra country by a donor whose name cannot be ascertained, but who appears to be Śaktivarman Vijayāditya Bhaṭṭāraka. *S. Ind. Palæ.*, p. 21.

180. *C.P. No. 181 of Mr. Sewell's List.*—A grant of Bhaktirāja, a descendant of Karikāla and son of Gaṅganṛivara (Gaṅgādharma?), who bore the titles Gaṇḍabēṇḍara and Rāyaveśyābhujāṅga. Sent by the Nuzvid Zamindar.

181. *C.P. No. 221 of Mr. Sewell's List.*—Originally in the hands of the Collector and now in the museum. A Vijayanagar plate, modern in character, but professing to date from A.D. 1410 and recording grant of the town of Āḍavāni (Adōni) as an agrahāram to a number of priests of the Virabhadra temple there by the Vijayanagar king Dēvarāya II.

182. *C.P. No. 111 of June 1891, pp. 5-6.*—Originally with the Sub-Collector of Cuddapah and now in the museum. It is in very faulty Sanskrit and Nandināgari character. It gives a confused genealogy of the Vijayanagar dynasty and records a grant by Achyuta in Ś. 1203, which is absurd and which indicates the record to be a forged one.

183. *C.P. No. 1 of 1905.*—From the Collector of Nellore and now in the museum. It is an ancient Pallava record, recording that Siṃhavarman (II), the son of Yuvarāja Viṣṇugōpa, gave from his

inconvenient place at Muccawpate¹ for the preservation of their health and reception of the Company's Goods, not exceeding 50 Pagodas for the present. Notwithstanding Mr. Chamberlaine did informe the Councell that the cloth was not soe good there as in other places, Yett, by reason of the quantities required (not elcewhere to be procured), wee are induced to proceed thereupon, hoping that they will better in the makeing, and that the Charges will bee lessened by reason of their better acquaintance there this yeare then the last.² Half a peice of broad cloth for presents, and Pagodas 5000 ordered to be delivered Mr. Chamberlaine to begin the Investment of the following goods³: 10,000 peices ordinary Long cloth, 20,000 peices ordinary Sallampores, or soe many of them as can bee procured,⁴ And [it] is recommended to them to bee as frugall in their expences as possible they can.

Instructions to Mr. Robert Fleetwood, Chief for Affaires of the Honorable Company at Madapollam. Factory Records, Masulipatam, vol. i.

WHEREAS by Consultation bearing date the 8th. instant, the Employment of Chief of Madapollam is confirmed and assigned unto you, and in Order for the promoting the Investment directed to be made there and parts adjacent, 7000 pagodas are ordered to be delivered you for beginning the same, which, with the 1000 pagodas ordered in a preceeding

¹ Muccawpate, the modern Muckapett (Makkāpet), is situated in 16° 55' N. lat. and 80° 10' E. long. (*Indian Atlas*, Sheet No. 75.) In 1675 Messrs. Chamberlain and Wynn had made their headquarters at Makkāpet, about fifteen miles to the south of 'Naglewanch.' Finding that the Dutch obstructed them in their endeavours to negotiate with the native weavers, they abandoned the 'Naglewanch' district, and obtained their piece-goods from Nabobpet (Nawābpet), Joodjoor (Jujūr), Goshevere (? Gosavidū), Biyaram (Buyyavarum), and Vipparla. From Ebrampatam, on the Kistna, they dispatched the goods to Bijwārā, the modern Bezwāda, and thence to Masulipatam (see *Factory Records, Masulipatam*, vol. x.). The trade in this district, however, does not appear to have been profitable; for, after 1676, there is no further mention of investments in the neighbourhood of 'Naglewanch.'

² Letters from Chamberlain, written to Messrs. Puckle and Mainwaring at Masulipatam, in September and December, 1675, give particulars as to the goods procurable in the neighbourhood of 'Naglewanch.' See *Factory Records, Masulipatam*, vol. x.

³ See the instructions given to Chamberlain which follow this Consultation.

⁴ These goods were the additional quantities ordered to be provided for the See paragraph 64 of the Company's General Letter, *ante*, p. 258.

193. *C.P. No. 6 of 1907-08.*—A grant of Sadāśiva Rāya in Ś. 1470, Plavaṅga.

194. *C.P. No. 4 of 1908-09.*—A Ganjām plate. No details given.

195. *C.P. No. 5 of 1908-09.*—A C.P. grant of Tāḷa II in Sanskrit. This is very interesting as it refers to a king of the Eastern Chāḷukyan family who does not belong to the regular line of accession. It gives the usual genealogy from Kubja Viṣṇuvardhana to Amma I and then, after some unusual accessions, comes to Tāḷa I, a younger brother of Chāḷukya Bhīma I. Tāḷa's son was Yuddhamalla II and his sons were Bāḍaba and Viṣṇuvardhana Tāḷa II, the donor of the present grant. He made a grant of a village in Velanāṇḍu viśhaya to a certain Kuppanayya of the Pallavamalla family who was a grandson of Kalivarma. [Tāḷa II was perhaps the Velanāṇḍu viceroy in Eastern Chāḷukyan times. For Kuppanayya see also Vandram plates of Amma II (Kt. 127). *Ep. Rep.*, 1908-09, pp. 109-10.]

196. *C.P. No. 6 of 1908-09.*—A grant of the village of Ālapāḍi in Velanāṇḍu to a certain Viśvēśvara by Pedda Kōmaṭi Vēma in Ś. 1334, Nandana. The record is in Sanskrit.

197. *C.P. No. 7 of 1908-09.*—An incomplete Vijayanagara grant in Sanskrit, received from the Kistna Collector in 1902. No details given.

198. The Madras Museum Plates of Maṅgi Yuvarāja, the Eastern Chāḷukyan king, the son of Viṣṇu Vardhana II. Records a grant in his twentieth year. See *Ind. Antq.*, Vol. XX, p. 105, and Kielhorn's *Southern List*, No. 552.

199—226. There are about twenty-seven other copper-plates in the museum (of which five belong to 1917-18). The summaries of these I have not been able to get. They are, however, I understand, about to be published by Mr. Srinivasaraghava Ayyangar of the Madras Museum, to whom I am indebted for the knowledge that there are 226 inscriptions on the whole in the museum.

227. 290 of 1895.—(Tamil.) On a stone in the Government Central Museum, Madras. A record in the ninetieth year of the Chōḷa king Kō-Rājarāja-Rājakēsarivarman *alias* Rāja-Rājadēva (I). Records gift of ninety sheep for a lamp.

228. 291 of 1895.—(Tamil.) On the same stone. A record in the nineteenth year of the Chōḷa king Kō-Rājarāja-Rājakēsarivarman *alias* Rājarāja (I). Records gift of ninety sheep for a lamp.

229. 292 of 1895.—(Kanarese.) On another stone in the same place. A damaged record of the Kaḷachūrya king Āhavamalla in Śarvarin (A.D. 1180-81). Vijaya Pāṇḍya is mentioned. Records a grant of land by a Nāyaka on the day of a solar eclipse.

230. 294 of 1895.—(Tamil.) On a stone in the same place from Chingleput. A damaged record of the Vijayanagara king

the money delivered them for the purpose aforesaid unto this day.¹ . . . Which Summs wee desire and cndorder you likewise to use your utmost Endeavours to recover. And farther Wee order that in all your Expences and presents to the Governors you be as frugall as conveniently you can, and that you duly advise Us of all your doings herein so soon as conveniently you can. So, wishing you good Success, wee remaine,

MATTHEW MAINWARING. CHRISTOPHER HATTON. GEORGE CHAMBERLAINE. JOSEPH ARNOLD. *Metchlepatam, August the 22th. 1676.*

*Instructions to Mr. George Chamberlain and Mr. Maurice Wynn.
Factory Records, Masulipatam, vol. i.*

WHEREAS by Consultation of the 8th instant, you are ordered to be continued on the Naglawanch Employment, and for the providing the ordinary Longcloth and Sallampores there procurable, 5000 pagodas ordered to be delivered to you, which being accordingly performed, and you therewith possessed, as by your receipt appears, Wee now by these recomend unto your Care and Consideration as followeth :—

First. That, notwithstanding the discouragement you have expressed to ly under by reason of the badness of the Cloth in those parts, which wee hope your late Experience and acquaintance there will enable you to remedy and reform, Wee especially recomend unto your Industry the improvement of those Manufactures of ordinary Callicoes as much as possible, in regard of the great Benefitt that thierby may redound to the Honorable Company for compleating of Tonnage, which, for want thereof, occasions unto them no small Damage.

2dly. That Whereas Liberty is left unto you, Mr. George Chamberlain, to return to Metchlepatam as soon as you have delivered out the money to the Merchants, Wee doe direct and order that the said Mr. Maurice Wynne be consulted with and privy and consenting unto every Act or thing that shall there be done in relation to the said Investment, that by such means he may be more thoroughly acquainted with all Circumstances, and the better enabled to discharge that trust which will singly devolve upon him upon your withdrawing thence. And in regard the Merchants you last yeare dealt with were exceeding backward in complying with their contracts, in so much that a considerable part of that Investment came not in till after the Fleet's departure, and part of what came in, came to late to be cured, but went home brown, As also to this day to a considerable amount still standing out, Wee finde it very necessary to advise you and do order that you deliver out no more moneys to any Merchants or Committees² then on the cautions before send [*sic*] downe you shall reasonably believe will be punctually complied with by them, so as the said cloth may arrive here in due tyme to be washed and made ready for the

¹ Here follows a list of native merchants and the amount of their indebtedness.

² *Komati*, persons belonging to trading castes.

was built for a certain Nandaputra, native of Bōrikāpura, by the learned artisan Jayakīrti, son of Ādūrāchārya.

304. 505 of 1913.—(Nāgari and Sanskrit.) On another slab in the same room. Records that the image of Kīrtinārāyaṇa was made for the same person, perhaps also by the same artisan, here mentioned to be a brother-in-law (*sāluka*) of the former.

305. 506 of 1913.—(Nāgari and Sanskrit.) On another slab in the same room. Appears to record the visit of a pilgrim named Padmavārichandra Kuśalakārin.

306. 507 of 1913.—(Telugu.) On a slab in the grounds outside the Museum building. A damaged record in Akshaya, Śivarātri. Mentions the temple of Viśvēśvara at Viśvanāthapura.

307. 508 of 1913.—(Kanarese.) On a slab in the grounds outside the Museum building. A damaged record in . . . Śārvari, Āshāḍha, Amāvāsya, Monday, Solar eclipse. Seems to record grant of lands on this occasion to the temple of Gōpālādēva with the permission of the great men of Hosavaḍaṅgīlu which was an ancient agrahāra of the time of Janamējaya. The temple is stated to have been founded by the Ēkadaṇḍi-vrati Gōpālapriyasvāmi. Refers at the beginning to Vijaya Paṇḍyadēva who was ruling the Noṇambavāḍi 32,000 country. Details of date "not enough for calculation."

308. 509 of 1913.—(Kanarese.) On a slab in the grounds outside the Museum building. A record of the Western Chālukyan king Tribhuvanamalladēva Vikramāditya VI, in Chālukya Vikrama year 18, Śrīmukha, Āshāḍha, Amāvāsya, Vaḍḍavāra, Wednesday (wrong for Sunday), Dakshināyana Saṁkrānti (= June 26, A.D. 1093). Records that 1,000 men of Kukkanūr met together to make a grant of land to Vāsudēva-Ghaiśāsa.

309. 510 of 1913.—(Tamil.) On a slab in the grounds outside the Museum building. A mutilated record in the twenty-third year of the Chōla king Rājakēsarivarman Rājarājadēva I. Mentions Kōvūr in Māṅgaḍu-nāḍu and seems to record gift of a lamp.

310. 511 of 1913.—(Tamil.) On a slab in the grounds outside the Museum building. A mutilated record of the Vijayanagara king Vīra-Kampaṇa Uḍaiyār (II) in Kali 4472, Ś. 1293, Virōdhikrit, Mithuna, ba. di. 5, Wednesday, Dhanishṭha, corresponding to 4th May, A.D. 1371. Seems to register the gift of the village Tīlaik-kārāṇai to Brāhmaṇas, by a certain Timmaiya-Nāyaka.

311. 512 of 1913.—(Tamil.) On a slab in the grounds outside the Museum buildings. A record in the nineteenth year of the Chōla king Rājarāja-Rājakēsarivarman *alias* Rājarājadēva I. Records gift of ninety sheēp for a lamp to the temple of . . . at Taṇṇiyālattūr in Śurattūr-nāḍu, a subdivision of Puliyūr-kōṭṭam, by a member of the Gaṇattār who were administering

scarcity and dearness of Cotton. Yett, with much adoe they condescended, and the Councell agreed with them by the former musters [samples] at last yeares rates for the following sortments *vizt.*—

	Pagodas.
8000 peices fine Sallampores of 32 Covads [covid, a cubit or ell] long, $2\frac{1}{8}$ broad, at $1\frac{5}{8}$ pagodas per peice, is - - - - -	1300
4000 peices fine percollaes ¹ of 15 covads long, $2\frac{1}{8}$ broad, at $\frac{3}{4}$ pagodas per peice - - - - -	300
750 peices Izarre Gingham, 16 covads long. ² $2\frac{1}{8}$ covads broad, $1\frac{1}{8}$ pagodas per peice - - - - -	984
9000 peices Oringall Beetelaes, ³ is 450 corge [score], 215 covads long, 2 covads 4 inches broad, at $25\frac{1}{2}$ pagodas per corge - - - - -	1147
6000 peices Allejaes, ⁴ 32 covads long, 2 covads 2 inches broad, is 300 corge, at $19\frac{1}{2}$ pagodas per corge - - - - -	5850
1500 peices Sallos ⁵ of Golcondah, they being the same sort of cloth as Oringall Beetelaes, as appeared by examineing and compareing of them together, 25 covads long, 2 covads 4 inches broad, for 75 corge at $25\frac{1}{2}$ pagodas per corge amount to - - - - -	1912
Pagodas - - - - -	<u>36221</u>

All the prementioned goods to be well whitened and cured. The money to be paid half at present and the other half after balance of the goods into sortments, the merchants every one for siderable time giving his obligation. The warehousekeeper in his booke went to the standing spangled cloth. See Yule, *Hobson-Jobson*, s.v. Piece-goods (Per that you do then on the being 750 pieces ordered were left to Mr. Fleetwood to provide. believe will be from Warangal, in the Hyderabad territory. Warangal repr may arrive in the Telugu name for the place, which is Orungalli cloth. See Yule, *Hobson-Jobson*, s.v. Alleja.

¹ Here follows a list of red coarse muslin or twilled cotton stuff. See Yule, *Hobson-Jobson*, s.v. *anti*, persons by

TRIPLICANE.

An ancient temple. Its Chōla and Pāṇḍya inscriptions were later on misplaced and scattered in the course of renovation in Vijayanagar times. There are fragments of tombstones in Roman characters near the *garbhagriham*, the presence of which is unaccountable.

326. 234 of 1903.—(Tamil.) On a stone built into the floor at the entrance into the *garbhagriha* of the Pārthasārathisvāmin temple. A record in the twelfth year of the Pallava king Dantivarman-Mahārāja. Records that the temple priests mortgaged one of the fields of the temple, that the offerings to the God in consequence fell short and that a certain Puḡuḷttuṇai-Viśaiyaraian redeemed the field and arranged for the usual quantity of rice offerings every day. [The inscription corroborates the testimony of Tirumaṅgai Āḷvār's *Periatirumoli* which attributed the foundation of the temple to the Toṇḍa king (i.e., Pallava).] See *Ep. Ind.*, Vol. VIII, pp. 290—6, where Venkayya edits it.

327. 235 of 1903.—(Tamil.) On the north wall of the central shrine in the same temple. A record of the Vijayanagara king Vīra-Veṅkaṭapatidēva-Mahārāja (Veṅkaṭa I) in Ś. 1527, Vikārin. Refers to the king as seated on a jewelled throne at the city of Peruṅṇḍai.

328. 236 of 1913.—(Tamil.) On the south base of the same shrine. A record of the Vijayanagara king Vīra-Veṅkaṭapatidēva-Mahārāja (I, 1586—1616), in Ś. 1525, Śōbhakrit. Refers to the king as seated on a jewelled throne at the city of Peruṅṇḍai and to the consecration of an image of Tirumaḷisai-Āḷvār and a gift of twenty varāhas to this shrine.

329. 237 of 1903.—(Telugu.) On the same base. A record of the Vijayanagara king Raṅgarāyadēva-Mahārāja (I, 1578—86) in Ś. 1507, Tāraṇa. Records the gift of the villages of Śembiyam and Nidāmbaram (Nadumbarai), besides a garden by Tirumala-Nāyaṇiṅāru, the general of Rāmarāja Veṅkaṭapatirāju (Veṅkaṭa I?). The revenue from these two villages was 180 *rēkha chakra gadyāna* and from the garden 20 *chakra gadyāna*.

330. 238 of 1903.—(Tamil.) On the north base of the same shrine. A mutilated record in the forty-ninth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśekhara-dēva. Records a sale of land. Mentions God Teḷḷiyaśiṅga Nāyanār.

331. 239 of 1903.—(Tamil.) On the same base. A record of the Vijayanagara king Mahāmaṇḍalēśvara Vīrapratāpa Sadāśiva-dēva-Mahārāja in Ś. 1486, Raktākshin. Records that a private individual built certain portions of the temple (e.g., shrines of Pollikoṇḍaperumāl, Kṛishṇa, Vēdavalli Nāchchiyār, the Tiruvāymoḷi maṇṭapa, the kitchen and enclosure wall and set up a number

Golcondah,¹ Mr. Fleetwood informed me that he had rented Verasherroon² for 300 pagodas per annum the first yeare, and in three yeares time improved it soe much that the last year the rent was raised to 1200 pagodas per annum; and the Councill were generally of opinion that it would bee much to the Companys interest and advantage to rent the said Towne of Verasheroone, but it was referred to farther consideration.

Wednesday, August 9.—Att a Consultation, Present :—STREYN SHAM MASTER Esq: [and Council as before].

The Councill proceeded upon such particulers in Mr Masters Commission and Instructions as related to this Factory. (First). The Printed directions made by the Court of Committee in London, the 18th December, 1667, for the Christian and sober Comportment of all the honourable Companys Servants, was ordered to be put up in the hall and recommended to be carefully observed. (Secondly). The Printed rules and orders for the management of the honourable Companys affaires was read [and] recommended to due observation for the future.⁴

Upon inspecting the Bookes of accounts of this Factory, it appeared that there was noe coppyes of the last bookes, the Oringinalls [*sic*] being sent for England. Whereupon, Mr. John Tivill, in whose charge they were committed to be drawne up, was sent for before the Councill, and being examined, he made answer, that it was the 16th December before they were committed to him,⁵ which he said was a very short time to

¹ See paragraph 90 of the Company's letter, *ante*, pp. 263-4, and footnote, also paragraphs 32 and 33 of Master's Commission on p. 210.

² Verasherroon (Viravasāram), in Bhimavāram tāluk, Godāvāri District, Madras Presidency, eight miles north-west of Narsāpur. The English settled a factory here in 1634. It was withdrawn in 1662, re-established in 1677, and abandoned in 1702. See Hunter, *Imperial Gazetteer of India*, and the *Madras Manual of Administration*, vol. iii., s.v. Veeram.

³ These were, especially, paragraphs 2, 6, 9, 15-18, 21, 22, 25. See *ante*, pp. 201, 203, 207, 208.

⁴ See the note on these Printed Directions and Rules on p. 201.

⁵ On the 27th December, 1675, there is the following entry in William Puckle's Diary (*Factory Records, Masulipatam*, vol. xii.): 'Mr. Tivill, principall Factor, being desired to help Mr. Wyn in sorting of cloath, refused, because he was drawing up accounts.'

MADURA DISTRICT.

DINDIGUL TALUK.

Agaram.

1. 4 of 1894.—(Tamil.) On a stone. Dated in the reign of the Vijayanagara king Kṛṣṇadēva-Mahārāya, in Ś. 1444, expired, Chitrabhānu. Records gift of two villages near Dāḍikkombu.

Ānaipatti.

2. C.P. No. 160 of Mr. Sewell's List.—Records a grant by Śinna Kadirappa Nāyakka, a chief of the *Kaṇṇivāḍi* estate near Dindigul, of some lands to some priests of the temple at Ānaipatti, in A.D. 1729. The grant was made to a Brahman for temple service. The genealogy of Śinna Kadir for nine generations is given. [Compare No. 33, the genealogy of which corresponds for five generations with that of the present one. Ānaipatti is a village in Dindigul taluk.]

Attūr.

3. Mr. Sewell gives a C.P. grant in the possession of one Śiva Rāma Avadhāni, recording gifts of lands to the Dindigul choultry.

Bhūpālasamudra near Dindigul.

3-A. C.P. No. 33 of Mr. Sewell's List.—Records grant and sale, made in Ś. 1651 (A.D. 1729), Kaliyuga 4830, Saumya, by Śinna Kadirappa Nāyakkan, a chief residing near Dindigul, of the village to a number of paṇḍits in Saundararājapuram, otherwise called Ānaipatti. The grant was made during the reign of Vijaya Raṅga Chokkanātha (1705—31) at Madura, and it states that he was governing the country as viceroy for the Vijayanagar sovereign Śrī Raṅga Rāya. The grant gives lists of the ancestors of Śrī Raṅga Rāya, Vijaya Raṅga Chokkanātha, and the grantor. Edited by Burgess and Natesa Śastri in *Tam. and Sans. Ins.*, No. 27, pp. 117—121. The inscription enumerates the Vijayanagar kings and the Madura Nāiks and the Polygars of Kaṇṇivāḍi. The Polygar, in return for 300 Madura *kuḷipaṇams*, gave the village in proprietorship. The purchasers and donees were to enjoy the wet fields and had to pay, in case of new fields, one-fourth of the proceeds, one-third of the proceeds in the next crop, two-fifths of the third crop and one-fourth of the proceeds of sesamum, pulses and *pūvaraśa* trees. On the dry lands they had to pay eight *pons* for lands sowing one *kalam* of seeds. They were, however, to enjoy free the public paths and cowstalls. The palace had the

In the Consultation of the 26 of February last I observed there was 15,000 Pagodas then in Cash disposed off, *vizt.*

	Pagodas.
To be invested at Maddapolam - - -	6000
To be invested by Mr. Wynn at Yencapollam, ¹ which was afterward by Mr. Wynn July 31 ordered to Maddapollam - - -	1000
To be paid Vinco [Venka] Bramine [Brāhman], he abating 12 per Cent. upon the whole for the following goods	
For fine Sallampores - P: 2500	} - 6000
For Percollaes - - - 1000	
For Oringall Beetelaes - - - 2500	
For the Factory expence - - - - -	2000
Not allotted in said Consultation ² - - -	500

Mr. Fleetwood informed mee that the investment of Maddapollam for ordinary longcloth and Sallampores was agreed for with the merchants at 13 per Cent. abatement.

Thursday, August 10th.—Att a Consultation, Present:—STREYNHAM MASTER ESQ: [and Council as before].

The Councell continued to proceed upon the particulars of Mr. Masters Commission relateing to this Factory.

CONCERNING THE ACCOMPTS.

The paper of proposalls,³ upon which the accompts at Surratt were altered and put into the present method they there used, was read, and some alterations made therein to make it sutable to this place, which paper is to be entred in this Consultation booke⁴ and Directed to bee observed in this Factory. A paire

¹ Yencapollam, usually Ventapollam in the old manuscripts, represents Vētapālem in the Bāpatla tāluk. It is situated in 15° 47' N. lat. and 80° 20' E. long. (*Indian Atlas*, Sheet No. 76). Vētapālem was a centre of the weaving industry. It was visited by Master in 1679.

² The Consultation of the 26th February, 1676, here referred to, is to be found in *Factory Records, Masulipatam*, vol. i.

³ The 'Paper of Proposals' is not to be found among the Consultations in *Factory Records, Masulipatam*, vol. i.

⁴ See paragraph 9 (a) of Master's Commission, and paragraph 78 of the Company's General Letter, pp. 203, 261.

7. 2 of 1894.—(Tamil.) On the wall of another shrine in the same place. A damaged record of Kōṇērīmaikoṇḍan.

7-A. In the possession of a resident Gaṅgādhara Sāstri. A C.P. grant relating to the hamlet of Rāmayyanpaṭṭi.

7-B. A C.P. in the hands of Gurumūrti Gurukkaḷ in the temple of Padmagiriśvara. Records that Baruki Venkaṭarāya gave seven villages to the God and Goddess in Ś. 1665, Rudhirōḍgāri. See *Ins., S. Dis.*, p. 72, No. 8.

7-C. A C.P. in the hands of Rāmakṛishṇa Gurukkaḷ. Records that Daḷavāy Nārāyaṇappayya re-established certain temple villages in Ś. 1672, in the reign of Vijaya Raṅgachokkanātha Nāyakar. *Ibid.*, p. 72, No. 9. [The date is inconsistent, as Vijayarāṅga was the Nāik king of Madura from 1705 to 1731.]

Rāmanāthapuram.

8. 690 of 1905.—(Tamil.) On a rock near Diṇḍigul. Belongs to the reign of the Pāṇḍya king Mārāṇḍaiaian. Records the building of a tank by Parāntakapaḷḷi-Vēḷan *alias* Nakkambullān, who accompanied the Pāṇḍya king in his expedition against Iḍavai in the Chōḷa country. [Venkayya identifies Iḍavai with the village of the same name in Maṇṇi-nāḍu, a subdivision of Rājendra-Simhavaḷanāḍu on the northern bank of the Kāvēri. See *S.I.I.*, Vol. II, p. 53. Mārāṇḍaiaian was the Varaguṇa Mahārāja who ascended the throne in A.D. 862. See *Ep. Ind.*, Vol. IX, p. 84; *Ibid.*, Vol. XI, p. 253; also the inscriptions at Ambāsamudram, Trichinopoly, Tiruveḷḷarai and Tillaisthānam.]

MADURA TALUK.

Ānaimalai.

9. 63 of 1905.—(Vaṭṭeḷuttu.) On a rock to the left of the entrance into the central shrine of the rock-cut temple of Naraśiṅga-Perumāḷ. Records in the thirty-third year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (i.e., Parāntaka I (906—47) the digging of a tank called Kaliyanēri, the donor being Aruṇidi Kaliyan, an officer of the king. Refers to Kīḷ-Iraṇiyamuṭṭam and the village of Naraśiṅgamaṅgalam included in it; also to the temple of Naraśiṅga-Permanaḍigaḷ on the Tiruvānaimalai hill. [Iraṇiyamuṭṭam is known in Tamil literature and included Peruṅguṇṇūr, the native place of Poet Perunkauśikanār, the author of the *Malaipaḍukaḍām*.]

10. 64 of 1905.—(Tamil.) In the same place. Records in the twenty-first year of the Chōḷa-Pāṇḍya king Jaṭavarman *alias* Uḍaiyār Sundara-Pāṇḍya-Śōḷadēva, Viceroy of Madura under Rājendra Chōḷa I, gift of sheep for a lamp. Mentions Kīḷ-Iraṇiyamuṭṭam and Tiruvānaimalai.

11. 65 of 1905.—(Tamil.) On the rock to the right of the entrance into the central shrine of the same temple. A damaged

that (according to the custome used at Surratt) the second (or booke-keeper) doe draw a bill upon the cash keeper expressing the partyes name to whome and the accompt upon which the money is payd; which bill the second is first to subscribe, leaveing place for the Cheife, and the Cheife haveing signed the bill, the money is to bee paid out accordingly, the cash-keeper takeing a receipt for the same. And if the money be to be sent for inland investments, to take attestations of two [of] the Companys servants of the delivery of the summe.

The Warehouse bookes in the future to be kept in the method prescribed in the Companys Printed Rules. The Stewards bookes being sent for and examined, a more compendious method was proposed, that the whole expence might appeare in one booke monthly summed up; and at the end a table of the whole yeares expence under their proper heads and in distinct Collumes, whereby it may be compared how they agree with the entries of the bookes of accounts. And finding that at some times there are stores of wheat, butter, Oyle, Arrack,¹ Sugar &c. brought into the Factory, of the expence of which there is no particuler account kept, It is therefore directed that a particuler accompt of the receipt and expence of all such provissions be kept in the same booke, in the manner of a Stewards accompt aboard ship.

All which is recommended to the care of the Councell to be duely put in execution.

August 10. — Att a Consultation, afternoon. Present:— STREYNHAM MASTER ESQ: [and Council as before].

A List of the Honourable Companys Servants in this Factory being taken,² the Councell debated upon their degrees and employments untill it was late, and then refered it to farther consideration.

¹ An Anglo-Indian term for Oriental distilled spirits. The finest kind was brought from Batavia to the Coromandel Coast. See Yule, *Hobson-Jobson*, s.v. Arrack.

² This was ordered in paragraph 9 (c) of Master's Commission, and paragraph 39 of the Company's General Letter. See *ante*, pp. 204, 252.

24. 456 of 1906.—On a stone built into the platform in front of the shrine of the goddess in the same temple. A record of the sixth year of Śrī-Vallabha Paṇḍya. Mentions Kandaḍai Kaḷa-mēghabhāṭṭan of Āpastamba sūtra. See No. 160 below.

25. 457 of 1906.—(Paḷi.) At the entrance into the natural cave known as *Pañchapāṇḍavarpaḍukkai* in the same village. In the Brāhmi character. The cave and beds have been described in *Ep. Rep.*, 1907, pp. 60-61.

Gōripālaiyam.

26. 77 of 1905.—(Tamil.) On a pillar set up within the Muhammadan masjid. Records in the reign of the Nāyaka king Kṛṣṇappa-Nāyaka Virappa-Nāyaka in Ś. 1495, expired, *Bhava*, gift of land. Mentions a number of names of Vijayanagara kings and refers to Kūṇa-Paṇḍya. [The inscription records that a considerable area of land was presented by Kūṇa Paṇḍya to Muhammadans and that it was confirmed by Virappa Nāik in A.D. 1573. Nelson translates it in his *Madura Manual*, p. 67.]

Kaḷugumalai Hill (Māṅgulam).

27—32. 460 to 465 of 1906.—(Paḷi.) On four boulders. In the Brāhmi characters. See for description of this place and similar antiquities in the neighbouring village of Ariṭṭapattī, *Ep. Rep.*, 1907, p. 61. The Epigraphist assigns the inscription which resembles the alphabets of the Aśoka edicts to the end of the third and the beginning of the second century B.C. These are amongst the earliest lithic records of the Tamil country and the presence of Paḷi shows that it was understood in the Paṇḍya country even in that early period. Its connection with the origin and development of the Tamil Vaṭṭeḷuttu is still to be ascertained.

Kiladi.

33. 447 of 1906.—(Tamil.) On the south wall of the central shrine in the Arjunēśvara temple. Records in the twenty-third year of the Paṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśekharaḍēva (I, 1268—1308), "who was pleased to take every country," that Kūpakarāya, the son of Maḷavarāya, rebuilt the temple and gave different names to the God and his consort in order to secure merit for his parents. The temple is called Muchukunda Tiruvirāmīśvaramuḍaiya-Nāyanār at Śrī-Kuntidevi-chaturvēdimāṅgalam, a brahmadēya to the east of the tank (*kuḷakkil*) at Vēlūr in Madhurōdaya-vaḷaṇaḍu. See *Ep. Ind.*, Vol. IX, pp. 223.

34. 448 of 1906.—(Tamil.) On the north, west and south walls of the same shrine. A mutilated record. Seems to register a sale of land.

35. 449 of 1906.—(Tamil.) On the same wall. Records in the thirty-first year of the Paṇḍya king Māravarman *alias* Tribhuvana-chakravartin Kulaśekharaḍēva (I, 1268—1308), "who was pleased

For the Regulating these inconveniences it is Requisite That the Accompt Currant be otherwise altered and stated, vizt., (1st). That under the Tittle of accompt Currant in last bookes the Ballance of one paire of bookes be begun in the new paire, for those words [*i.e.*, 'Accompt Currant'] are thus understood— That such accompts were currant or going on in last bookes and were brought to a rest to Ballance the said bookes, and thence to be carryed or transferred and gone on with in a new paire; and the Stock, Credit or Rest of Accompt Currant in those last bookes to be entered to accompt Stock its Credit. And soe both sides of this accompt, to be intituled accompt Currant, shall Ballance as the accompt Ballance doth in said last bookes, and noe farther accompt to be entered to it; for it serves only to begin the new paire of bookes from Ballance of the old.

(2dly). That the accompt Currant be kept under the said tittle of Accompt Currant, Fort St. George, to the Credit of which accompt shall be enter'd all the Cargoes received from England or by consignments thence, and all Bills drawn upon the Honourable Company, and such other accompts, as by the course of business fall to that accompts Credit, being received thence, paid, or to bee paid there and due here. And to the Debt of said accompt shall be charged all the Cargoes returned to England and consignments thither, or to other Factoryes by order thence, not to be returned thither againe, and such other summes as will fall to be soe Charged; the rest of which Accompt Currant, Fort St. George, is to be cleared in every paire of bookes by accompt Stock. The reason is because the Superiour is not accomptable to the Inferiour, and if you returne to your accompt Currant more money then you received, you are not to demand the produce thereof; and if you returne the remainder lyes in Stock, for the Disposall of all which you must follow the orders from your Accompt Stock be entered, as 3dly. That to the tittle of Accompt Stock be entered, as aforesaid, the stock of last bookes or the Credit or Rest of Accompt Currant, which will come under that title only from the last bookes, 1675-6, for hereafter it will come under it's proper title of Accompt Stock it's Credit, [and] by this Accompt

42. 63 of 1910.—Below the Jaina figure cut on the boulder outside the cavern. Damaged in the beginning. Records that Abinandan Bhaṭāra, a pupil of Arimaṇḍala Bhaṭāra, who was the pupil of Abinandan Bhaṭāra, who in turn was the pupil of Kanakanandi Bhaṭāra, caused this image to be cut. It also refers to Kuraṇḍi Tirukkattamballi. [I have not been able to get information about these in any of the Jain Paṭṭāvalis. Kanakanandi Bhaṭāra is, I suppose, different from Kanakavīra mentioned in N.A. 744.]

Kiramāttūr.

43. 16 of 1894.—(Vaṭṭeluttu.) On the north wall of the Śiva temple. An incomplete record of the Pāṇḍya king "who took the head of the Chōḷa," dated ninth year.

Koḍimaṅgalam.

44. On the front of the first pillar, left side, of the mahāmaṇṭapa in the local Kārttikasvāmi temple, over a figure. States that it is Aṇṇavipperumāḷ Piḷḷai. *Tam. and Sans. Inscrns.*, p. 2.

45—49. On similar pillars, over their respective figures. The names Śevandiyappa Piḷḷai, Aḷagiri Nāik, Piratāni (Pradhāni) Nāiken, Aṇṇavipperumāḷ Piḷḷai and Kuppayaṇḍi (son of Aḷagappa Piḷḷai) are recorded. *Ibid.*, pp. 2-3.

50. On a stone to the north of the village in front of the Kumārasvāmi temple. A record of K. 4774, Pramādiṣa, Purattāṣi, making gifts of lands and revenues to God Kumāra by the *Karttās*. *Ibid.*, pp. 3-4.

Madura.

For a full notice of Madura see *Antiquities*, I, pp. 291-2, and the bibliography given there. Mr. Sewell gives two lists of inscriptions in this place, one of which numbers 49 and the other 13. These overlap each other and it is unnecessary to compare them with the list given below.

51. 46 of 1890.—In the north wall of the second prakāra of the Sundarēśvara temple. A record of Kōṇērinmaikoṇḍān Sundara Pāṇḍya.

52. 47 of 1890.—In the same place. An inscription of the twenty-first year of Kō-Jaṭavarman Tribhuvanachakravartin Vīra Pāṇḍya dēva. [Was he the same as the king who came to the throne in 1253 and who, after conquering ḷḷam, Koṅgu and Śōḷamaṇḍalam, anointed himself at Perumbaṇṇappuliyūr ?]

53. 48 of 1890.—Similar to 52.

54. 50 of 1890.—On the north wall of the second prakāra of the Sundarēśvara temple. A record of Tribhuvanachakravartin Kōṇērinmaikoṇḍān. (No other details.)

55. 58 of 1905.—On the north wall of the west gōpura. Tamil verse. Refers to Parākrama Pāṇḍya.

these divisions as the Particulers resting on Ballance doe consist of, vizt.,—

Dead Stock.—Under which is entered all Houses, Household stuff, Plate, Cattle, Ships, Boats, Gunns and whatsoever things are not for saile, putting the sumes into the inward margent, cary it out.

Desperate Debts.—Under which come all bad and Desperate Debts, Factoryes or voyages debts, whereof ther's small or noe hopes of haveing returnes.

Money and Good Debts.—Under this enter the Cash remaineing, and all such debts as are good, whereof there is no doubt, and all adventures and Factoryes debts abroad, which are not to be invested and returned in goods proper for Europe, but in such goods as may turne to most profit here.

For Provision of Goods.—Under this comes all debts upon moneys impressed [advanced] to buy goods, and all such Factory debts where the Stock remaineing is for the provission of goods.

Goodes for Sale.—Under this is to be entered all goods which are for sale and doe yett remaine unsold.

Goods for Europe, etc.—Under which enter all goods that are bought and provided for Europe or other places, to bee transported out of the Factory.

Totall of all goods and debts resting amounts to . . .

On the Creditor side of Ballance.

Account of Stock for soe much as that account Credit is . . .
Credits upon Account.—Under which enter all the Credits that are resting upon account to be adjusted in the bookes of this Factory.

Credits upon Interest.—Under which enter such Creditors (if there be any) of whome money is taken up at Interest or on bills, expressing the date of the said bills, etc.

Totall of Stock and Credits resting amount to Pagos: . . .
The Ballance being soe divided under severall heads will be of great satisfaction, it being thereby evident what effects the stock remaineing is of, and business directed and Governed accordingly.

62. 504 of 1907.—(Vaṭṭeḷuttu.) On a third stone in the same place. Records gift of a lamp by Kunrañjundari of Korravāyir chēri in Vaḍa-Madirai to the temple at Tirutturutti, a dēvadāna in Aṇḍa-nāḍu. King's name and date lost.

63. 505 of 1907.—(Vaṭṭeḷuttu.) On a fourth stone lying in the Madanagōpālasvāmin temple. A fragment. Seems to register gift of cows.

64. 506 of 1907.—(Tamil.) On eight other stones in the same place. Fragment of a record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin, dated twelfth year. Mentions Parākrama-Pāṇḍyadēva and the Śaivāchārya Śiyagōchari-Mahādēva of the Bhāradvāja-gōtra.

65. 507 of 1907.—(Tamil.) On the thirteenth stone in the same place. A record of the Pāṇḍya king Tribhuvanachakravartin Śrī-Vallabhadēva in his second year. Records a gift by the queen Ulagamūḷuduḍaiyāl. [Was he Māravarman Śrī Vallabha who was apparently a predecessor of Jaṭavarman Kulaśēkhara I (1190—1217) or the Jaṭavarman Śrīvallabha who is mentioned in the third year of Māravarman Sundara Pāṇḍya I (1216—35) ?]

66. 508 of 1907.—(Tamil.) On the fourteenth stone in the same place. The stone bears at the top the Pāṇḍya crest, i.e., two fish with a *triśūla* between them. Records the gift of a flower garden by the queen Ēḷulagumūḷudumuḍaiyāl.

67. 509 of 1907.—(Tamil.) On the fourteenth and sixteenth stones in the same place. A fragment of record.

68. 510 of 1907.—(Grantha and Sanskrit.) On thirteen other stones in the same place. Purports to be the genealogy of the Mahāmaṇḍalēśvara Rāmarāja-Tirumalarāya-Mahārāja, dated Kaliyuga (mistake for 4647), Ś. 1468, Parābhava.

69. 500 of 1907.—(Tamil and Grantha.) On the west wall of same temple. An unfinished record dated Ś. 1520, expired, Hēvilambi.

70. 35 of 1908.—(Telugu.) On one of the pillars in the Kambattāḍi-maṇṭapa in the Sundarēśvara temple. Records in the reign of the Nāyaka king Vīrappa-Nāyaka (1572—95), son of Viśvanātha-Nāyaka-Kṛishṇappa-Nāyaka, in Ś. 1505, expired, Subhānu, the construction of the maṇṭapa. A Tamil copy of the document is added below the inscription. [See *Ind. Antq.*, 1916, pp. 90—2, for an account of Vīrappa's reign.]

71. 36 of 1908.—(Tamil.) On a stone set up in front of the Perumāḷ temple in the same town. A record of the Vijayanagara king Vīra-Veṅkaṭa-Mahārāja (I, 1586—1616). Mentions in Ś. 1523, expired, Subhākṛit, the temple of Madanagōpāla at Madura and Bhāshyakāra, i.e., Śrī-Rāmanujāchārya. Veṅkaṭa was, it is well known, a disciple of Kōṭikanyādānam Tāṭachārya and an ardent Vaishṇavite.

	Arrivall in India.	Present Degrec.	Present Sallary.
3. Robert Fleetwood, ¹ third, and Chiefe at Maddapollam, came out a Factor at 20 li. Sallary, made 35 li. anno 1672 ...	Sept: 23 1662	Senior Merch:	40
4. Christopher Hatton, fourth, Warehouse-keeper, arrived in India 1657, entertained in the Companys service June 1672, ² Sallary to be settled by the Company by their order	—	—	—
5. George Chamberlaine, ³ fifth, ordered for Muccawpate [Makkāpet] present Invest- ment, entred in the Com- panys service at 25 li. per annum	Dec: 16: 1670	Mercht: 1675	30

passage back to India in order to settle his affairs and clear himself of complicity in Crawley's death (*Court Minutes*, vol. xxxi., fol. 179). He arrived at Fort St. George in July, 1680, and repaired to Masulipatam, where he associated himself with Captain Alley and other 'interlopers.' In 1682 permission was granted him to remain in India, on condition that he paid 'dues for exports and imports.' He died in the same year (Pringle, *Consultation Book of Fort St. George*, p. 100). In July, 1685, his widow petitioned that the 'difference depending between the Company and her late husband' might be 'compromised' (*Court Minutes*, vol. xxxiii., fol. 90; vol. xxxiv., fols. 95, 114).

¹ Robert Fleetwood was entertained as a factor on the 4th November, 1661 (*Court Minutes*, vol. xxiv., fol. 211). He was sent to Masulipatam, where he was in favour with William Jearsey, the chief, who made him head of Madapollam factory. The Court was informed that Fleetwood was 'a vaine fellow, a great enemy to all goodness' (*Factory Records, Miscellaneous*, vol. iii.), and in consequence he was suspended in 1669. His character was vindicated by Sir William Langhorne, and he was reinstated at an increased salary in November, 1671 (*Court Minutes*, vol. xxvii., fol. 185). In 1674-76 he again fell into disfavour for having farmed towns of the King of Golconda for his own benefit, as previously related. He died on the 4th September, 1676, at Navarāzpuram, a suburb of Madapollam. He was heavily in debt, both to the native governor and to the Company, and his widow Margery, who subsequently married John Heathfield, resigned the whole of her effects to meet the claims against her husband (*Factory Records, Fort St. George*, vol. xxviii., and *Masulipatam*, vol. ii.).

² It was on the 28th November, 1671, that the Court of Committees decided to entertain Hatton in their service at Masulipatam (*Court Minutes*, vol. xxvii., fol. 192).

³ George Chamberlain, who was then in India, was elected factor by the Court of Committees on the 22nd October, 1669 (*Court Minutes*, vol. xxvi., fol. 283). The date of arrival given in the text must refer to the receipt of the letter bringing news of his election. In December, 1676, the Court reproved Chamberlain for refusing to assist 'in sorting the cloth' (*Letter Book*, vol. v., p. 367). In November, 1677, he was dismissed the Company's service, and ordered to be sent to England (*Court Minutes*, vol. xxx., fol. 193); but in December, 1678, he was still at Masulipatam, 'under suspicion.' In December,

79. 7 of 1915.—(Tamil verse.) On the east wall of the third prakāra of the Mīnākshi-Amman temple in the same village; right of entrance. A much damaged record. Two verses in praise of a Pāṇḍya king (vaḷudi) who had the surname *vāḷāl vaḷi tīrandāu*. A second set of two verses evidently in praise of the same king who is here called Kūḍalar-kōmān, mentions the damming of the sea with his sword.

80. The Daḷavāi agrahāram plates of Veṅkaṭapati I (so called because it was obtained from one Anantāchārya of the Daḷavāi Agrahāram, Madura). A record of Veṅkaṭapati I of Penukoṇḍa, dated Ś. 1508, *Vyaya, Uttāndvādaśi* of the bright half of Kārttika, recording the gift of the village of Gaṅgavārāpatti or Vīrabhūpasanudram to a number of Brāhmins at the request of Vīrabhūpa (Vīrappa Nāik) of Madura (1572—95), the son of Kṛishṇappa (1563—73), and grandson of Viśvanātha (1559—63). See *Ep. Ind.*, Vol. XII, pp. 159—87, where Mr. Gopinatha Rao edits the inscription. The inscription mentions Tātāchārya, the preceptor of Veṅkaṭa I and Mr. Gopinatha Rao traces his connexion with the Vijayanagara dynasty on the basis of the *Prapaṇāmūrta*. He also enumerates from the *Tiruppaṇimālai* of the Madura temple, the holy works of Vīrappa Nāik.

80-A. Daḷavāi agraḥāram plates of Varatuṅga Rāma Paṇḍya. Records that on Wednesday, Māgha Kṛṣṇapakṣa caturdaśi, in Chitrabhānu, Ś. 1504, Varatuṅga granted the village of Murugaṇēri to Chandrasēkhara, son of Chokkappa Paṇḍita, a doctor. *Trav. Arch. Ser.*, Vol. I, pp. 117—25.

80-B. Another C.P. from the same place. Records on Āshādha 30 of Ś. 1510, Sarvadhārin, that king Varatuṅga Rāma Vīra Pāṇḍya granted the village of Silarippaṭṭi to Govindabhṭa, son of Udayambhṭa. *Ibid.*, pp. 126—33.

81. *C.P. No. 22 of Mr. Sewell's List.*—(Tamil.) In the District Court of Madura. Records a grant of property in some lands to a Śiva temple dedicated to the god Viśvēśvara and the goddess Akhilāṇḍēśvari, in Ś. 1691 (A.D. 1769) = Kaliyuga 4780, Vīrōdhi, by Hīraṇyagarbha Ragunātha Sētopati Kāttar Avargaḷ, lord of Tēvainagara. The grant is said to have been made when “the

	Arrivall in India.	Present Degree.	Present Sallary.
16. John Clarke, ¹ under Mr. Main- waring	July 10: 1675	Writer	10
Mr. Thomas Whitehead, ² Chap- laine, arrived	June 23: 1672	—	50
Mr. John Heathfield, ³ Chyrur- geon, entred	September 25th 1673	—	Gratuity 30 27

And the Councell doe think fitt to order that all the persons in this Factory under the Councell⁴ (notwithstanding their particuler employments are allotted them as aforesaid) shall observe and doe any such business as shall be required of them by any of the Councell in the Companyes affaires, unless that person of the Councell, under whome they are particularly appointed, shall signifie that he hath employment for them.

The Councell did then thinke fitt to send for all the Factory before them, to whom was read severall clauses in Mr. Masters Commission and Instructions,⁵ and they were acquainted with the Settlement now made of the Degrees, Sallaryes, and Employments of every person of this Factory, as before mentioned, and that there was noe place or employment out of the Councell that had preceedency one of another, but that all persons under the Councell were to keep their degrees and Seniority as they

Fort St. George. In July, 1681, he was appointed purser at Masulipatam. In November, 1682, he was made second at Peddapalle, and in August, 1685, he again returned to Masulipatam as second. In November, 1685, 'Timothy Harris having been a long time sick and lame, and this factory having no Surgion,' desired and obtained leave to go to Madapollam 'for the better recovery of his health.' He returned to Masulipatam in 1686, and died there in August, 1687, of the pestilence which accompanied the famine of 1686-87 (Pringle, *Consultation Book of Fort St. George*, 1681-85; *Mackenzie MSS.*, vol. li.; *Factory Records, Masulipatam*, vols. iv. and viii.).

¹ Elected writer 14th October, 1674 (*Court Minutes*, vol. xxix., fol. 61).

² See *ante*, note on p. 246. Thomas Whitehead was elected chaplain on the 18th October, 1671 (*Court Minutes*, vol. xxvii., fol. 176). For a full account of his life, see Penny, *The Church in Madras*, p. 664.

³ John Heathfield had served the Company for five years previous to 1673, when he was taken prisoner by the Dutch in the ship *President*. On his release he was re-entertained in the Company's service as surgeon at Masulipatam and Madapollam. His later career is traced in vol. ii. See Pringle, *Consultation Book of Fort St. George*, 1685, p. 79.

⁴ See paragraph 15 of Master's Commission, p. 207, for the constitution of the Council at Masulipatam.

⁵ See paragraphs 9 (c), 11, 12, 13, 25, and 29-35, of Master's Commission on pp. 204, 206, 208-216.

Khara. "No other date is given, but the document must have been executed in A.D. 1651."

89. *C.P. No. 62 of Mr. Sewell's List.*—(Modern Tamil.) Records a document drawn up by two people of the Kaundar caste conferring certain privileges on the watchmen of the village of Amandūr in Krōdhana, Vaikāśi 12 (but without any other guide to the period). One Pichchan of the Nāṭṭukkaḷḷar community was appointed by them as village watchman and he was entitled to the gift of a woman's *sāḍi* (śēlai), a *duppaṭṭi*, a turban, and handful of gruel and of alms. See *Tam. and Sans. Inscrns.*, No. 33, p. 136. Mr. Sewell calls the village Amatur.

89-A. A C.P. grant of Vijaya Raṅga Chokkanātha (1705—31) of the Nāik dynasty of Madura, in Ś. 1639, Kārttika 21, recording gift of a *maṭha* at Tirukkaḷukkuṇṇam in Chingleput district. The plate has been deposited in the Madras Museum.

90. *C.P. No. 108 of Mr. Sewell's List.*—Records grant of some lands, by a private person in Ś. 1638, Kaliyuga 4827, Plavaṅga (A.D. 1716), to the Rāmagiri temple in the "Taṭṭaināḍu." No sovereign is mentioned. [The dates are not consistent.]

91. *C.P. No. 136 of Mr. Sewell's List.*—(Nandināgari.) Records a grant of two villages in the Madura district, Marudaṅguḍi and Kārupuram, otherwise called Madanagōpālapuram, to several Vāishṇava Brāhmaṇs in Ś. 1519 (A.D. 1597), Hēvilambi. The grant was issued by Veṅkaṭapati (I) of Chandragiri at the request of Kṛishṇappa Nāik of Madura who is styled *Pāṇḍya Pārthiva Kṛishṇa Nripati*.

92. *C.P. No. 211 of Mr. Sewell's List.*—(Grantha and Sanskrit.) Records that, at the request of Rāmakṛishṇappa, "sitting on the lion throne of Vallabha Narēndra after 33 years have passed, and after Ś. 1517," King Ativīra Rāma Pāṇḍya granted the village of Nadikkuḍi or Ativīrarāmapuram to a number of Brahmins. The figure of a boar with a dagger standing on its nose is engraved at the end. See *Trav. Arch. Ser.*, Vol. I, pp. 133—146. This is the same as the third Daḷavāi agrahāram plates.

93. *C.P. No. 1 of 1911.*—A record of Vijaya Raṅga Chokkanātha of Madura, dated in Ś. 1643, Śubhakṛit, recording gift of land to a certain Narasapantulu, probably a physician, who "was to enjoy lands rent free, by offering prayer to Dhanvantri."

94. *C.P. No. 3 of 1911.*—A record of Rāṇi Maṅgammāl, dated S. 1623, Vriṣha, while "Vīra Veṅkaṭadēva Mahārāya was ruling at Ghānagiri (Penukoṇḍa). Records gift of land for a feeding institute to a certain Subbayya Bhāgavata. The inscription gives an instance of the formal acceptance of Vijayanagara suzerainty long after it ceased to exist.

94-A. *C.P. No. 4 of 1910-11.*—Originally in the hands of the District Judge of Madura and now in the museum. A Tamil

about the same; and it appeared that Mr. Mainwaring had ordered John Clark and William Cullen to scale up the Chamber where the things were, but they did not do it; and Henry C. Colborne had the key, and delivered the things to Thomas Crawley, the Brother (servant to Captain Bonnell), who sold them. Whereupon the Councell ordered that all the things should be received from the persons who bought them and returned againe into the Chamber, and an Inventory thereof to be taken by Henry C. Colborne and Thomas Crawley; the dore to be lockt and the keys delivered to S. Master. Which being done accordingly, I [Streyusham Master] delivered the keys and the Inventory to Mr. Arnold as being his proper charge [as Purser].

Saturday, August 12.—Att a Consultation, Present:—STREYNHAM MASTER ESQ: [and Council as before].

The Councell continued to proceed upon the clauses in Mr. Masters Commission and Instructions relateing to this Factory.

The Phyrmands [*farmān*] were ordered to be translated, and Coppyes thereof to be transmitted to the Honourable Company by the Ships in January next.¹

Upon inquiry made of what care was taken of the Estates of such persons as dye in the Companys service, and of the Purser Generall or paymaster taking of five per Cent. for getting in and registring of the same,² Henry Croon Colborne, who was sayd to be instructed and concerned in that affaire, was sent for,³ and being examined about the same, made answer, that there was only the concernes of Jno: Crandon and Robert Crawley (who lately dyed) that fell under his cognisance, whose Inventories being asked for, he produced, and they were delivered to Mr. Arnold, Purser Generall or paymaster, whose proper charge they now are. And to the five per Cent., Henry Croon Colbourn gave satisfaction that it had binn allwayes accustomed in that Factory, That Robert Freeman had taken it, and himself had binn allowed it by Mr. Whitehead, as overseer for

¹ This was in accordance with paragraph 9 (f) of Master's Commission. See p. 205.

² See paragraph 26 of Master's Commission (*ante*, p. 208).

³ Colbourne became steward at Masulipatam, *vice* Robert Freeman, resigned, on the 23rd July, 1675 (*Factory Records, Masulipatam*, vol. i.).

102. 65 of 1910.—(Vaṭṭeḷuttu.) In the same place. Records that the image was caused to be cut on behalf of a certain Āchchān Śrīpālan, nephew of Anattavaṇ Maśēṇaṇ, a disciple of Guṇasēnadēva who was in charge of this *Palli*. See No. 39 above.

103. 66 of 1910.—(Vaṭṭeḷuttu.) In the same place. Records that the image was cut by Kaṇḍan Porpaṭṭan of Śirukaḍaippuram, a pupil of Guṇasēnadēva who was in charge of this *Palli*. See No. 39 above.

104. 67 of 1910.—(Vaṭṭeḷuttu.) In the same place. Records that the image was cut on behalf of Vēḷaṇ Śaḍaiyan, a shepherd of Parūr in Miḷalai-kūṛram, by his wife.

105. 68 of 1910.—(Vaṭṭeḷuttu.) In the same place. Records that the image was caused to be cut by Kanakanandi, a servant of Tirukkuṇḍi of Venbunaḍu. See No. 42 above.

106. 69 of 1910.—Records that this image was caused to be made on behalf of his younger brother by Araiyaṅgavidi, pupil of Guṇasēnadēva, who was in charge of this *Palli*.

*Tirumogūr.**

107. 75 of 1905.—(Tamil.) On the south wall of the maṇṭapa of the Kaḷamēgha-Perumāḷ temple. Records in Ś. 1473, expired, Virōdhikrit, gift of land by Basavaṇa-Nāyaka Timmappa-Nāyaka. See No. 72 above.

108. 76 of 1905.—(Tamil.) On the same wall. A record connected with the above epigraph and dated in Ś. 1473, expired, Virōdhikrit.

Tiruparaṅkunṛam.

In his *Antiquities* Mr. Sewell gives a list of eleven inscriptions in this place, but with no details.

109. C.P. No. 61 of Mr. Sewell's List.—(Tamil.) Records that Virasimha Taittu, a descendant of Maṅgammāḷ (presented something?) in Ś. 1765 (A.D. 1843), Bahudhānya, to the Subrahmaṇya temple, four miles south of Madura. The dates are inconsistent and the first part of the inscription is in old Tamil while the latter part is in quite modern Tamil.

110. 49 of 1890.—On the east wall of the rock-cut cave, now called Umaiyāṇḍan kōyil, on the south side of the local rock. A record of the seventh year of the Pāṇḍya king Kō-Māravarman *alias* Tribhuvanachakravartin Sundara Pāṇḍya dēva (I, 1216—35),

* In his *Antiquities* Mr. Sewell says: "An ancient Śiva temple with many inscriptions, copies of two of which have been sent me. One is dated Ś. 1473 (A.D. 1551) and records a private gift of lands to the temple. The other records repairs carried out by Daḷavai Sērupati in Ś. 1622 (A.D. 1700)." The first of these is evidently the same as No. 107 in the above list.

booke to that effect. Allsoe dayly entryes to be made in the Consultation booke of Ships comeing out and goeing, and other necessary occurrences in the manner of a diary, Especially¹ the proceedings of the Dutch, French and Danes, and our transactions with the Governour and great persons of the Country. The Coppyes of all Consultations to be sent to the Agent and Councill at Fort St. George by every conveyance after they are transacted.

The Consultation booke, and Coppy booke of letters received and sent, to be closed the last of December (if the ships be not sooner dispatcht), well and fairly writ, and two coppies of each booke, as alsoe of the booke of accounts, to be sent to Fort St. George, of which one Coppy to be inscribed for England, the other for Fort St. George, and to be signed by the transcribers.

Mr. Master delivered the Honourable Companys printed Indulgence touching trade allowed their Servants, dated the 16 November 1674, and alsoe the printed Indulgence granted to the Owners, Commanders and Seamen of their Ships dated the 2 October 1675,² and recommended the same to be duely observed.

Soe the Councill concluded upon those clauses in Mr. Masters Commission and Instructions which are required to be put in execution in this Factory.

P.S. Concerning Mr. Ambrose Salisburys Estate and Mr. Jno: Crandons, Jos: Arnold allwayes excepted against others haveing intermeddled before his arrival at this Coast.

August 12.—Att a Consultation afternoone, Present: STREYN-SHAM MASTER, ESQ: [and Council as before].

It haveing pleased God to take from us Mr. Thomas Whitehead, the Chaplaine of this Factory, who dyed about halfe an hour since, and the Councill sending to seale his things,

¹ The words 'Especially . . . country' were added later, in accordance with Master's directions to the Council at Masulipatam, in a letter dated at Balasor, 29th August, 1676.

² On the 16th November, 1674, and 1st October, 1675, the alterations in the Company's Indulgences to their factors and mariners were approved. (*Court Minutes*, vol. xxix., fols. 27, 72, 172). No copies of these Indulgences, however, appear to exist. See *ante*, Papers of Appointment, pp. 195-6, 213.

Viḷāchēri.

114-A. On the ardhamaṇṭapa of the Śiva temple. A private gift of lands to the temple in Ś. 1400 (A.D. 1478). *Antiquities*, Vol. I, p. 295.

MĒLŪR TALUK.

Aḷagarkōvil.

115. C.P. No. 164 of *Mr. Sewell's List*.—Records a document belonging to the Aḷagarkōvil temple, professing to be executed in Ś. 1311 (A.D. 1389), *Saumya*. [The inconsistency of the dates and the nature of the inscription have made Mr. Sewell think that it is a modern forgery.]

116. C.P. No. 165 of *Mr. Sewell's List*.—Records another grant belonging to the same temple, and the same remarks as No. 164 apply to it. As it stands, it professes to have been executed in Ś. 1135 (A.D. 1213), *Ānanda*.

117. C.P. No. 166 of *Mr. Sewell's List*.—Another document, precisely similar in its rough, clumsy execution to the above. It comes from the same temple. It professes to have been executed in Ś. 1394 (A.D. 1472), *Virōdhi*, during the (imaginary) reign of "Mallikai Rāyar, Arjuna Rāyar, Virūpākshi Rāyar, Śrīraṅga Rāyar, Śivaśaṅku Rāyar, Śapāśiva (? Sadaśiva) Rāyar, Gōpāla Rāyar and Rāmadēva Rāyar."

117-A. *Tamil and Sanskrit Inscriptions*, No. 26.—A C.P. grant, dated K. 4707, *Ānanda*, Tai 15, saying that an assembly of the Nāiks, Ambalakāras, Kavunḍas, etc., met, inquired into a suit between two cousins who were employed as watchmen in the Aḷagar temple, and divided the income incumbent upon their offices equally. The inscription is very interesting for the method of administering justice in those days. It refers to a father's killing his son for suspicion of theft. See pp. 112—117. The inscription is said to be in the Collector's office, Madura.

118. 334 of 1908.—On the pillow-side of one of the beds in the huge cavern known as Pañchapāṇḍava-beds on the hill. A record in Brāhmi characters.

119. 80 of 1910.—(Tamil.) On a pillar of a maṇṭapa in the temple of Sundararāja-Perumāḷ. A damaged record of the Chōḷa king Rājarājakeśarivarman *alias* Śrī-Rājarājadēva I, dated twenty-second year. Seems to register a gift of land.

120—129. 70—79 of 1910.—(Brāhmi.) On the roof of the cavern called Pañchapāṇḍavar-paḍukkai. "The inscriptions," says Mr. Krishna Sastri, "are difficult of interpretation, being neither Pāli nor Dravidian." The numerous Jaina figures and beds and the Brāhmi records "existing in one and the same cavern, raise the suspicion that these caverns, once occupied by the Buddhists, were in a subsequent period appropriated by the Jaina ascetics." (*Mad. Ep. Rep.*, 1910, p. 80.)

Letter,¹ and finding many Circumstances of great weight therein, which required longer time for inquiry and Satisfaction, did refer the Consideration thereof untill Mr. Masters and Major Puckles returne from the Bay; and Councell here, in the interim, are to make what observations they can collect of this affaire.

*Upon ordering Lodgings and accommodations for the Companys
Servants within the Factory.*

The Companys house not having conveniency to receive all, as is directed in the Companys letter,² untill the enlargement be made,³ as is confirmed and recommended by the Agent and

¹ See *ante*, Diary, 8th August, when the matter was 'referred to farther consideration.' Major Puckle had already inquired into this business. On the 28th July, 1675, having been informed that Robert Fleetwood had, on his own responsibility, 'contracted with the King of Golconda for the Farme of severall towns and Lands,' he ordered Fleetwood to give a written explanation of his conduct. The answer was received on the 13th December. Fleetwood denied contracting with the King, but owned to taking 'three or four townes of a Govr., as Verasheroon, Nourasporam, &c., that in soe doing he did the Honble. Company service, freeing those places from Insolencies of Govrs.' He stated that, on hearing of the Company's displeasure, he had 'Quitted all the Towns but Nourasporam,' from which he could not easily remove his numerous family. If required, however, he was ready to relinquish that also, when the Dutch would gladly take it.

² See paragraph 83 of the Company's General Letter, and paragraph 30 of Master's Commission.

³ Major Puckle, in the previous year, had done what he could to keep the Company's junior servants within the factory and under restraint, as the following entries in his Diary for the 20th and 23rd July, 1675, set forth: 'The Lodgings in and about the Factory viewed, and the younge men assigned their Roomes. There is great need of upper Roomes for lodginge, there being but seven Lodging roomes, all of them ground Chambers which lay lower then the Ground in the Court, so that they are continually moist to the prejudice of their healths, which is the Reason that many of them gitt lodgings out of the Factory. The Padre dwells in an House that costs the Company 12 Rupees a month, which may be prevented by building Chambers over the Godown, as the Honble. Company ordered Mr. Mobun to doe, there being room enough for Chambers to accomodate the whole Company that belong to the Factory. . . . Ordered that Mr. Chamberlain (one of [the] Councell) do quitt his two ground Chambers in the Factory, which are his Lodgings, that the younge men may be accommodated, and that 3 pagodas a month be allowed towards Mr. Chamberlains House rent, And that he shall provide Lodgings for two of the Honble. Companys Servants in his said house, this to Continue till provision be made by building Chambers in the Factory' (*Factory Records, Masulipatam*, vol. xii., pp. 12, 13, 14).

On the 23rd July, also, it was 'thought good that the Chirurgeon do acquit his Chamber in the Factory,' and be accommodated with lodgings in the 'Ministers House' (*ibid.*, vol. i.).

138. On a stone in front of a large choultry. Records gift of lands in Ś. 1713. (Sewell's *Antiquities*.)

Mēlūr.

139. 133 of 1903.—Very much damaged. On a rock in the Pañchapāṇḍavamalai near Mēlūr.

140. 134 of 1903.—On another rock in the same place. (Tamil.) A private record, dated Virōdhikrit, in modern characters.

141. 135 of 1903.—On a boulder in the same place. In archaic characters.

Pūdakkudi.

141-A. In front of one of the two local choultries. Records that it was erected in Ś. 1703 (A.D. 1781).

141-B. A C.P. grant in the "Appar choultry" recording gift of lands.

Pulippatti.

142. 564 of 1911.—(Tamil.) On a rock near the Ayyanār temple. An unfinished and damaged record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśekharaḍēva (I, 1268—1308), "who was pleased to take every country," dated thirty-eighth year. Seems to record the gift of the village Śiṅgaṅkuḷam to Puliyūr-uḍaiya-Nāyanār by the residents of Pādirikkudi, in Tenparappunaḍu.

Tiruchchunai.

Ancient Śulivaragaṇḍa. Besides the inscriptions given below Mr. Sewell gives two modern inscriptions, dated A.D. 1782, in the temple.

143. 122 of 1903.—(Tamil.) On the south wall of the central shrine in the local Agastyēśvāra temple. A record of the sixth year of Tribhuvanachakravartin Sundara Pāṇḍya who conquered the Chōḷa country. (Was it Māravarman, who ruled from 1216 to 1234 ?)

144. 123 of 1903.—(Tamil.) On the same wall. A record of the eleventh year of Sundara Pāṇḍya, making a gift of land.

145. 124 of 1903.—(Tamil.) In the same place. A record of the ninth year of Tribhuvanachakravartin Kulaśekharaḍēva recording gift of land.

146. 125 of 1903.—(Tamil.) On the north wall of the same shrine. An incomplete epigraph of the fourteenth year of Jaṭavarman Tribhuvanachakravartin Sundara Pāṇḍya "who conquered every country," regarding a gift of land. [Mentions a certain Vaidyādhiraḷa. This king ruled from 1251 to 1264.]

147. 126 of 1903.—(Tamil.) On the same wall. A record of the second year of Māravarman Tribhuvanachakravartin Sundara Pāṇḍya (I, 1216—35), making a gift of land.

speedy dispatch to the Bay, It is thought fitt to give the Commanders their dispatch to morrow morning.

August 16.¹—Mr. John Davis was married to Mrs. Mary Barker² by Mr. Peter Coven, the Chaplaine of the *Loyall Eagle*.

August 17.—This morning I embarqued on the *Eagle*,³ Mr. Mainwaring, Mr. Hatton, and Mr. Arnold accompanying me on board.

Understanding that Captain Johnson kept Mrs. Cole (whose husband died in the Bay last yeare) aboard his ship for satisfaction of her three childrens passage from England,⁴ I sent to desire to speak with him; and being come, I offered him, in her behalfe, to accomodate the business, that she should give him a letter of Attorney to recover her husbands estate in the Bay and pay himself therewith, being accountable to her for the overpluse, which, after some debate, he accepted. And the woman being sent for aboard the *Eagle*, she consented thereto, and Sealed a Letter of Attorney to that effect, and then went ashore with Mr. Mainwaring &ca.

Concerning the affairs of the Dutch Company in this place, I understood that Senr. Coleer [Caulier], who hath many yeares binn Cheif here, is by orders lately come from Batavia to be Governour of Pullicat [Pulicat] (Governour Pavillion

¹ This and the following entries, up to and including 22nd August, are not to be found in *Factory Records, Masuliputam*, vol. i.

² John Davis, a Christ's Hospital lad, was entertained in the Company's service as an apprentice on the 12th September, 1667 (*Court Minutes*, vol. xxvi., fol. 37). On the 8th December, 1675, Mistress Mary Barker, 'who goes to be a Wife for Thomas Pace,' was allowed to take her passage on the Company's shipping, she 'paying her own charge' (*ibid.*, vol. xxix., fol. 196). Her intended husband, Thomas Pace, elected a writer on the 3rd November, 1670, served the Company at Balasor, and was recommended for his devotion to their interests during the fire which partially consumed that factory in 1674. He died at Balasor in September, 1675, nearly a year before the arrival of his bride-elect (*Factory Records, Hugli*, vol. iv., and *Fort St. George*, vol. xxviii.).

³ Master sailed to 'the Bay' in accordance with paragraph 7 of his Commission. See *ante*, p. 203.

⁴ Robert Cole, silk dyer, was entertained in the Company's service in November, 1672, and was sent to Kasimbazar. On the 6th October, 1675, 'Mrs Jane Cole, 3 children and a maid servant,' were permitted 'to take passage to the Bay on the Company's shipping to join her husband.' She was allowed a free passage for herself and maid, but was 'to pay for her childrens transportation' (*Court Minutes*, vol. xxix.).

who reigned from A.D. 1660 to 1682. The grant was made in the year in which Ālakādri was in power in the place of his brother. [For the circumstances under which this happened see *Madura Manual*, Taylor's *O.H. MSS.* and my *Hist., Nāik King, Madura, in Ind. Antq.*] Ālakādri recognizes the nominal suzerainty of Śrī Virapratāpa Śrī Raṅga Rāya Mahārāja.

Kuruvitturai.

158. 318 of 1908.—(Tamil.) On the north-wall of the central shrine in the Chitrarathavallabha-Perumāḷ temple. Records in the eleventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvana-chakravartin Śrīvallabhadēva that a native of Māṅgāḍu, a village in Māṅgāḍu-nāḍu in Puliyūr-kōṭṭam, a district of Toṇḍai-maṇḍalam, made a gift of a number of lands collectively named Kulāśekhara-maṅgalam to the temple of Tiruchchakkarattālvār at Sōḷāntaka-chaturvēdimāṅgalam in Pāganūr-kūrṅgam and registers an order of the king regarding certain changes to be made in these lands. Mentions *Parākkiramapāṇḍiyan-kallaṇai*.

159. 319 of 1908.—(Tamil.) On the same wall. Records in the twenty-second year the confirmation of a previous grant made to the Śrī-Vaiṣṇavās of the temple, by order of Kāḷiṅgarāyan. [The throne of Māravarman Kulāśekhara I was named after Kāḷiṅgarāyan.]

160. 320 of 1908.—(Tamil.) On the same wall. Records in the twenty-second year (of ?) confirms a previous grant made to the Śrī-Vaiṣṇavās of the temple, by order of Kāḷiṅgarāyan.

161. 321 of 1908.—(Tamil.) On the same wall. Dated in the seventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvana-chakravartin Śrīvallabhadēva. Records gift of gold by a merchant of Kēraḷāntakapuram in Nerkkuppai-nāḍu, for offerings to the image of Uyyakkonḍālvār set up by him in the temple of "Paramasvāmin who was pleased to stand" at Tiruchchakkarattīrtham in Pāganūr-kūrṅgam. [Śrīvallabhā was a contemporary of Māravarman Sundara Pāṇḍya I, 1216—35.]

162. 322 of 1908.—(Tamil.) On the same wall. Dated in the reign of the Pāṇḍya king Jaṭavarman *alias* Tribhuvana-chakravartin Śrīvallabhadēva. Records in his twenty-second year that the grant mentioned in No. 159 above was issued while the king was seated on his throne in his palace at Madura on the eastern side of Māḍakkulaṁ.

163. 323 of 1908.—(Tamil.) On the west wall of the same shrine. Records in the second year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvana-chakravartin Śrīvallabhadēva gift of money for a lamp to the temple of the god (*emberumān*) at Tiruchchakkarattīrtha. [This inscription apparently is the one referred to in Burgess and Natesa Sastri's *Tam. and Sans. Inscrns.*, No. 16, pp. 8-9.]

make store of ordinary cloth, and have another Factory at Naglewanch.

The Skipper of the Ship who affronted the English in the business of the Flagg¹ the last yeare was now in the same ship in the Road, and a report went that he was turned out for that fact, but the English looked upon it as a juggle. Noe message or correspondence of any nature passed between us and the Dutch whilst I was here.

August 18.—About 4 a Clock in the morneing wee sett saile,² the *Falcon*, *Surratt Merchant*, and *Bengal Merchant* in our Company.

August 20.—Wee sailed by Bimlipatam,³ where the Dutch have a Factory, and there was two ships rideing.

August 22.—This night wee lay by, driveing in the Sea off Point Palmeras,⁴ from 27 to 34 fathome water, a fresh gale at southwest.

August 23.—This evening, about 7 of the clock (praised be God), wee came all to an anchor in Ballasore Roade, where was the *Johanna*,⁵ who arrived there the 31 of July.

Captaine Bendall informed mee that Mr Clavell, Major Puckle⁶

¹ The 'affront' here alluded to occurred in January, 1676, when Abū'l-Hassan Shāh, King of Golconda, visited Masulipatam. The English vacated their factory for his convenience, and the King went on board the *Loyall Subject* and the *Unity*, which had been specially detained in the harbour. He had previously gone on board a Dutch ship, and the English complaint was that 'amongst other their Galantry they had the impudence to put ours and the French Kings flag under theirs in the mizen topp and thereby to render us low and contemptable in the Kings eyes.' Mr. Mainwaring and his colleagues acquainted the King with the indignity offered them, 'who thereupon ordered it to be taken down, which was immediately performed.' The insolence of the Dutch was reported to the Court of Committees. In October, 1676, they lodged a complaint with the Directors of the Netherlands East India Company, but apparently without result (see *Factory Records, Masulipatam*, vol. v., p. 339). The name of the offending captain was Hammon van Haren (*Factory Records, Fort St. George*, vol. xviii., letter of 11th July, 1676).

² In the *Eagle*.

³ The Dutch settled at Bimlipatam, in the Vizagapatam District, in the middle of the seventeenth century. The head of the factory from 1673 to 1686 was Floris Botwerk.

⁴ Point Palmiras lies eight leagues north-east of False Point. See Horsburgh, *East India Directory*, ed. 1841, p. 609 *et seq.*

⁵ The *Johanna* sailed from Fort St. George on the 19th July, and from Masulipatam on the 25th July.

⁶ Major William Puckle (for whose appointment, see *ante*, p. 203 *n.*) went to 'the Bay' on a visit of inspection on the 9th March, 1676.

a feudatory of Mahābali-Vaṇādhirāja. The hill is called Siddhamalai. Mahābali Vānādhirāja was not improbably the son of that Mahābali Vāṇa who embraced the creed of Prabandhic Vaishṇavism as taught by Śrī Maṇavaḷa Mahāmuni.]

171. 45 of 1908.—(Brahmi.) On the beds in the Pañchapaṇḍavar-paḍukkai in a cavern on the same hill. Unread.

172. 46 of 1908.—(Tamil.) In the same cavern. Contains the name Tripurādēviyār with the syllable Śrī prefixed to it. [The name might have been cut at the instance of the Tantric Teacher referred to in the next epigraph.]

173. 47 of 1908.—(Tamil.) On the rock near the sandals engraved close to the same cavern. Records that a native of Vikramachōlapuram named Śelvagñānasambandar got the sandals engraved of Sahajānandanātha. The latter was "author of the *Manōramā*, a commentary on the *Ānandalahari*." In the colophon of this work he is described as the pupil of the ascetic Sachchidānandanātha, who, according to the *Catalogus Catalogorum*, was also the teacher of Vidyānandanātha, author of the Tantric work *Saubhāgya-ratnākara*. As Vidyānandanātha is said to have been a native of the Tamil country (*Drāvidavishaya*) at the end of the *Saubhāgya-ratnākara* (Dr. Hultzsch's *Rep., Sans. MSS.*, III, p. 59) it is not unlikely that his fellow-disciple Sahajānandanātha also belonged to Southern India." *Ep. Rep.*, 1908, p. 91, para. 99. See also Tn. 304-M.

Sōlavandān.

174. 118 of 1910.—(Vatteluttu.) On a slab set up on the platform of the railway station. An epigraph of the fourteenth year of the Pāṇḍya king Śaḍaiyamāraṇ. Records gift of 25 cows for a lamp, to the "big temple" at Tirumaygñānam which was a brahmadēya in Pāganūr-kūrṇam, by the wife of Tennavan Aṇukkappērariyan *alias* Panaiyan Māṇikkan who was a native of Perum-Pāganūr. [He was an early chief, but the materials are not sufficient to identify him with any in the Vēlvikuḍi list. He might be either Jaṭilavarman who was the donor of the Vēlvikuḍi grant or his grandfather.]

175. 78 of 1905.—On the west wall of the central shrine in the Janakanārāyaṇa temple. Dated in Ś. 1530, expired. Gift of land.

176. 79 of 1905.—(Tamil.) On the north wall of the same shrine. A damaged inscription of Tribhuvanachakravartin Kōṇērīnmaikoṇḍān.

177. 80 of 1905.—(Tamil.) On the same wall. A record of the second year of Māravarman *alias* Tribhuvanachakravartin Sundara Pāṇḍyadēva (I or II?) remitting certain taxes on the occasion of his coronation.

August 25.—This morneing Mr. Bugden¹ and Christopher Oxinden came off to mee in a Dutch Sloope and brought mee letters from Cassambazar and Hugly, the import of which was to Congratulate my arrivall and to know my mind and resolution concerning my goeing to the upper Factoryes [Hugli and Kasimbazar].

About noone, Mr. Bugden went ashoare with Captain Stafford and Captain Johnson, Captain Bonnell and myselfe intending to goe to morrow, God willing. The *Johanna's* long boate was Sunck upon the Barr² comeing off with water, but weighed againe, though broken to peeces.

August 26.—Saturday morneing I went on shoare in the *Eagle's* Skiff with Captain Bonnell, all the ships saluteing mee with Gunns, as they did likewise at my landing at the Fort and Metchlepatam. At the Point of sand at the River's mouth³ Mr. Bugden mett mee with Pallanqueens and horses. About two a Clock wee gott to Ballasore, where I was received with all due respect. This morneing about five a Clock there happened an earth quake which wee were very sensible of aboard the ships in the Roade and it hath much shaken the houses of the Towne.

August 27.—This day the Governor of the Towne [Mirzā Walī] sent a present to me, who was lately Governour of Pipley, to welcome me to Towne. This evening the Cheife of the Danes⁴ sent Sen: Quiman his second to complement me.

August 28.—Mirza Wooly, the Governour of this Towne, and yesterday the Duan, went hence to Cateck; the Capitall

¹ This was Edmund Bugden, who went out to India in 1657. In 1667 the Court sent orders from England for his entertainment in their service as a factor (*Court Minutes*, vol. xxvi., fol. 47).

² The bar at the entrance to Balasor River is half a mile long, and a little over two miles from the river's mouth. See Hunter, *A Statistical Account of Bengal*, vol. xviii., Cuttack and Balasor, p. 256.

³ Probably the spot now marked by a flagstaff. See Hunter, as above, and also *ibid.*, p. 257, where Horsburgh's *Sailing Directions* are quoted.

⁴ Bowrey calls the head of the Danish factory Captain Wilkins (see *Countries Round the Bay of Bengal*, p. 190). Master, in his further allusions to this man on the 2nd September and 5th December, 1676, gives the name as Wilke Wygbert or Witbert.

Kō-Jaṭavarman *alias* Kulaśēkharadēva gift of land. See No. 183 above.

189. 14 of 1894.—(Tamil.) On the same side of the same wall. Records in the third year of the Pāṇḍya Kō-Jaṭavarman *alias* Kulaśēkharadēva gift of land. See No. 183 above.

190. On a stone on the western side of the *garbhagriham*. Burgess and Natesa Sastri give the beginning alone of an inscription of 46 lines and this shows that it is dated in Ś. 1551, Paritāpi (date is inconsistent). See *Tam. and Sans. Inscrns.*, p. 5, No. 11.

191. On the south side wall of the *garbhagriham*. A fragment at the end of an inscription written by Tiruvītipillai *alias* Vīdiviḍaṅgan Mānināyakan and testified to by "Śēndappirān, the barber attached to this temple." *Ibid.*, p. 5, No. 10. [This may be the end of one of the inscriptions above.]

192. 121 of 1910.—(Tamil.) On the south wall of the first *prākāra* in the Mūlasthānēśvara temple. Tribhuvanachakravartin Kōnērmaikoṇḍān records in his fourth year gift of land to the ascetics in the Vāṇanāyakan-*maṭha* situated south of the temple of Mūlasthānam Uḍaiyār in Ten-Kaḷḷaga-nāḍu, by certain residents of Śōlakulāntaka-chaturvēdimaṅgalam in Pāganūr-kūṛram.

193. 122 of 1910.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), "who was pleased to take the Chōḷa country" recording in his fourth year a gift of land to the same *maṭha*.

194. 123 of 1910.—(Tamil.) On the west wall of the same *prākāra*. A damaged and incomplete record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (1268—1308) "who was pleased to take all countries," dated twenty-third year. Mentions Ten-Kaḷḷaganāḍu. *Ep. Ind.*, Vol. X, p. 262.

195. 124 of 1910.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I), "who was pleased to take all countries," dated twenty-eighth year. Quotes the tenth year of Sundara-Pāṇḍyadēva and mentions the Ālālasundaran-tirumaḍam in the same temple. *Ibid.*, p. 263. Mr. Sewell calculates the date to be Sunday, 27th November A.D. 1295.

196. 125 of 1910.—(Tamil.) On the same wall. A fragment of record of the Pāṇḍya Kulaśēkharadēva, "who was pleased . . . dated twenty-seventh year. Mentions Ten-Kaḷḷaganāḍu. [Most probably the same king as in the above epigraph is referred to.]

197. 126 of 1910.—(Tamil.) On the same wall. An incomplete record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I), "who was pleased to take all countries,"

ing cognisance of the Companys affaires in this Factory put the Investment in the best forwardness wee can before proceed, esteeming it more Consistant to the Honourable Companys affairs and Interest to goe up to Hugly and Cassambazar (as I am injoynd by them) now that the whole Councell are there present, then to stay untill the Raines are over, which will be a double expence of charge and time. Referring you to Mr. Bugden etc. for all other concernes here, I take my leave and Subscribe, Sirs, Your Humble Servant,
STREYNHAM MASTER. *Ballasore, August the 28th, 1676.*

August 29.—I wrote a Letter to Metchlepatam by a Danes Vessell, copy of which followeth:

Mr. Matt: Mainwaring etc. Commissioners.

Sirs,—Haveing notice of a Danes Sloop going hence to Trincumbarr¹ and intending to touch at Metchlepatam in her way, I take the opportunity to advise you that the 23d Instant it pleased God to arrive in this Roade the *Eagle, Falcon*, and *Surratt Merchant*. Mr. Clavell, Major Puckle etc. Councell are up at Cassambazar, excepting Mr. Bugden, who is lately come thence, and in a few dayes I intend, God willing, to take my passage on the Companys Sloop to Hugly, and from thence to proceed to Cassambazar.

Among my papers I have found the foule copy of your Generall Letter to the Fort, dated the 26: July last, which I returne you here inclosed, supposeing it may be wanting to enter in your Register.²

Upon second reading of the consultations which passed whilst I was with you, in that consultation of the 12: August I find one materiall clause omitted, which I desire you will now insert or add unto the following clause, *vizt.* 'Allsoe dayly entreyes is to be made in the Consultation booke of shipes coming and going, and other necessary occurrences, in the

¹ Tranquebar, 143 miles south-south-west of Madras, where the Danes made a settlement in 1616.

² A copy of this letter, which relates chiefly to 'Europe goods' wanted at Masulipatam, is entered in the volume of outgoing letters (*Factory Records, Masulipatam*, vol. vi.).

204. 134 of 1910.—(Tamil.) On the fourth pillar in the same place. A damaged record of the Chōla king Rājarājakesarivarman, dated seventeenth year. Records gift of land situated at Perundēnūr by Jananātha-Pallavaraiyan *alias* Kōdanḍan-Śōlai to the god Naḍuvil Śrīkōil Śrī-Vīrakēraḷa-Viṇṇagardēvar at Jananātha-chaturvēdimanḡalam in Pāganūr-kūṛram.

205. 135 of 1910.—(Tamil.) On the fifth pillar in the same place. Dated in the second year of the Pāṇḍya king Jātāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva. Records gift of land by the assembly of Śōlāntaka-chaturvēdimanḡalam to the servants of the yōgasthāna of Kaṛṇavar-dāsar situated in the ninth hamlet of the village. See *Ep. Ind.*, Vol. XI, p. 261, where Mr. Sewell discusses the details of the date (Mithuna 20, Pūrvapaksha, Wednesday, Anurādhā). He says that it is regular; that it suits neither Jātāvarman Kulaśēkhara I nor Māravarman Kulaśēkhara II; that two days are possible, namely, 15th June A.D. 1239 or 15th June 1334. If the latter is taken we have a new king between Māravarman Kulaśēkhara II and Māravarman Parākrama Pāṇḍya, and if the former is accepted, we have to suppose a new king between Māravarman Sundara Pāṇḍya I and Māravarman Sundara Pāṇḍya II.

206. 136 of 1910.—(Tamil.) On the sixth and seventh pillars in the same maṇṭapa. Records that the pillars were the gift of a certain Kandan Uḍaiyān of Vallanagara, a village in Malaimaṇḍalam.

207. 137 of 1910.—(Tamil.) On a slab lying in the same maṇṭapa. A mutilated record dated Ś. 1595, Paridhāvi.

208. 138 of 1910.—(Tamil.) On a stone set up in the courtyard of the same temple. Dated in the twenty-first year of the Pāṇḍya king Jātāvarman *alias* Tribhuvanachakravartin Śrīvalla-bhadēva. Mentions in his twenty-first year the merchants of Ayyapoḷil. [Mr. Krishna Sastri believes that the reference is to the guild called "500 of Ayyapoḷil" (i.e., Aiyavole or Aihole in Bijapur District) "who are known from a large number of epigraphical records, to have run a flourishing trade in the early centuries of the Christian era both in land and on sea." *Ep. Rep.*, 1910, p. 97. See No. 181 above and By. 176.]

209. 139 of 1910.—(Tamil.) On a pillar in the gōpura of the same temple. A mutilated record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I?), date of which is lost. Contains portions of the historical introduction of the king.

Tiruvēḍagam.

210. 667 of 1905.—(Tamil.) On the south wall of the central shrine in the Patrikāparamēśvara temple. Dated in the reign of the Vijayanagara king Kṛishṇadēva Mahārāya. Records in Ś. 1448,

August 31.—The merchants were againe treated with and came to agreement, and other business was transacted as by Consultation.¹

MEASURES RELATING TO TRADE AND REFORM.

Thursday, August 31.—Att a Consultation, Present:—STREYNSHAM MASTER, ESQ.; MR. EDMUND BUGDEN; MR. JOHN BILLINGSLEY.

The Honourable Companies Commission to Mr. Master, ingrossed in parchment under their Large Seale, and their Commission and Instructions signed by the Governour and Committee were read² and severall particulers discoursed about the same.

The Printed directions made by the Court of Committee the 18: December, 1667, for the Christian and sober Comportment of all the Companys Factors and Servants is ordered to be hung up in the hall and recommended to be duly observed. The printed Rules and orders for the management of the Honourable Companys affaires and keeping their bookes are ordered to be hung up in the office for future observation.³

The Bookes of accounts, Warehouse bookes, and bookes of Charges Gennerall of this Factory haveing binn perused by Mr. Master, he referrs them to future consideration. The Bookes of accounts of Hugly and Ballasore, lately sent downe by Mr. Walter Clavell and the Councell att Cassambazar to be perfected here by Samuell Smith and Christopher Oxinden, The said Samuell Smith being deceased yesterday, and there being a want of persons to goe on with them, it is therefore thought fitt that the said bookes bee returned to Mr. Clavell and the Councell for them to direct Mr. Edward Read, or whome elce they shall think fitt, to perfect the same. The bookes and accounts and papers relateing thereto brought downe by Mr. Bugden to be sent up by land to morrow.

By reason of Mr. Masters goinge up to Hugly and Cassambazar and those persons who came with him, as alsoe Mr. Darley the Chaplaine, and Christopher Oxinden, there will be but five of

¹ The Consultation which follows does not appear to exist in duplicate.

² See *ante*, pp. 198-216.

³ See *ante*, pp. 201, 202.

king Tribhuvanachakravartin Parākrama-Pāṇḍyadēva (unidentified), the date of which is lost.

220. 687 of 1905.—(Tamil.) On a stone built into the north wall of the same prakāra. A fragment of record of Pāṇḍya king Jātavarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, the date of which is lost. Appears to refer to a Viṣṇu temple. See No. 186 above.

221. 688 of 1905.—(Tamil.) On another stone built into the same wall. A mutilated record. Seems to record the gift of the stone.

222. 688 (a) of 1905.—(Tamil.) On a pillar near the same prakāra. A partially damaged record of the Pāṇḍya king Jātavarman *alias* Tribhuvanachakravartin Kulaśekhara-dēva (I, ? 1190—1217), dated thirteenth year.

223. 689 of 1905.—(Tamil.) On a slab used as a seat by garland makers. The Pāṇḍya king Tribhuvanachakravartin Parākrama-Pāṇḍyadēva appears to record in his fourteenth year the gift of the slab.

Vaittilaikuṇḍu Vairivanāyakkannēri alias Vira Bhūpāla-samudram.

224. C.P. No. 60 of Mr. Sewell's List.—Records a deed executed in the name of all the inhabitants of a village called Vira Bhūpālasamudram, jointly with Raghunātha Ayya, agent of one Vēṅkaṭa Rāya, in Ś. 1665 (A.D. 1743), Rudhirōdgāri, Wednesday, Āvaṇi 18, Trayōdāśi, establishing a band of *trumpeters* and *drummers* in the Śiva temple of their village. The inscription has been edited in *Tam. and Sans. Inscrns.*, No. 30, pp. 124-25. The band consisted of six men, and these were to be paid six *pons* and seven *paṇams* each month. This sum was to be collected in this manner:—one *pon* from the palace endowments, three *pons* from the wages of the inhabitants, and two *paṇams* from the temple endowments. The payment was to be made by the responsible men, in kind, "at the rate at which paddy is then sold in the village."

Vaittilaikuṇḍu Vairivanūr.

225. C.P. No. 64 of Mr. Sewell's List.—(Tamil.) Records a deed drawn up by the villagers and temple authorities of the village, authorizing their karanam to collect a tax from various people for temple purposes, in Ś. 1653 (A.D. 1731), Virōdhikrit. The rates are: 2 *paṇams* on bazaars, $\frac{3}{8}$ *paṇam* on temple Sampratis, $\frac{1}{2}$ *paṇam* on accountants, $\frac{1}{4}$ *paṇam* on different classes of temple servants, $\frac{1}{2}$ *paṇam* on the tax collector, $\frac{1}{2}$ *paṇam* on the Nīrāṇikkam people, 1 *paṇam* on Śettis, $\frac{1}{2}$ *paṇam* on silk-weavers, $\frac{3}{8}$ *paṇam* on goldsmiths, $\frac{3}{4}$ *paṇam* on oil sellers, etc. Total 1 *pon* and $2\frac{1}{4}$ *paṇams* ($12\frac{1}{4}$

In order to the Contracting with the Merchants for the goods required by the Honourable Company in their Letter of the 24th December, 1675,¹ which are usually provided at this place, Mr. Bugden and Mr. Billingsley's instructions from Mr. Walter Clavell and the Councell have bin perused and discoursed.² And Chim Cham and the rest of the merchants were yesterday sent for to the Factory, and long time spent in discoursing the same, they seeming very indifferent whether they dealt with the Company or not, by reason of the broad Cloth and lead they were forced to take off, of which they complained to have great quant[it]yes lyeing by them, and some of eight or nine yeares old, especially Chim-Cham, who offered to sell it at a considerable price lesse then it cost him. And this day they came againe, and Contracted to furnish the Honourable Company with the following sortments of goods and on the following termes and Conditions, *vizt.* :—

500: Corge of Sannoos ³ of 30 Covids long and 2: Covids broad, <i>vizt.</i>		Rupees.
200: Corge Herapore	} by calculate may amount to	
150: Corge Sura		
150: Corge of Mohumpore ⁴		40,000:
500: Corge Ginghames ⁵	by calculate may	
amount to - - - - -		30,000:
400: Corge Nelaes ⁶	may amount to by	
estimate - - - - -		36,000:
Carried forward - -		106,000:

¹ The letter is given at the end of this Consultation. See paragraph 41 for the list of goods required.

² These 'instructions' do not appear to exist.

³ Probably *sānu* or *śānu*, Bengal cotton goods, and possibly the same as *sālū* (*śālū*), a cotton cloth, usually of Turkey red. See Bowrey, *Countries Round the Bay of Bengal*, p. 231, n.

⁴ 'Sannoos' made at Hariharpur, Soro, and Mohanpur. Valentijn, *Oud en Nieuw Oost Indien*, vol. v., p. 159, remarks: 'Herriapoer leverde veel saanen van dien naam.'

⁵ Indian ginghams were cotton stuffs mixed with other material. See Yule and Burnell, *Hobson-Jobson*, s.v. Gingham.

⁶ Nillaes, a kind of blue cloth (H., *nīlā*, blue). See Yule and Burnell, *Hobson-Jobson*, s.v. Piece-goods.

inscription is important for the fact that it settles the date of the accession of this eminent king, the conqueror of Trichinopoly, Ceylon; Tonḍaināḍu, of Iḍavai and Venbil, etc., till he received a check and was defeated at Tiruppirāmbiyam.]

Ambilikkai.

242-A. On a stone below the Aśvattha tree in the village. Records that Tirumalai Chinnappa Nāyaka granted in Ś. 1651, Pramōdūta, to God Viśvanāthasvāmi at Kanakagiri, some land west of Śaḍaiyaṅkuḷam and east of "Coopalapuram." *Ins., S. Dts., p. 82, No. 42.*

Ayakkudi.

242-B. An epigraph in the hands of Venkatarāma Aiyar of the village. Records that in Ś. 1718, Naḷa, Obala Koṇḍama Nāyaka gave 8 *mās* of land to a Brahman Raṅgayya in the village of Pudukkudi. *Ibid., p. 85, No. 49.*

Bālasamudram.

242-C. On the north wall of the Amman temple in the Ahōbala perumāḷ temple. Records that Kṛishṇammāl, wife of Kumāra Chinnappa Nāyakar, erected the shrine of Śūḍikkoḍutta Nāchchiyār. *Ibid., p. 84, No. 47.*

Kallimandayam.

242-D. Near the Garuḍastambha of the Viṣṇu temple. A record recording its erection by a private party. *Ibid.*

Kavūñji.

242-E. On a stone in the street. "Believed to be dated in Ś. 1013 (A.D. 1091)." *Antiquities, I, p. 285.*

*Kiranūr.**

It belonged to Poṅḡalakkānāḍu, a division of Koṅgu. Mr. Sewell gives a list of thirty-one inscriptions in this place, some of which are perhaps repetitions and almost all of which are easily identified with the following list. Mr. Sewell takes Vīra Rājendra to be Kulōttuṅga I and so attributes almost all the inscriptions to the period between 1070 and 1095. See *Ibid., pp. 286-7.* [The *Mack. MSS. (Ins., S. Dts., p. 726, Nos. 23-41)* give nineteen inscriptions. Twelve of these have been identified with the corresponding ones in the departmental list, the others are given under Nos. 265-A-265-F.]

243. 586 of 1893.—(Tamil.) On the north wall of the shrine in the Vāgiśvara temple. A record in the thirteenth year of the

* There is a Tamil literary tradition that a certain Naṭarāja of Kiranūr was the author of the *Jālakḷaṅkāra*.

Cullian Ray [Kalyān Rāi], if he gives not satisfactory security, to take care to receive his goods into the Factory before they deliver either money or goods out to him; and it is recommended to Mr. Bugden and Mr. Billingsley to hasten the merchants to bring in their goods (the greatest part of which they pretend are allready in the houses), and so soone as they are brought into the Factory, that they goe in hand with the sorting and packing of them, soe that by takeing time they may be the better looked after, and the ships not be detarded by them.¹ Of the 50: or 60: Bales of Cotton Yarne required,² these merchants refuse to furnish any this yeare, it being soe late.

The twelve thousand single peices of silke Romalls³ they offered to furnish at 3½ rupees the single peece, and refused to take broad cloth and lead in barter, therefore it's not thought fitt to deale for them, beleiving they may be had at better rates up at Hugly and here alsoe before the ships goe away.

Of the One hundred Tonns of Pegu Sticklack required,⁴ there is none in Towne, wherefore, it being to be made up with the best and blackest of such Sticklack as is procurable here and Packed in Bales, It is therefore left to Mr. Bugden and Mr. Billingsley to buy up what is in Towne at the best hand and as privately as they can, and to lay out for more as it comes in.

The Turmerick, inordered by the Agent and Councells letter of the 31st July last,⁵ to compleat the Tonnage that shall be wanting, is referred to farther orders from the Councell above, it being commonly much cheaper at Pattana then here. In regard it is requisite to appoint each person his particuler charge in the Companys business, it's therefore directed, untill further orders from the Councell above [*i.e.*, at Kasimbazar], that Mr. Bugden doe take charge of the Warehouse to receive and deliver

¹ See paragraph 49 of the Company's General Letter given below.

² See paragraph 41 of the Company's letter.

³ No *rūmāls* are mentioned in the list given in paragraph 41, but 15,000 pieces were ordered (in paragraph 50) to be prepared for 1677.

⁴ See paragraphs 41 and 42 of the Company's letter. 'Sticklack' is lac in its natural state before its separation from the twigs which it encrusts. Pegu lac was held in high esteem by Europeans.

⁵ A copy of this letter is to be found in *Factory Records, Fort St. George*, vol. xviii.

256. 599 of 1893.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Vīra-Rājēndradēva. Records gift of a lamp by Iruṅgōl Pallavarāyan. *Ins., S. Dts.*, p. 81, No. 38.

257. 600 of 1893.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Kō-Rājakēsarivarman *alias* Vīra-Rājēndradēva. Records gift of land. See *Ibid.*, No. 24.

258. 601 of 1893.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Kō-Rājakēsarivarman *alias* Vīra-Rājēndradēva. Records gift of gold.

259. 602 of 1893.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Vīra-Rājēndradēva. Records gift of land.

260. 603 of 1893.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Vīra-Rājēndradēva. Records gift of a lamp.

261. 604 of 1893.—(Tamil.) On the base of the same wall. A record in the eighth year of the Chōla king Kō-Rājakēsarivarman *alias* Vīra-Rājēndradēva. Records gift of a lamp.

262. 605 of 1893.—(Tamil.) In the same place. A record in the eleventh year of the Chōla king Kō-Parakēsarivarman *alias* Vīranāraṇadēva (Parāntaka I?). Records gift of land (13 *mās*). *Ibid.*, p. 80, No. 35.

263. 606 of 1893.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Kulōttuṅga-Chōladēva. Records gift of land. [This is probably *Ibid.*, p. 78, No. 27, but it gives the regnal year as 9.]

264. 607 of 1893.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A damaged record in the twenty-third year of the Chōla king Vikrama-Chōladēva (1118—35). See *Ins., S. Dts.*, p. 80, No. 34, which however gives the regnal year as twenty-second. [As Vikrama ruled only for seventeen years after his formal accession we have to suppose from the present epigraph that he was joint ruler with his father during the last five years of the latter.]

265. 608 of 1893.—(Tamil.) On a stone near the police station. A record in the fourteenth year of the Chōla king Vīra-Rājēndradēva.

265-A. On the north side of the Vimānam in the temple. Records that Kulōttuṅgachōla Iruṅgōlan presented 16 golden *kaḷañju* and some *paṇams* for a lamp to the God Tirupillaiyār Nāchchiyār, in the reign of Vīra-Rājēndradēva. *Ibid.*, p. 78, No. 28.

265-B. Below the above. Records that Kulōttuṅgachōla Iruṅgōlan granted $\frac{1}{2}$ *mā* of land west of Vīranvadi and one *mā* of land in Śirukulam to the Gods Tirūvāgīśvara Uḍaiyār, Tirupillaiyār,

4. And in regard you have bin negligent in observing Our Orders in this perticuler, We require you for the future to take better Care therein, And to advize Us by what Rule or Authority, and on what reason or ground Our Purser Generall or Paymaster Deducts five per Cent. or any other summe out of such estates for the getting in or Registring the same, and whether the said five per Cent. be taken upon the whole Estate or on the Nett Estate, charges and Debts being deducted, and whether part of what he see takes, hath not bin usually appropriated for the releife of the Poore at Poplar, and made good to Our Cash for that use.

5. We are sorry to see the discouragements you give Us for the sending out of Broadcloth and other Woollen Manufactures. They being the Staple Comodity of this Nation, We and you must use Our greatest Industry to procure a Vent for them, and if the Selling of them Cheape would effect it We give you Liberty therein. We are informed one great Cause that Ours hath not Sold hath bin that some of you having bought Cloth that went out in private Trade and holding it up at a high rate, Left Ours to Lye by, and that high rate discouraged the buyers.

6. We would have you by theis ships send Us a List and Samples of what druggs are procurable at Pattana and the Adjacencies, in what quantities and their prizes. And let Us know whether that Factory may not be Capable of a Considerable Vent for Our Woollen Manufactures, being that to the Northward towards Tartary and Eastward towards China the Country is Cold and may require such Commodities, of which places and their trade We have as yet no advizes. Yet We Suppose that by your owne endeavors and often converse with the Armenian Marchants and others that travaile into those parts and Negotiate in the Muske Trade, and who annually come through Pattana, you may be informed Concerning this Affaire, of which write Us fully by your next.

7. [Concerning the Danish settlement in Bengal.]

8. We noat with what ease the Dutch do bring their ships in and out of the River of Hugley, amongst the rest the *Haniball* and *Experiment*. Had you not diverted those We formerly sent to be bred up as Pylotts in that River, by imploying them in your Owne Affaires, We might by this time have had some persons able to carry our Ships in and out the Ganges. We would this yeare have sent out Some more, but have thought it better, at the arrivall of Our Ships with you, that you should take out of each Ship one or two Ingenious young men that are Artists, and keepe them in that imployment, that So they may be able to doe this Worke: But We expect that they be wholly kept to this business, and that We yearely have every mans perticuler Journall and Draughts sent Us. But you must have the Captains consents, and also their owne, for such as you doe take out, and acquaint Us their Names, and take Care you Choose None but able Seamen, And not that under this pretence others shall be Left in the Countrey unfitt for Our Service; And the Shippes may be Supplied by some formerly left there that have runn from their Comanders.

persons for offerings to the same temple. [Noticed by Mr. Sewell in *Antiquities*, I, p. 287.]

Paḷani (Paḷni).

Mr. Sewell notices eight inscriptions in this place of which only four are definite and these have been identified.

270. 609 of 1893.—(Tamil.) On the north wall of the shrine in the Subrahmaṇya temple. A record in Rudhirōdgārin of Vīra-Naṇjana-Uḍaiyār. Noticed by Mr. Sewell. See also *Ins.*, S. Dts., p. 75, No. 17. Records grant of land belonging to the village of Kalayamuttūr.

271. 610 of 1893.—(Tamil.) On the same wall. A record in Viḷambin of the Vijayanagara king Dēvarāya-Mallikārjunarāya (1422—65). Records gift of land. Noticed by Mr. Sewell in his *Antiquities*. See *Ibid.*, No. 16. Gift of Eravamāṅgalam village to the God Yellaya Tamburānār for worship.

272. 611 of 1893.—(Tamil.) On the south wall of the same shrine. A record in the twenty-second year of the Pāṇḍya king Kō-Jaṭavarman *alias* Vīra-Pāṇḍyadēva. Records gift of land. Apparently inscription 4 in Mr. Sewell's list. See *Ibid.*, p. 73, No. 11. It gives the date of the grant as fifteenth year of the king. Was he the king who came to the throne in 1253?

273. 612 of 1893.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛishṇadēva-Mahārāya in Ś. 1442, expired, Vikrama. Records a gift by a tributary, Koṇḍayadēva Mahārāja, son of Śennarājayya. Noticed by Mr. Sewell also. See also *Ibid.*, p. 74, No. 13. It says that Koṇḍayadēva Mahārāja granted the village Kalayamuttūr as free gift to the God Vēlāyudhaperumāḷ.

273-A. On the Viṁānam in the temple of Daṇḍāyudhasvāmi on the Śivagirimalai. Records that Kōṇērinmaikoṇḍān granted the village Avanivēndanellūr for the offering of food and worship to the God Piḷḷaiyār Avaṇivandār and Sthānattār. *Ibid.*, p. 73, No. 10.

273-B. Below the above. Records that Vīra-Pāṇḍyadēva granted some land in the village of Paḷani during the eighth year of his reign to the God Piḷḷaiyār. *Ibid.*, No. 12.

273-C. In the Daṇḍāyudhapāṇi temple. Records that Rāmarāyar and Navakumbavandān granted 612 *mās* of land in the village of Sundara Pāṇḍyanellūr to the God Daṇḍāyudhasvāmi in the reign of Kōṇērinmaikoṇḍān. *Ibid.*, No. 14.

273-D. On the east of viṁānam in the temple. Records that the inhabitants of Amarapāṇḍyanellūr granted the village of Sundara-Pāṇḍyanellūr to the God Nayanār in the twenty-sixth year of the reign of Vīrapāṇḍyadēva. *Ibid.*, No. 15.

273-E. On the west of the inner temple of Lakshminārāyaṇaperumāḷ at Paḷani village. Records a grant of the land of Nallamkoḷam tank belonging to the village of Āyakkuḍi to the God, and three Vaishṇava Brahmans. *Ibid.*, No. 18.

many Complaints for Want of Lengthes, which hath caused Us a great deale of trouble and also to make many Abatements. Besides you did omitt both to put Numbers and Lengthes to many of the peeces, at which We much Wonder, and do order that for the future you do more Carefully follow Our Directions that We may not be put to the trouble of measuring them here, as We were after this Last Sale, to the great dissatisfaction of the buyers, and great Loss of time.

14. The last yeare We sent out one John Edwards, and this yeare We send out Thomas Read,¹ both Dyers, at 30 *li.* per annum each, which said Read is to receave 23 *li.* in the Country only, having ordred his Wife to receave 7 *li.* per annum here. And if they do answer our ends in perfecting the Coullers of Our Taffetyes, We shall then allow them 20 *li.* per annum gratuity more, but of this you are to pay them no part 'till We are Satisfyed therein, And give you further Order.

15. And when We doe find that Mr. Cole hath brought Our blacks to perfection and shall make them in good quantityes, We shall consider him further. Herewith you have Mr. Coles Account, by which it appears there is due to Us 44 *li.* 15s. 6d., We having paid his Wife yearlye the mony he ordred her at his entertainement, which he ought to have allowed there, and We wonder he did not. So you are to deduct this Mony Out of his Sallary. His Wife, three Children and her maid Servant proceede now to the Bay,² And for his encouragement We have Allowed him her passage and a Servants free.

16. The Materialls for Dying you desired are sent per this Shipping.

17. We order you when you send your generall Accounts to send over a rest of all Goods remayning unsold, not only at Hugley, but also at all other Factoryes under your inspection, And to take especiall Care to do this exactly by the next Shiping; and, for the future, to observe it as a standing Rule every yeare to send such a Rest.

18. [Refers to the fire in Balasor in 1674.]

19. In Our Last yeares Letters We gave you order to discharge Mr. Naylor of Our Service, in regard you found him unfitt for that Worke which he went out for,³ And in Case he should not come for England, he might retorne to the Fort, We being resolved that all persons out of Our Service shall remaine there under such Rules as We have made to that purpose.

20. [Concerning a cask of Cochineal sent to Hugli in error.]

21. The goods you desire We now Send you, but in One part of your Letter you say Lead is not in esteeme, and in another part you write for 80 to 100 Tonns.

22. We also send you beames, Scales &ca. Factors, Provisions, and also some Rarityes, which you will find perticularized in the Invoice: But in all the presents you make, remember to use frugallity, and do it mostly in English Manufactures.

¹ See *ante*, p. 260.

² See *ante*, p. 254.

³ John Naylor, dyer, is mentioned later on in this volume, and is noticed in vol. ii.

277. 706 of 1905.—(Vaṭṭeḷuttu.) On the north wall of the Periya Uḍaiyār temple near Paḷani. A record of the Kēraḷa king Vīranāraṇa Vīrakēraḷa. Mentions in his eleventh year the village of Iravimaṅgalam. This and the following epigraphs show that the Kēraḷa dynasty owned possessions which extended as far as Paḷani. The identification of this chief is for the present impossible. See Cb. 106.

278. 707 of 1905.—(Vaṭṭeḷuttu.) On the same wall. A partly damaged record of the Kēraḷa king Vīranāraṇar Vīrakēraḷa, dated in his eighth year. Mentions Kōdaimaṅgalam and Amarabhujamga. See Cb. 106. Vīra Kēraḷa was a title assumed by various kings, and it is impossible to exactly identify the present king. [Was he a contemporary of Vīranārāyaṇa Parāntaka Chōla (906—47)?]

279. 708 of 1905.—(Vaṭṭeḷuttu.) On the same wall. A mutilated record of the Kēraḷa king Vīranāraṇa Aṭiśayaśōḷadēva, dated thirty-first year. In the fourth line the inscription runs into Tamil.

280. 709 of 1905.—(Vaṭṭeḷuttu.) On the same wall. A mutilated record of the Kēraḷa king Vīrakēraḷa Amarabhujamgavarman dated twenty-third year. Mentions Naraiyanūr-nāḍu.

281. 710 of 1905.—(Tamil.) On the same wall. The Kēraḷa king Kēraḷa Adhirājarāja Rājarājadēva records in his fourth year a gift by the queen of Aṭiśayachōla *alias* Adhirājarājadēva. See Tinnevely 83.

282. 711 of 1905.—(Tamil.) On the same wall. A mutilated record of the Kēraḷa king Vīrakēraḷa Adhirājarājadēva, dated fortieth year. Refers to the building of a hall and mentions Kōdaimaṅgalam.

283. 712 of 1905.—(Tamil.) On the same wall. A mutilated record of the Pāṇḍya king Jātāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva, the date of which is lost. [Was he the contemporary of Māravarman Sundara Pāṇḍya I (1216—35)?]

284. 713 of 1905.—(Vaṭṭeḷuttu.) On the south wall of the same temple. A mutilated record of the Kēraḷa king Vīrakēraḷa Amarabhujamgavarman, dated twenty-eighth year. Records a sale of land and mentions a native of Puraṅgarambai-nāḍu. See No. 278.

285. 714 of 1905.—(Vaṭṭeḷuttu.) On the same wall. Records in the twenty-ninth year the Kēraḷa king Vīranāraṇa Vīrakēraḷa gift of a gold ornament. See No. 278.

286. 715 of 1905.—(Vaṭṭeḷuttu.) On the same wall. A mutilated record of the Kēraḷa king Vīrakēraḷa Vīranāraṇa, dated sixth year. Mentions Veśālippādi. See No. 277 above.

287. 716 of 1905.—(Vaṭṭeḷuttu.) On the same wall. A much damaged record of the Kēraḷa king Vīrakēraḷa Amarabhujamgavarman, the date of which is lost. See Cb. Nos. 121 and 120 where Ravivarman and Amarabhujamga are implied to be the same, [Were Vīrakēraḷa and Kōkkandan Ravi the same?]

297. 459 of 1907.—(Tamil.) On the rock north of the shrine in the same temple. Records in the fourth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of money for offerings to the temple of Ariyapirāṭṭichchuramudaiyār (at Tiruppākkīyam in Aṇḍa-nāḍu?). [It is difficult to say whether the king was he who ascended the throne in 1251 or 1270 or 1276.]

298. 460 of 1907.—(Tamil.) On the south wall of the Brihādāmbā shrine in the same temple. An incomplete record of Tribhuvanachakravartin Kōṇērkoṇḍān. Refers to a disturbance in the ninth year of the king's reign.

299. 461 of 1907.—(Tamil.) On the south wall of the Brīhādāmbā shrine in the Chōḷīśvara temple. Records in the reign of Rājakēsarivarman *alias* Tribhuvanachakravartin śrī-Vīrarājēndradēva gift of money for a lamp to the shrine of Chaṇḍēśvara-Pillaiyār. The date of the record is lost. The king referred to was apparently not the Chōḷa but the Koṅgu one. See No. 302.

300. 462 of 1907.—(Tamil.) On the same wall. Records in the eighth year of Tribhuvanachakravartin Vikrama-Chōḷadēva gift of money for a lamp to the shrine of Tiruppāṇḍīśvaramudaiyār. [It is doubtful whether the king was a Chōḷa or Koṅgu Chōḷa. See No. 293 above.]

301. 463 of 1907.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Kōṇērmaikoṇḍān, dated thirteenth year. Seems to record the grant of certain privileges.

302. 464 of 1907.—(Tamil.) On the same wall. A fragment of record of Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva, date of which is lost. The temple pūjaris who were entrusted with the endowment seem to be the same as in No. 300 above. [Vīrarājēndra was not improbably the Koṅgu ruler who ruled from 1207 to 1252.]

303. 465 of 1907.—(Tamil.) On the same wall. A damaged record of Tribhuvanachakravartin.

304. 466 of 1907.—(Tamil.) On the west wall of the same shrine. A much damaged record, dated eighth year. The name of the king is lost.

305. 467 of 1907.—(Tamil.) On the same wall. A much damaged record of Tribhuvanachakravartin Tribhuvanavīradēva (unidentified), dated third year.

306. 468 of 1907.—(Tamil.) On the north wall of the same shrine. Records in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva gift of money for a lamp to the temple of Uḍaiyār Tiruppāṇḍīśvaramudaiyār at Ālvāṅkōil *alias* Vīraśōḷadēvanallūr. [Was he the Koṅgu Pāṇḍya who ruled from 1265 to 1281?]

47. [Contains complaints of 'Taffetyes' sent home.]
 48. [Contains complaints of goods wanting in the 1674 consignments.]
 49. You must take Care theis Ships may So Seasonably be dispatch't from you, that they may have time at Metchlepatam and the Fort to dispeed them for England within the time Limmited by Charterparty, that So they may not hazard the Loss of the Monsoones or running Us into Demorage, as too often they have Done.
 50. Theis ships being dispatched We would have you goe in hand to provide the following Goods for the year 1677 :—

10000 Sannaes, from 12 to 16 yards Long.

10000 Coullerd Gingham, the finest and best procurable, as afore-said.

10000 Cossaes made at Dacka, very fine, Cleare and Thinn, $1\frac{1}{8}$ broad.

5000 Cossaes, from 4 to 7 rupees, 20 yards Long or more, $1\frac{1}{8}$ broad, the thinner the better.

5000 fine Mulmulls, the finest and clearest and 1 yd. broad.

1000 fine humhums, of 5 rupees.

1000 finer ditto, from 7 to 8 rupees.

10000 Nillaes, all of the best Sorts, of the pleasantest and Livliest Coullers, the Courser Sort not in request. If you can have good, rather more then Less.

6000 Taffetyes raw, made thicker and closer struck [woven] then the Last Sent, though they Cost a Little more.

4000 white, to be packt by themselves, about 4 or 5 rupees.

1000 full yellowes and 1000 full redds, to be packt by themselves, about 4 or 5 rupees.

2000 Mixt Taffetyes for Lynings of hatts, about 7 rups., to be packt by themselves according to patternes formerly Sent.

3000 Light Coullers, *vizt.*, Sky, sky and white mixt, Izabella Ash Couller, Straw Couller, Carnation and white, Greyes, each in proportion in a Chest.

8000 Cloth coullers without Mixture, according to Samples formerly Sent.

7000 Mixt Cloth Coullers, according to Samples formerly Sent, a proportion of each cloth Couller in a Chest.

And if Our Dyers can attayne to dying of Blacks, perfect grass greenes and Carnation, then you may send of each Couller 2000 ps. and of Blacks 4000, with 1000 ps. of pinck Coullers, but if they be not perfect Collours, send but 200 of each for a tryall, to be of the best Sort that Cost about 7 rups. pr. ps.

15000 Silke romalls, head and belly.

500 Bales raw Silke, halfe head, $\frac{1}{2}$ belly, cleane and good, more head, if not too deare.

100 Bales of white Silke.

140 Duppers of Tincall.

50 or 60 Bales Cotton yarne, 3 Mds. each, as formerly directed.

600 Tonnes Saltpetre.

charter by him to four *Manrādis* of the village of Agamalai. [For the history of the Bōdhināyakanūr chiefs see Taylor's *Restored Mack. MSS.*, Vol. II, pp. 228—35.]

Dēvadānappatti.

313-A. A C.P. grant in the possession of the temple priest, said to have been executed by Tirumal Nāik of Madura (A.D. 1623—59). *Antiquities*, I, p. 290.

Gūdalūr.

314. 420 of 1907.—(Tamil.) (Noticed by Mr. Sewell.) On a slab set up in the Aḷagiri-Perumāl temple. Records in the reign of Kulaśēkhara-Perumāl, in Ś. 1591, expired and K.A. 844, Kīlaka, gift of land in Gūdalūr by the king to Neḍumakkal-Paṇikkar in order to provide for worship at the following temples. Maṅgalādevi-Amman, Aḷagar, Vānmīkanāthasvāmin, Periyārū-Śāstā, Punaiyārū-Śāstā and Nāḍaikkal Bhagavati.

Kambam.

315. 421 of 1907.—(Tamil.) On the south wall of the Subrahmaṇya temple. Records in the tenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvana-chakravartin Vīra-Pāṇḍyadēva, "who took Īlam (Ceylon), Koṅgu and Śōla-maṇḍalam", gift of land to the shrine of Śevagattēvar *alias* Tiruchcheṇḍapiḍittapillai. [He was evidently the sovereign who came to the throne in A.D. 1253.]

Kottagudi.

316. 389 of 1914.—(Tamil.) On a pillar set up near the Gaṇēśa temple. A mutilated record of the Pāṇḍya king Tribhuvanachakravartin, dated sixth year. Mentions Tuṛaiyūr-nāḍu. Two sides of the pillar bear no inscription.

317. 390 of 1914.—(Tamil.) On the pillar set up near the *dhvaja stambha* of the same temple. A damaged record.

318. 391 of 1914.—(Tamil.) On a pillar set up in a street of the same village. An incomplete record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva, dated eighth year Arpaśi 13, Monday. Mentions Tuṛaiyūr nāḍaḷvān. See No. 315 above.

Kullapuram.

319. 141 of 1908.—(Tamil.) On the west wall of the central shrine in the Sundararāja-Perumāl temple. The historical introduction begins *pūmalar-tiruvum*, dated second year. End built in.

320. 142 of 1908.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman seeming to record the gift of a flower garden. The historical introduction begins *pūmaruviya tirumadaṇ-dai*. End built in.

321. 143 of 1908.—(Tamil.) On the north wall of the same shrine. Records in the nineteenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who

furnished the Ketch with a boate (her owne being lost coming downe), both of them with anchors and Cables, and the sloop with rigging, she being very bare fitted, and have ordered their lading out of the ships of Broad cloth, Lead etc. Europe goods, and nine chests treasure, *vizt*, one of Gold that came on the *Johanna* (whose Invoice is much wanting here) and eight of silver. Upon Munday next Mr. Master intends to leave this place in order to his imbarqueing, hoping by that time the Ketch and Sloop will have taking in all their Laden; and he was once in hopes to have the Company of two or three of the Captaines up with him to have taken their opinions of the Channell and the River [Hughli] and given the Honourable Company some account of it, but they are soe ill disposed in Respect of their healths (especially Captain Bonnell and Captain Bendall) that they have now only declined [abandoned] their former inclinations.

For the rest wee desire you would be pleased to be referred to the inclosed Consultation of yesterday which, with the tender of our Humble service, is the needfull at present from, Sirs, Your affectionate and humble Servants, STREYNSHAM MASTER; EDMOND BUGDEN; JOHN BILLINGSLEY. *Ballasore, the primo September, 1676.*

September 2.—The Clause of the Consultation of the 31st last month, forbiding to sell Punch, was sent by Mr. Billingsly, attended with two Souldiers and some Peons, and Published at the severall houses to the Partyes Concerned, who promised to be observant thereunto.

This evening I visited the Cheife of the Danes, Wilke Wygbert,¹ at their Factory, by whome I was informed that he had formerly binn a Skipper in the Dutch Companys service in their great ships out and home, and lost his legg at Macasser. Afterward, upon discontent of some ill usage, left their service in Holland, and, in the yeare 1670, came out in the King of Denmarkes service to make purchase [conquest] upon the People of Bengala; but after him came out other persons of Quallity who had concluded a peace with these people, which he did not

¹ See *ante*, p. 300, n.

329. 410 of 1907.—(Tamil.) On the same wall. The temple is called Rājendra-Chōlīśvaramuḍaiya-Nāyinār at Periyakulam in Neduṅḡa-nāḍu. Built in Virōdhikrit at the end.

330. 411 of 1907.—(Tamil.) On the south wall of the Subrahmanya shrine in the same temple. A fragment of record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara Pāṇḍyadēva (I or II?), dated fifteenth year.

331. 412 of 1907.—(Tamil.) On the west wall of the same shrine. A fragment of record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated fifteenth year. [It is difficult to say, whether the king is identical with the one who came to the throne in 1216 or 1239—probably the former.]

332. 413 of 1907.—(Tamil.) On a stone built into the floor of the ardha-maṇṭapa of the same shrine. A fragment of record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin “who was pleased to perform the anointment of heroes,” dated ninth year. [The king, it is certain, was the first of the name and ruled from 1216 to 1235.]

333. 414 of 1907.—(Tamil.) On stones built into the floor of the courtyard of the same temple. A fragment of record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who was pleased to perform the anointment of heroes.” Date uncertain.

334. 415 of 1907.—(Tamil.) On a stone built into the west wall of the Kailāśanātha temple on the hill near the same village. Records the gift of the stone.

335. 416 of 1907.—(Tamil.) On the west, south and north bases of the same temple. Records in the nineteenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who took the Chōla country and was pleased to perform the anointment of heroes at Muḍigonḍachōlapuram,” gift of land to the temple of Tirumalaiyil-Nāyanār at Vēlakularāma-nallūr in Mēneduṅḡalanāḍu.

336. 417 of 1907.—(Grantha.) On the rock to the west of the same temple: Mentions Sundararāja Aḷagiya-Perumāḷ in Tamil.

337. 418 of 1907.—(Grantha.) On the same rock. Mentions Sundararāja Aḷagiya-Perumāḷ in Tamil. A damaged record.

338. 419 of 1907.—(Tamil.) On a slab set up in a field near the same village. Dated in Śarvarin. On the same slab is another Tamil record, dated in the Pārthiva year.

Śinnamanūr.

339. 428 of 1907.—(Tamil.) On the south wall of the central shrine in the Rājasimheśvara temple. Records in the third or

to the note, which I desire you to write for, and then you may have what you please, which is all at present from, Yours to Command, WM. MICHELL. *September the 4th, 1676.*

Whereupon Mr. Bugden and myselfe signed the following order:—Captain Francis Johnson, Wee require you to send aboard the Honourable Companys Ketch the *Arrivall*, to morrow morning early, by your owne long boate as she can Conveniently cary it at times, the following goods, *vizt.*:—40: Piggs of Lead, 4: anchors, 49 blocks of Tynn, which is part of your Cargo from England for account of the Honourable East India Company, Your Loveing Freinds, STREYNESHAM MASTER; EDMOND BUGDEN. *Ballasore Roade, September the 4th, 1676.*

Which [letter] was directed to Captain Francis Johnson, Commander of the *Surratt Merchant*, and, in his absence, to the Cheife mate aboard the said ship in Ballasore Roade, and sent by Richard Trenchfeild, who brought answer from Mr. Michell, the Cheife mate, that he had his Captains letter not to deliver more goods then he had his order for and therefore could not follow our orders.

September 5.—This day Mr. Michell came on board the *Eagle* and shewed me the said letter from his Commander, but now offered to deliver what goods should be required from on board the *Surratt Merchant*, notwithstanding his Captains said order, whereupon I declined the delivery of a protest against the Captain and owners in the Companys behalfe.

This afternoon all the Goods were laden aboard the *Arrivall* and *Ganges*, and in the evening I sett saile, all the shippes Saluting mee with their gunns. With me in the *Arrivall* was Mr. Darley, Mr. Bonnell,¹ Robert Littleton,² and Christopher Oxinden, a Trumper [Trumpeter] and a file³ of Souldiers. In the *Ganges* went Mr. Calloway sick of a fever, Mr. Douglas, the

¹ This was John Bonnell, purser of the *Eagle*. Captain James Bonnell, as noted above, remained at Balasor.

² Brother of Edward Littleton, the Company's servant at Kasimbazar.

³ In the seventeenth century the number of men in a file varied from two to twelve or more. See the *Oxford English Dictionary*, s.v. File.

Sundara-Pāṇḍyadēva gift of the proceeds of tolls levied on certain articles of merchandise.

345. 434 of 1907.—(Tamil.) On the same wall. Records in the seventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of certain contributions on exports for maintaining a flower garden. Mentions the temple referred to in No. 341. See *Ep. Ind.*, Vol. X, p. 144, where Mr. Sewell points out that the details of the date (Makara, Pūrva 3, Friday, Mrigaśīrsha) correspond to no regular date either in the reign of Jaṭavarman I (1251—64) or Jaṭavarman (1276—90), called the second by Mr. Sewell and third by Mr. Swamikannu Pillai.

346. 435 of 1907.—(Tamil.) On the south wall of the shrine of the goddess Śivakāmi in the same temple. A damaged record of the Pāṇḍya king Māra-varman *alias* Tribhuvanachakravartin Kulaśekhara-dēva (I, 1268—1309), "who was pleased to take every country," dated third year. Seems to record a gift of land.

347. 436 of 1907.—(Tamil.) On stones built into the maṇṭapa in front of the same temple. A record of the Pāṇḍya king Māra-varman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1216—35), "who was pleased to present the Chōla country," in his tenth year. The stones are out of order.

348. 437 of 1907.—(Tamil.) On the south-wall of the Lakshminārāyaṇa-Perumāḷ temple in the same village. Records in the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin Parākrama-Pāṇḍyadēva gift of money for a lamp.

349. 438 of 1907.—(Vatṭeḷuttu.) On the same wall. Records gift of lamp to the temple of Tirunaḍuvūr-Paṭṭaḷagar in Arikēsarinallūr. Mentions Vāḍavūr in Ten-Parappu-nāḍu.

350. 439 of 1907.—(Tamil.) On the west wall of the same temple. A record of the Chōla king Parakēsari-varman *alias* Śrī-Rājendra-Chōla dēva (I, 1012—43) in his fifth year. Sale of land for a lamp to the shrine of Durgā-Paramēśvari-yār by the assemblies of three villages, viz., Arikēsarinallūr, Arapadaśekharamaṅgalam and Mandaragauravamaṅgalam. It seems that the price of one *mākāṇi* of land was fifteen *kāśus*.

351. 440 of 1907.—(Tamil.) On the same wall. Records in the forty-sixth year of the Pāṇḍya king Śaḍaiyamāran an agreement referring to a channel called Śrīkaṇḍavāyakkāl. [It is not improbable that the king was the same as the donor of the Vēlvikuḍi grant who lived about A.D. 770.] See also Md. 22.

352. 441 of 1907.—(Vatṭeḷuttu.) On the same wall. Records in the tenth year of the Pāṇḍya king Śaḍaiyamāran gift of gold for a lamp to the temple of Tirunaḍuvu-Paṭṭaḷagar in Arikēsarinallūr, a *brahmadēya* in Aḷa-nāḍu. [Was he the son of the king

the said River ther's eighteen or nineteen fathome water without, and but eight or nine fathome within, but it shold gradually Shelvingwise, yett causes a great whirling of the water, soe that often times Ships and Vessells are turned or winded round by it for a good space of time, but seldome receive dammage thereby (as afterward I saw one farther up the river soe winded), but wee comeing neare upon a high water gott in without any such winding; and they happen at the first of the Flood and last of the Ebb.¹

September 9.—This evening upon a Slack water weighing our anchor, wee could not gett it up with all the Force and art could bee used, but being unwilling to leave it without farther tryall, wee rode by it untill the next tide.

September 10.—This morneing wee endeavoured to weigh our anchor againe, but all the force and art could be used by 30 men at a winlass and Capston could not move it, and being out of hope to gett it up, wee cutt our Cable and left it. The cable being new made of Maldiva Cair² never started a stran.

September 11.—Munday morneing the Skipper³ of the Dutch Flyboate wee overtooke came by us in a small boate to goe to Hugly. Wee desired him to carry one of our Lascarrs to Tanna,⁴ by whome I wrote a letter to Hugly; the Coppy followeth:—

To Mr. Edward Reade etc. Factors for the Honourable East India Company in Hugly.

Sirs, This is to advise you that I came from Ballasore Roade in the Ketch *Arrivall* with the *Ganges* on Tuesday night last, and came into this river leading up to Hugly on Fryday night.

¹ Master alludes to the point where the Rupnarain runs into the Hugli at the James and Mary Shoal. See Bowrey, *op. cit.*, p. 173; Yule, *Hedges' Diary*, vol. ii., p. 233; Wilson, *Early Annals*, vol. i., p. 53.

² Coir or cocoa-fibre cable from the Maldives.

³ Apparently, Thomas Bowrey in the *Santa Cruz*. See Bowrey, *op. cit.*, p. 172 *et seq.*

⁴ Great Thāna, where, in Master's time, there was a Muhammadan fort constructed against the river pirates.

364. 453 of 1907.—(Vaṭṭeḷuttu.) On a stone lying in front of the same temple. A fragmentary record.

365. 454 of 1907.—(Vaṭṭeḷuttu.) On a pillar lying in the same place. A fragment of record. Seems to mention Tirupputtūr.

366. C.P. No. 13 of 1907.—A record of the Pāṇḍya king (whose name is lost) in his eighteenth year. It is in Sanskrit and Tamil. Opens with two verses in Sanskrit, of which the first contains an invocation to Viṣṇu and the second a prayer for the prosperity of the Pāṇḍya kings. Then follows a Tamil passage in the Vaṭṭeḷuttu alphabet describing in general terms the achievements of Pāṇḍyan kings. The first historical person is Jayanta Varman. His son was Arikēśarin Māravarman, a friend of the Brahmans, performer of *tulābhāra*, etc. His son (name missing), who is called the remover of the Kali. age, fought a battle at Marudūr. The last plate shows that the object granted was land and the executor was one Tāyan Śiṅgan, the Uttaramantrin of Kuṇḍūr in Kuṇḍūr Kūṛṅgam in Aṇḍanāḍu.

367. C.P. No. 14 of 1907.—“The larger Chinnamanūr plates.” Four plates in Sanskrit and three in Tamil. The historical part gives the genealogy of the early Pāṇḍyan dynasty from Arikēśarin to Rājasimha II, Abhimānamēru Māravarman. In his eighteenth year he gave, while encamped in the village of Chūḷal in Rājasimhakūḷakīḷ, the village of Narcheygai Puttūr in Aḷanāḍu to a Brahman of the Kauśikagōtra. The Tamil portion gives more details of the same line of kings. See *Ep. Rep.*, 1907, pp. 64—69, for a detailed discussion of the value and importance of this and the previous epigraph. See the Pāṇḍyan genealogy.

Uttamāpālaiyam.

368. 722 of 1905.—(Vaṭṭeḷuttu.) Above the first three images first row, on the Karuppanṇasāmi rock. A damaged record of the Pāṇḍya king Śaḍaiyamāran, dated twentieth year. The Government Epigraphist points out that there is no clue as to the time in which he lived, whether he was earlier or later than Varguṇa Pāṇḍya. See No. 352 and Śuchīndram, Cape Comorin, Tiruppa-daimarudūr and Kuḍumiyāmalai inscriptions.

369—377. 723 to 731 of 1905.—(Vaṭṭeḷuttu.) Below the same images. Mention Venḇaikudī-nāḍu (No. 723), Arattanēmipperiyaṛ, pupil of Attopavāsigaḷ (No. 725), Seṅguḍi-nāḍu (Nos. 728 and 731) and Ajaṇandi (No. 729).

378. 732 of 1905.—(Vaṭṭeḷuttu.) On a boulder near the same rock. Records a gift of money by Anantavīra-Adigaḷ for a lamp to the shrine of Tirukkuṇagiriḍēva.

379. 733 of 1905.—(Tamil.) On a slab set up at the main entrance into the Kāḷahastīśvara temple in the same village. The

up into the other boate and beate the men into the water, In which sad mischance Mr. Darley and Nathaniell Whetham were drowned. All the rest, it pleased God, were saved, and alsoe the boates. The *Arrivalls* boate, breaking loose, Swam with her Keel upward and the Lascarrs upon it, which George Heron followed with the *Ganges* boate some miles downe the river, till they came to the Dutch Flyboate, where they were refreshed with meate and Drinck and clothes, and there saved the boate and brought them both aboard againe this night.¹

Mr. Calloway having desired to be decently buryed ashoare, and there being noe hope of getting the Sloopes up higher then they were, which is neare the iland Janperdo,² by reason of the streng[t]h of the Freshes, I therefore sent his corpes away in the boate this night to be burried at Tanna, and the boate not being able to gett higher then little Tanna, he was burried there the next day.

September 12.—This day Mr. Reade, Mr. Hervy,³ Mr. Nurse,⁴ Mr. Carpenter,⁵ Mr. Byam,⁶ and Mr. Knipe,⁶ came to me from Hugly with boates and conveniencies for our goeing thither. Wee agreed to send up the Companyes Chest of Gold with Mr. Reade in his Budgrow, and four Chests of silver in a great Tow boate, which were laden accordingly. About midnight, upon a Slack water, we went into our boates and began our voyage to Hugly.

September 13.—Wenesday morneing, about 7 a clock, wee got to Barnagur where the Dutch have a place called the Hogg

¹ Thomas Bowrey has a graphic account of the accident in which Joshua Darley and Nathaniel Whetham lost their lives. He is apparently mistaken as to the date, which he gives as 27th September. See *Countries Round the Bay of Bengal*, pp. 175-178.

² The island, known in the seventeenth century as Jan Perdo, Janipardo, John Pardo, etc., has long since disappeared.

³ Samuel Hervy was elected factor on the 25th October, 1670 (*Court Minutes*, vol. xxvii., fol. 61).

⁴ Valentine Nurse was elected factor on the 13th November, 1667 (*Court Minutes*, vol. xxvi., fol. 62).

⁵ Henry Carpenter was elected writer on the 14th August, 1668 (*Court Minutes*, vol. xxvi., fol. 145).

⁶ John Byam and George Knipe were elect d writers on the 3rd November, 1670 (*Court Minutes*, vol. xxvii., fol. 66).

387. 458 of 1906.—(Tamil.) On the Ānaimalai hill close to the Vēdanārāyaṇa-Perumāl temple. Records in the thirty-fifth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulāśekhara-dēva (I, 1268—1309); “who was pleased to take every country,” sale of land to the God Sēnāpati-Ālvār in the Kālamēghan (temple).

388. 459 of 1906.—(Tamil.) On a stone set up in a field near the same temple. Records that the temple is called Nāyanār Āñjāda-Perumāl *alias* Vēdanāthar on the bank of the tank called Brahmatīrtha in the middle of the Tuṅgavanam forest. The forest belonged to the district of Vēlaṅgāl paṛru on the eastern side of the Tiruvānaimalai hill to the north of Tirumōgūr in Ten-Paṛappu-nādu.

Koingar-Puḷiyanguḷam.

The Epigraphical Department at first wrongly included under this village the inscriptions 39—42 above. They as a matter of fact belonged to Kīlakkudi. The following inscriptions are found in this place :—

389. 54 of 1910.—(Vaṭṭeḷuttu.) Below a Jaina figure on the hill. The record contains the syllables Śrī-Ajjanandi. See *Ep. Rep.*, 1909, p. 70.

390—392. 55 to 57 of 1910.—(Brāhmi.) In the cavern facing south on the same hill. [The characters have been attributed to the second or third century before the Christian era. (See *Ep. Rep.*, 1910, p. 76). The cavern contains six so-called Pañchapāṇḍava beds used formerly by Buddhistic ascetics for keeping the *vassa*. For the description of these beds see *ibid*.

Kuppālnattam.

393. 105 of 1909.—(Vaṭṭeḷuttu.) On rock near the Jaina images on the hill. A much damaged record, referring to the cutting of the images.

Nallamaram.

394. C.P. No. 92 of Mr. Sewell's List.—Records that in Ānanda (A.D. 1656) Tirumala Nāyakka of Madura proceeded on a tour round his territories, and, being hospitably entertained by a man of the Kaṇḍan caste in the village, made him a grant of lands as a reward for his loyalty.

Pudūr.

395. 395 of 1914.—(Tamil.) On a stone set up near the Śiva temple. Records in Ś. 1565, Pramādi, Āni, sixteenth day, gift of

HUGLY, 1676.

September 14.—This morneing I wrote a letter to Cassam-bazar, the Copy followeth :—

*To Mr. Walter Clavell Cheife etc. Councell for the Honourable
Company's affaires in the Bay Bengala.*

Sirs, Your Congratulatory letter of the 12 August,¹ by Mr. Reade and Mr. Hervy the 12 Instant I received on board the *Arrivall* Ketch, about 60 miles downe this river, and the said persons bringing mee accomodations yesterday, I came to this place, from whence I shall proceed to you soe soone as I have received my necessaryes out of the Ketch, and prepared myselfe thereto, which may be five or six dayes ; in the interime I returne my due acknowledgements for the expressions of your favour and respects, Sirs, Your Freind and Servant, STREYNHAM MASTER. *Hugly, September the 14th, 1676.*

This day Mellick Cossam,² the Governour of Hugly, was to begin his journey to Cateck [Cuttack] to take possession of the Government of Orixā [Orissa] for the new Nabob [Shāistah Khān], wherefore I sent Mr. Reade to compliment him on my behalfe before he went ; and whilst Mr. Reade was with him, the Dutch sent him their present, which consisted of about 10: maunds of all sorts of spice, 2: peeces of Scarlett and fine green Cloth, Jappan Escretores and boxes, some peeces of China Silke, and other things in bundles which were not opened before Mr. Reade. It seemes that there lately hath binn a quarrell between the Dutch and the Governour, and he was yesterday at the Dutch house and made Freinds.

This afternoone Sen^r: De Haese, the Directour for the Dutch,³

¹ No copy of this letter appears to exist.

² Malik Kāsim was Governor of Hugli from *circa* 1668 to 1672. He governed Balasor, March, 1673-75, and then obtained 'the government of Hugly in his Son's [Malik Zindi's] name and the command of the Kings forces thereabouts in his owne' (*Factory Records, Hugli*, vol. iv.).

³ François de Hase was head of the Dutch affairs in Bengal, 1672-76. See Valentijn, *Oud en Nieuw Oost Indien*, vol. v., p. 174.

403. In the same place. (Tamil.) A record of the first year of Ko-Jaṭavarman Tribhuvanachakravartin Sundara Pāṇḍya (Saturday, seventh lunar day of the dark fortnight of Tulā, Pushya asterism). Records that the citizens of Vikramaśōlapuram sold for one thousand *paṇams*, certain lands to Aḷagia Tiruchchirram-balam-uḍayār, one of the disciples of Kīlai maṭha, which belonged to the *santati* of Gōlakimaṭha of Tirupparaṅkunṛam. [The document furnishes an excellent example of the privileges of landlordship.] *Sanskrit and Tamil Inscrns.*, No. 22, pp. 18—21. For Gōlakimaṭha see N.A. 201 and Cd. 30.

place called Amboa,¹ about 25 miles from Hugly, where wee supp't and lay this night.

September 20.—Att noone wee came to Nuddea [Nadiā] where there is an ancient College of the Bramans.² There wee dined. About three a Clock sett forward againe and rowed untill 10 at night and then rested.

September 21.—Att noone wee Stopped and dined at Cushallpore;³ at three a Clock sett forward againe, and about 4 mett with Mr. Vincent⁴ and Mr. Edwards,⁵ who came from Cassambazar the last night. This night wee Sup't and lay at Biggehaut,⁶ a place, when the river is low, where there lyes some hundreds of dead bodies that have binn thrown into the river, and the Doggs, Jackalls, and Vultures, and other birds of prey come and feed upon them.

September 22.—Wee mett Mr. Hall,⁷ who came from Cassambazar yesterday in the afternoone, and wee passed by the Honourable Companys saltpeter boates, being 17 great Pattellaes,⁸ every one a small boate or two to attend them, and Stephen Guilliam,⁹ a writer, with them. Alsoe there passed by us eight boates and two Dutchmen with them, which were laden with about a thousand bales of silk for the Dutch Companys accompt from Cassambazar. About 4 a Clock wee Stoped at Doudpore,¹⁰

¹ Amboa does not appear on the modern maps. It is marked in Rennell's *Bengal Atlas*, 1780, and in J. B. Tassin's *Atlas of the Ganges*, 1835, as Ambooa, and is placed to the south of Kalna.

² For an account of the religious associations of this place, see Hunter, *Statistical Account of Bengal*, vol. ii., p. 106 *et seq.*

³ 'Cushallpore' seems to be represented by the Kassepoor (Kasipur) of the *Indian Atlas*, Sheet 120.

⁴ Matthias Vincent was elected factor 4th November, 1661 (*Court Minutes*, vol. xxiv., fol. 211).

⁵ Richard Edwards was elected writer 18th October, 1667 (*Court Minutes*, vol. xxvi., fol. 48).

⁶ Bikkeehat appears in Tassin's *Atlas of the Ganges*, 1835. The place seems to be identical with the Pataihaut of the *Indian Atlas*, Sheet 120.

⁷ Joseph Hall was elected a factor and one of the Council 'at the Coast or Bay' on the 1st October, 1667 (*Court Minutes*, vol. xxvi., fol. 41).

⁸ Hind. *paṭelā*, a large flat-bottomed boat. See Yule, *Hobson-Jobson*, s.v. Pattella.

⁹ Elected writer 24th October, 1671 (*Court Minutes*, vol. xxvii., fol. 181).

¹⁰ Daudpoor (Dāūdpur) is marked on the left bank of the river by Rennell and Tassin. It does not appear on the modern maps, where it seems to be represented by Nugurhatta (*Indian Atlas*, Sheet 120).

CHIRAKKAL TALUK.

Chūrali.

8. In the Neḍiyaṅgu temple. A record regarding the erection of a stone in K.A. 801 (A.D. 1625).

Eramara.

9. In the ruined temple at Chālappuratu. A Vaṭṭeluttu record.

Eronc.

10. On a granite slab at a tank attached to the temple. A Vaṭṭeluttu record.

11. On a granite rock in the hamlet of Nerambil. A Vaṭṭeluttu and Malayālam record. The latter gives the word *adiyōdi*.

Kaṇṇapuram.

12. In the village of Chuṇḍa, on the south side of the Kuruvu Kāru temple. No details given.

Kayarāla.

13. In the local temple, on a slab. A Dēvanāgarī epigraph.

Kuṭṭiyattūr.

14. In the gate of the temple, on a stone. In "unknown" characters.

Mādāi (Mādāyi).

This place is supposed to be the ancient Mazare. For the description of the fort constructed by Eli Perumāḷ, the Jews' Tank (which suggests an early Jewish colony), the mosque and other antiquities see *Malabar Gazr.*, pp. 397-8.

15. In the local mosque. An Arabic inscription commemorating its foundation in H. 518 (A.D. 1124).

16. In the same village. A record stating that a tank was constructed by a Hindu.

Taliṭparamba.

17. On a slab in the building on the temple tank. A record dated K.A. 700 (A.D. 1524), saying that the bathing-house was finished in that year. For the purāṇic story of the Lakshmiṭpuram temple see *Ibid.*, p. 399.

18. At the foot of a banyan tree in front of the temple. An epigraph, dated in K.A. 954 (A.D. 1778). *Ibid.*, p. 399.

desire to Major Puckle, he spared me Vincent Sayon¹ to assist me in writeing worke.

BUSINESS TRANSACTED BY THE AGENT AT KASIMBAZAR.

September 25th, Munday.—Att a Consultation, Present:—STREYNESHAM MASTER, ESQ: MR. WALTER CLAVELL; MAJOR WM. PUCKLE; MR. MATTHIAS VINCENT; MR. JOSEPH HALL; MR. EDWARD READE; MR. JOHN MARSHALL; MR. JOHN SMITH; MR. EDWARD LITTLETON; MR. SAMUELL HERVY.

Mr. Master takeing notice that there were some persons in this the Gennerall Councell of the Bay lately taken in to supply the Vacanceys of others deceased and gone for England, but not particularly nominated there by the Honourable Company or their Agent and Councell at Fort St. George,² declares he does not thinke fitt to propose an alteration, but that they continue as they are at this present.

Mr. Masters Commission from the Honourable Company under their large Seale, and his Commission and Instructions signed by the Governour and Committee were read.

The Consultation held in Ballasore the 31 August by Mr. Master, Mr. Edmond Bugden, and Mr. John Billingsley, was read, and thereupon Mr. Clavell was desired to Draw up instructions to be approved of by the Councell and sent to Ballasore for the management of the Honourable Companys investment there.

It is resolved that the business of the Podaurs³ death be examined on Wednesday morning.⁴

¹ Vincent Sayon was elected writer 24th October, 1671 (*Court Minutes*, vol. xxvii., fol. 181). He was sent from Fort St. George in March, 1676, as a special assistant to Major Puckle (*Factory Records, Fort St. George*, vol. xviii.).

² See paragraph 39 of the Company's General Letter to Hugli, *ante*, p. 314. In April, 1676, Samuel Bullivant, John Smith and Edward Littleton were taken into Council by Walter Clavell. Bullivant died in May, 1676, and his place in Council was filled by Samuel Hervy. The other vacancies were caused by the departure for England, in January, 1675, of Gabriel Townsend, and the death, in December, 1675, of Robert Elwes, chief at Dacca.

³ See paragraph 11 of the Company's Letter to Hugli, p. 311.

The signatures have been omitted; they are identical with the list at the head of the Consultation.

Tirukkālāṅgōd.

27. On a granite slab at the edge of a wall. A Vaṭṭeḷuttu record. See *Antiquities*, Vol. I, p. 224, for a short history of the place.

KÖTTAYAM TALUK.

Tellicherry.

28. On a slab in the Tiruvēṅgādar or Tirukanyūr shrine. A record in an "unknown character." This is the well-known "Brass Pagoda," so called because of the copper sheeting of its roof. See *Malabar Gazr.*, p. 429.

29. 9 of 1901.—(Vaṭṭeḷuttu.) On the base of the *balipīṭha* in front of the Tiruvaṅgaṭṭ-ambalam. Records the construction of the *balipīṭha* by a Brāhmaṇa woman.

KURUMBRANĀD TALUK.

Kaliyamballi-Ambalam.

30. 8 of 1901.—(Vaṭṭeḷuttu.) On a stone near the *balipīṭha*. Records gift of a lamp.

Kiṇālūr.

31. 14 of 1901.—On a slab in front of the Kiṇālūr temple. Gift of two lamps.

Kollam.

32. 3 of 1901.—(Vaṭṭeḷuttu.) On three stones built into the floor near the washing tank of the Jamātpalli. Three fragments. This is evidently the inscription dated K.A. 684, referred to by Mr. Sewell in his *Antiquities*, Vol. I, p. 245. For an account of the mosque which was founded by Malik Ibn Dinar, see *Malabar Gazr.*, I, p. 436.

33. 4 of 1901.—(Vaṭṭeḷuttu.) On two stones built into the platform in front of the Tāliyil-ambalam (Talayil). A damaged record.

34. 5 of 1901.—(Vaṭṭeḷuttu.) On a stone built into the floor of the courtyard of the Maraḷūr-ambalam. A mutilated record. Mentions Maraḷūr and four illams.

35. 6 of 1901.—(Vaṭṭeḷuttu.) On a stone set up in the courtyard of the Pandalāyini-ambalam at Kōyilāṇḍi. The record mentions Pandalāyini. The name of the king is doubtful.

Tiruveṅgayūr (Tiruvāṅgūr).

36. 15 of 1901.—(Vaṭṭeḷuttu.) On a rock south of the temple. A damaged record. Name of the king illégible.

not seen or heard of any order of the Honourable Companys to that purpose.

Joseph Hall's opinion.—If Mr. Vincent stands in contempt with the Honourable Companys positive order, he ought to be dismissed their imployment is the opinion of J.H.

William Puckle's opinion, Cassambazar, the 27th September, 1676
—I, Wm. Puckle, doe offer in answer to the question in Consultation, *vizt.*, What course is to be taken to cause Mr. Vincent to pay the 13,000: rupees according to the order of the Honourable Company? That Mr. Vincent, haveing offered and proved in Councell that the money he payd of the Honourable Companys Cash about the death of the Podaur, was paid by order of the Cheife and Councell in Consultation. That should any course be taken to force payment, before his case be examined, it would justifie the practice of the heathen, which God abhors, to hang a man upon an accusation and then try whether he be guilty of the Fact charged on him. I [k]now noe other way to cause him to pay etc., but to perswade him to be willing, which hath binn offered to him, but he is not willing to part with his money, and then ask the question of another whether he shall have any part thereof repaid him. But if matter of Fact charged on Mr. Vincent were evident and proved against him, I think the Cheife and Councell are firstly to satisfie the said summe to the Company, and, if they have reason for the same, may recover their dammage from Mr. Vincent. And I offer that if, upon desire or request of the said money, Mr. Vincent (being found guilty) doe not comply, that Mr. Vincent be discharged the Honourable Companys service, and hee and his security left to respond for all dammage to the Honourable Company thereby.

Walter Clavell's opinion.—Alt[h]ough the Honourable Company in their Gennerall to the Bay, bearing date the 24: December, 1675, have required the Cheife etc. Factors at Hugly to cause Mr. Vincent to pay rupees 13,000: in the Companys Cash, yett they have given noe direction unto us in what manner wee shall cause it to be done; but the Honourable Company have in their gennerall letter to the Fort given order to send directions to the Bay how to act according to their orders in this case, and it

Guruvāyūr.

The following inscriptions are in *Malabar Gazr.*, I, 453.

43-A. On one of the slabs in the porch of the local two-storeyed gōpuram. (Sanskrit, in modern Malayālam characters.) Records that "the temple within is heaven," that the gateway was built by "the Lord of the Seas and the Hills" and that it had been trodden by the feet of many kings. The editor of the *Malabar Gazetteer* believes that the Zamorin is apparently referred to.

43-B. On the *dipastambha* in front of the gateway. Records the erection of it by a native of Travancore in K.A. 1011 (A.D. 1836).

43-C. On a broken slab of granite in the house of Mallissēri Nambūdri. "Unknown tongue."

43-D. On the granite door-post of the *ārāt-kuṣam*. Records that the gateway was erected by Paṇikka Vītil Ittirāricha Menon in K.A. 922 (A.D. 1747).

Panniyūr.

44. 214 of 1895.—(Vaṭṭeluttu.) On a stone lying to the right of the north entrance into the Vishṇu (Varāhamūrti) temple. Records gift by the villagers of Panṇiyūr. [This place figures in the Syrian deed but still formed an important Brahman centre. For an account of the local Vishṇu temple see *Malabar Gazr.*, p. 454.

45. 215 of 1895.—(Vaṭṭeluttu.) On the base of the Kuṇḍil-Varāhasvāmin shrine in the same temple. Seems to record in K.A. 669 the building of the shrine.

46. 216 of 1895.—(Malayālam.) On a stone lying near the well in the Śiva temple.

Śembaravattam.

47. 206 of 1895.—(Malayālam.) On the base of a lamp pillar in front of the Aiyappan temple. Records in K.A. 10'8 the erection of the lamp pillar.

Śukapuram.

48. 208 of 1895.—(Vaṭṭeluttu.) On a stone lying in the north verandāh of the Dakṣiṇāmūrti temple. Records a gift of a lamp to the temple at Śōgiram.

49. 209 of 1895.—(Vaṭṭeluttu.) On the base of the second pillar of the platform in front of the same temple.

50. 210 of 1895.—(Vaṭṭeluttu.) On the base of the first pillar of the same.

51. 211 of 1895.—(Vaṭṭeluttu.) On a stone built into the pavement of the courtyard of the same temple. Records gift of land and of a lamp.

CONTEMPORARY PAPERS RELATIVE TO THE LIABILITY OF
MATTHIAS VINCENT FOR THE FINE PAID TO THE NATIVE
GOVERNMENT IN CONSEQUENCE OF THE DEATH OF RAGHU
THE PODDĀR.

A letter from Matthias Vincent &c. to Walter Clavell &c.
O.C., No. 3837.

Cassumbusar, 22 August, 1673.—Since our last to you of the 23 Ult. we received one from you which we had not time to answer. The occasion of this being to advise you of a bad accident, which happen'd as followeth (according to what we are inform'd as yet), *Viz.* Our former Podauer, Ruggoo, being indebted for what short in his Account of Cash deliver'd into his Charge, besides what money he laid to his Charge, upon a strict Examination of his Account of sale of Silver and Mintage at Rajamaul, hath, with his partners, bin severall times demanded what due, but, making noe payment after twelve or fourteen months demanding, was Imprisoned, and yesterday, in the forenoon, when we were abroad, was, by our brooker Annuntram, demanded the ballance of his Account, and was alsoe struck with a small Bamboo, after which went home, and this morning about 3 Clock died of Poyson given him by Morari Chund [Murāri Chand], one of his Partners, as Ruggoo himself suspected and said a little before his death, which severall Moores and Hindoes can testifie. Wee have now a great deal of trouble upon it, which know not what may be the Issue of. We desire your advice in this businesse and rest, Yours at Command,
MATT: VINCENT. JOHN MARSHALL.

P.S. Dispeeded in the Evening. Wee have written of this to Decca and Hugly that they might be truly Inform'd, and to the former that they might give a true Account, in case the businesse should be asked concerning these, though hope to prevent its going further any way but in a Wacka [*wakā'a*, newsletter] for us.

Extracts from Letters from Walter Clavell &c. to Matthias Vincent &c. at Kasimbazar. Factory Records, Hugli, vol. iv.

Ballasore, 2 September, 1673.—Loving Friends, we received yours of the 22th past the primo at night, and are sorry to read that you are likely to bee involved into such troubles, and that in a business of such nature as wee feare may include us and other Factories likewise. Wee therefore hope you have been active on the place where the business happened to compose it, which will bee much Cheaper and on better termes then can bee done any where else, and if done suddainely, your wittnesses, being by you, will not bee suborned to attest contrary to

61—64. 120 to 123 of 1897.—(Cave characters.) In a cave near the same place. The first of these refers to the propagator of the family of a householder named Śrī Viṣṇuvarman. Dr. Hultzsch translates it as “the writing of the glorious Viṣṇu Varma, the propagator of the kuṭumbhiya family.” He is said to be the earliest king known by epigraphic research in Malabar. It has been suggested that he might be a Kadamba king, but it is doubtful. “The inscription is in Sanskrit and therefore probably not earlier than the fifth century A.D.” See *Malabar Gazr.*, p. 34. The rest are unintelligible.

65. 124 of 1897.—(Kanarese.) In the same place. Begins with *Śride.*

Tirunelli.

66. C.P. grant of king Bhāskara Ravivarman, “a sovereign whose name appears also in the deed of the Cochin Jews, which has engaged the attention of most Dravidian scholars and is considered by them as the oldest historical record of Malabar.” The present epigraph which is in Tamil and Vaṭṭeḷuttu contains an order regulating the management of the temple of Tirunelli and issued by Śaṅkara Kōdavarman of Puraikīḷa-nāḍu, who was apparently a vassal of the king. See *Ep. Rep.*, 1890, October, p. I.

Extracts from Letters from Walter Clavell &c. to Matthias Vincent at Kasimbazar. Factory Records, Hugli, vol. iv.

Hugly, 15 November, 1673.—Wee are glad your Podaurs busines is neere terminating. Wee thought not convenient to write concerning it this time in our Generall to England. Wee have given some small account of it to the Fort and shall give them more at large Per next Conveyance.

Hugly, 6 February, 1674.—Your Podaurs account, which you mention at large in yours of the 15th past, being at large entred in your bookes that are now begun, will take away all scruple, especially being plainly entred.

Extract from a Letter from Walter Clavell &c. to the Council at Fort St. George. Factory Records, Hugli, vol. iv.

Hugly, 31 March, 1674.—In our former wee acquainted you in briebe with an unlucky accident which happened at Cassambazar. Coppies and answers of the papers relating thereunto wee send enclosed. With some trouble and difficulty it is taken up with the expence of 13000 rupees, as you will bee informed by the bookes of that Factory when wee have an oppertunity to remit them unto you.

Extract of the 'Fort Generall' to Balasor, the 13th of July, 1674. O.C., No. 3877.

That strange accident, as it is by your selves represented unto us to bee an accidentall quarrell between two of the Honble. Companys Servants, the one killing the other,¹ costing Rupees 13000 the Composure, as you now advise, wee cannot see how it can concerne the Honble. Company to pay for other folkes Sinns, for either the guilty party ought to have made it good himselfe, or have been left to justice.

Extract of a Letter from Fort St. George to the Company, 20th August, 1674. O.C., No. 3992.

We now send your honours a paper of Mr. Halls to us concerning the death of Rugo Podar, one of your Bannyans² in Cassumbazar, and expence of Rupees 13000 to salve the same, charged to your Account, which as per annexed copy of ours to them of 13th July, we suspend our approbation of, untill better enformed thereof.

¹ Further details of the affair at Kasimbazar were sent to Fort St. George in a letter dated 8th May. This letter does not exist among the *India Office Records*.

² *Baniya*, H., a Hindu trader. For the enclosure alluded to, see above; see also the 'Needfull Advices' of 26th July, 1675, which follow.

dated on Friday, Śukla II, of Bhādrapada in *Pārthiva* corresponding to Ś. 1168. It says that while he was ruling at Kāñchi he consecrated Dānava Murāri Perumānanda Dēva at Śrī Ātukūru (Ātmakur) for the religious merit of his father-in-law Tirukālādēva Mahārāja and a temple for the increase of his own life, health and wealth. He further made a gift of four *paṭṭus* of land out of *prabhumānyam*, measured by the twenty-span-rod of this village; twenty *paṭṭus* of dry Government land, measured by the twenty-six span pole. At the rate of a *māda* for two *paṭṭus* of *koru* land and a *māda* per *paṭṭu* on dry land, one Rāma Reddi undertook to pay every year in the month of Vaiśākha one hundred and thirty *mādas* to the temple. [*Nellore Inscrns.*, Ātmakur No. 7, pp. 206—10.]

8. In a mosque. (Persian.) A small epigraph, comparing this mosque with "the famous mosque of the Prophet of Medina" and invoking the praise of God on him and his descendants. *Ibid.* No. 8, p. 210.

9. In a mosque. (Persian.) Dated in A.D. 1762-63. The four Kalifs referred to, Haidar's name, representing that of 'Ali. *Ibid.* No. 9, pp. 211-2.

10. On a stone near the mosque. (Arabic.) Four lines addressed to one Ayēsha, to the effect that death is preferable to long illness.

Ātmakūr.

11. In the Aḷaganāthasvāmi temple. (Telugu.) Records that in Ś. 1201, Kārttika Kr. 13, Friday, one Bahava (?) Mahārāja constructed a temple to Aḷahapurapatidēva of Ātukūr (Ātmakūr). The kāpus and (karaṇams?) of Jillēri are also referred to. *Ibid.* No. 11, pp. 213-4.]

12. From the same temple. (Telugu.) Records the worship of Aḷaganāthasvāmi by a karaṇam of the Ātmakūr village, the son of Tirumalayya, on Śukla 2 of āshāḍha in Bhava. *Ibid.* No. 12, p. 214.

13. From the same temple. (Telugu.) Dated in Ś. 1199, Īśvara, Phalguna, Śukla 13, Sunday. Records that one Ātukūri Vāmana Prichudēvaḍu gave to Nambi Upureḍi Sūraya, the temple servant, certain gifts. *Ibid.* No. 13, pp. 214-5.

14. From the same temple. (Tamil.) Dated in Ś. 1198, Bhava. One Karaikkilān Bhaṭṭan gave (some lands) free of tax to God Aḷagapperumā. *Ibid.* No. 14, p. 215.

15. From the tank bund. (Telugu.) The name of Velidaṇḍu Kōṇēru Mānapati Timmarasu given. He is called the worshipper of Śrī Veṅkaṭēśvarasvāmi.

16. From the same place. (Telugu.) Says that the tank was constructed by Kōṇēti Timmarājayya in Ś. 1471, Nāḷa (?), *Pushya*, Ś. 13, Thursday. *Ibid.* No. 16.

This is the substance of a Coppy of attestation sent for England.

Now it is to be feared the English will be Compelled, as well as the Dutch, to pay Custom for goods in all Places. Mr. Vincent now Complaines of new Impositions at Cossambazar and Mr. Job Charnock the like at Pattana and the same Threatens at Ballasore.

*Extract of a General Letter from Balasor to the Company,
28th December, 1674. Factory Records, Hugli, vol. iv.*

Wee have at learge Informed you in former yeares the Vice [? rise] and Progress of the Dutch Busines a bout the death of a widdo of one of their Servants who died in their Debt, and that the Composing of that Business had cost them a bout 50 Thousand pounds Sterling,¹ which yet hath not Since been so farr buried, but that on Severall occations it hath been caled on. The Mores by this meanes have learned a way to plague both us and them, and have Reduced us to Such a Condition that wee are afraid to Inflict such punishment upon Debtors as have formerly been Customary in these Countries, fearing least they Should in their passions make them selves a way, and Render us liable to their pretended Justice, which chiefly repeats (*sic*) the extorting of mony as much as they can, with out any regard to the cause, but by all Artifices to render Casses of this nature as foule as they can, there by to Inchange our Compositions. And [an] unfortunate Accident of this nature hapned in August, 1673, in Cassumbuzar, which coust much troble and mony, and had it [not] been there taken up but proceded to Decca, it would have Involved your Business in all parts of Bengala and have cost much more. Ruggo, a Shrof and Servant to the Factory, being in Debted unto you on a Ballance of Cash, and Suspected that he and his partener had a bused you in the Saile and Mintage of Silver at Raijamahal, and being caled on for his Debt, and, to make up that Account, reclaimed [? restrained] from his liberty for not paying in the one nor making up the other, was, in the absence of Mr. Vincent and Mr. Marshall, by a Broker, who also was [your] Servant, tied up in your Factory and beaten on his feet, rather at that time, as is beleved, to gratifi his one [the broker's] Anger a gainst him then to force your mony from him. However, his beating was not so violent as to lame him or to have been cause of death, had no other violent meanes [been] used, for after that he was able to goe home to his house, as you may percive by the Companing attestation of John Nayler, George Knipe

¹ This event occurred early in the year 1672. The chief *baniya* of the Dutch died while heavily in debt to his employers. The Dutch officials at Hugli caused his widow to be beaten in order to extort the sum due to their masters. Two days later the woman died. The matter was referred to Dacca, and the Dutch, after suffering many indignities, were eventually mulcted Rs. 200,000 (= £22,500 at that period). The account of the occurrence is to be found in a letter from Walter Clavell to Fort St. George in [January] 1673 (*Factory Records, Hugli*, vol. iv., and in *O.C.*, No. 3671).

Mumbāmba and Mummaḍīndra, a valiant lieutenant of Dēva Rāya in battle, who had the *birudas* of Dharaṇīvarāha, Ghaṇṭānāda and Chauhatimalla. The object of the grant was Chēzerla in Pūṅgināḍu on the Kuṇḍi (Guṇḍalakamma) river in 80 shares to 54 Brahmans. See Gt. 355.

Chiramana.

24. Near a well to the north of the village. (Sanskrit and Telugu.) Records that in Ś. 1109 one Dāmanēndu consecrated Kēśavadēva of Cherumana and that four other Nāiks of Gollapūṇḍi made certain gifts of land. [Ātmakūr No. 24, pp. 230-1.]

25. On the west wall of the Chandramaulīśvara temple.—(Telugu.) On Thursday, the thirteenth of the bright fortnight of Bhādrapada, Ś. 1207, in the kingdom of Śrīman Mahāmaṇḍalēśvara Vijayagaṇḍa-Gōpāla Mahārāja, two Nāik chiefs of Gollapūṇḍi, gave four *puṭtis* of paddy field to dancing girls for dancing in the temple of Chirumana Mallikārjuna. The deed says that in case the donees leased out the lands, the kāpus of the village should treat them as *sarvamānya*. The inscription records certain gifts to the temple itself and enjoins on the kāpus to cultivate the lands and pay each year 155 *puṭtis* of paddy and a half share in the second crop, besides three-fourths *māda* on every female cloth. [Ibid. No. 25, pp. 231-6.] See N.A. 441, Cg. 49 and 342.

26. On the south wall of the Chandramaulīśvara temple.—(Tamil.) Records that in the eighteenth year of Tribhuvana-chakravartin Kulōttuṅga Chōḷadēva, Gollapūṇḍi Nāyakkār left as free of taxes (இருவிடையாட்டம்) certain lands to God Kēśavapperumāl of Śerudinai. [Ibid. No. 26, pp. 237-7.]

Yādavalli.

27. C.P. No. 80 of Mr. Sewell's List and C.P. No. 13 of Nellore Inscrns.—(Sanskrit in Nandināgari script.) King Achyuta Rāya grants, on a Śukladvādaśi of Kārttika, in *Plava*, Ś. 1463, the village of Yādavalli in Paṅganāḍu Śīma of Uḍayagiri, to Tirumala Bhaṭṭa, son of Bhairava Bhaṭṭa (of the Kaṇḍinya gōtra). [The plate is identical in part, with the Pōlepalli grant and was issued under similar circumstances.]

Jammavaram.

28. East of the tank. (Telugu.) On Sunday, the fifth of the bright fortnight of Māgha, year Viḷambi, Maparusayya, son of Śrīmat Śāluva Narasappayya, granted *mēras* at one *kuṇḍa* for the tanks constructed by him at the village of Jammalamaḍugu. [Ibid. No. 27.]

Kaluvāyi.

29. On a bank of the tank west of the village. (Telugu.) On Thursday, the fifteenth day of the bright fortnight of Vaiśākha,

estation of John Nailor,¹ George Knipe and Richard Moseley¹ as to matter of fact concerning the beating of Ruggoo, ie Honble. Companys Shroff, at Cassumbazar the 21st day of August, 1673. O.C., No. 3864.

The said John Nailor, George Knipe and Richard Moseley do all attest that they were present on the said one and twentieth day of August, about eleven of the clock in the morning, when the said Shroff was, by the Factory broker [Anant Rām], bound up by the feet, lying on his back all along on the ground, and, with a small switch of about half an inch in circumference, received some blowes on the soles of his feet, but so few and with such small force that they believe it is impossible it could much prejudice a Child; that he continued in the forementioned posture neer an hour, though received no more blowes any other waies then as aforesaid, and that after he was se² about midday. The same day hee walked away very well, to there and all appearance, not halting, nor shewing any sign of prejudice he had received by the said blowes or tying up, and that next morning they understood, by Report of the Natives, that the said Shroff had that night poisoned himselfe or been poisoned by his partners at his one house. And the said George Knipe and Richard Moseley averr that on the said one and twentieth of August, in the morning, the above said Broker [Anant Rām] had brought to sell to the said George Knipe two sorts of Gold, which hee said were both of one Alloy, which said George Knipe not crediting, sent for the said Shroff [Raghu] to know his advise therein, who told him there was two rupees difference Per tola³ of the two sorts of Gold, whereupon the said Broker was very angry with the said Shroff, miscalling and⁴ they both went away from the Delaun,⁵ where this happened, to the Gate. George Knipe also went to his apartment, leaveing Richard Moseley in said Delaun, but presently [immediately] after returned to him, when the said broker had brought the said Shroff to bee tyed up &ca., as aforesaid. Wherefore the said George Knipe and Richard Moseley believe that the said broker did at that time ty up the said Shroff rather to gratify his particular revenge for discovery of his intended cheat then really to recover in what hee was indebted to the Honble. Company. Where upon they verily believe that the said Shroff (or his partners) might bee soe revengefull as to poison him [? himself], being that this broker should take upon him in Matthias Vincents &ca. absence (who went abroad the twentieth in the morning of do. month) to strike him as aforesaid, which Matthias Vincent, when present, would not suffer to bee done to him, being an

¹ The Company's silk-dyers.

² The manuscript is torn here.

³ Tola, H., an Indian weight, used chiefly for gold or silver; now fixed at 180 grains. See Yule and Burnell, *Hobson-Jobson*, s.v. Tola.

⁴ The manuscript is torn here.

⁵ Dālān, the public room of the factory.

son of Cheñchama Nāyaḍu, and asked him to construct the eastern weir of Kullūr tank, which he did. Ātmakūr No. 35, pp. 245—9. See also No. 3 above.

37. On the sluice of the tank. (Telugu.) Mentions that the weir work was done by Marāra Duggarajā Virappa. *Ibid.* No. 36.

Lakkirāzupalli.

38. In Muppu Śeṭṭi's tope to the north. (Telugu.) An incomplete record of Nārāyaṇarāju, dated on the twelfth Mārgaśira, regarding a hamlet of Minagallu. *Ibid.* No. 41, pp. 258—9.

Mahimalūru.

39. On a fallen stone by a small tank north of the village. Records that on the fifteenth of the bright fortnight of Mārgaśira, year Vyaya, Madhura Perumāḷla Rāju, the emperor of the three worlds, and Kāḷati Rāju, son of Kulaśekhara Kāvēri, gave 100 *kuṇṭas* of land in Mahimalūru in Giribhāvivelibōyaviḷa "which is attached to our chieftdom," to the Gods Mūlasthāna Tśayadēva and Nāgeśvaradēva of Mahimalūru. *Ibid.* No. 37.

40. In the Viṣṇu temple. (Telugu.) Records that, on Wednesday, the eighth of the bright fortnight of Jyēṣṭha, Ś. 1139, Bommi Nāyaka, younger brother of Gollapūṇḍi Bijapa Nāyaka, the protector of the kingdom of Erra Siddhanadēva Chōḍa Mahārāja, the ornament of the race of Manma, the establisher of the kingdom of Chōḍa Mahārāja, gave lands to Chenna Kēśava of Mahimalūru, the capital of Toṅkakūḍūrunaḍu in Tiruvaḍi Kavalillu in Paṅkaṇaḍu. *Ibid.* No. 38, pp. 251—5.

Maṅgampalli.

41. South of Chenna Kēśavasvāmi temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Śravaṇa in Ś. 1331, Virōdhi, while Virapratāpa Dēva Rāya (II), son of Harihara Rāya, was ruling at Vijayanagar, Appaḷayya of the yajus Śākha and Bhāradvāja gōtra, son of Mādhava Jōsyulū (who was the son of Yēputtila Appaya Jōsyulū), constructed a Raṅgamaṇṭapa in the Chennakēśava temple at Bahadūrpuram or Guḍakuṇṭu (hamlet of Maṅgampalli).

Minagalu (hamlet of Veṅkatareḍḍipalli).

42. Near Liṅgarāzu Guṇṭa. (Telugu.) Records that on the thirtieth of Mārgaśira of Ś. 1532, Sādhāraṇa, Veligōṭi Timmanāyaningāru issued this charitable edict to Liṅgarāju, Karaṇam of Minnakallu . . . The grant was 100 *kuṇṭas* of wet land within the four boundaries in Minnakallu as a *sarvaṃānya*. *Ibid.* No. 40, pp. 257—8.

Vincent etc., desiring their advise from Decca whether it would be more Convenient to end the business at Dacca rather then at Cassambazar, This deponent saith that they returned answer that it was much better, in their opinions, to end it at Cassambazar; for, alt[h]ough tenn thousand rupees was a great summe, yett this comeing soe soone after the Dutch business (of something the like nature) it could not probably be ended there under a far greater summe. And further this Deponent knoweth not. SAMUELL HERVY. 27th September, 1676.

*Edward Littleton, aged thirty yeares or thereabouts, being duely sworne, deposeth as followeth, Vizt:—*That this Deponent was in Cassambazar part of July and part of August 1673, untill the day before Rugo Podaur dyed, when he went towards Hugly in the evening, Mr. Vincent and Mr. Marshall being gone to Molda¹ early that morneing. That whilst he was in Cassambazar, the Podaur, his sonne, and Nemo Podaur were under confinement, but not imprisoned. That they were sometimes brought before Mr. Vincent, but once more perticularly he remembered (and that about dinner time) that the Podaurs sonne was beaten with a Chabuck half a dozen or few blowes; and this deponent then wondering he had noe more blowes for soe great a debt, and the Podaur his father not beaten, did speak to Mr. Vincent about it, who replyed to this deponent that the Podaur was an old man, and hee feared to beat him, least he should dye and bring a charge upon the Company. To which this deponent replyed that he wondered at his tenderness, haveing seen people much more beaten for triffling matters in comparisson to this.

This Deponent being asked whether he knew of any direction or order publickely or privately given or intimated to the person that beat the Podaur, Hee replyed that hee never heard of any such thing from one Person or other:

Being asked whether, according to the custome of this place, the house broaker might take upon him to beate them without order or direction from the Cheife. To which this Deponent answered that he knowes of noe such custome, and is of the

¹ An error for Moula—i.e., Mohola, near Kasimbazar.

Peramana.

50. Near Tummalamma temple. (Telugu.) Records the erection of the temple for the goddess Tummalamma by Bāchāmu Akkayya and Inagureddi Kṛishṇamma on the second day of *Māgha*, Śubhakṛit. *Ātmakūr* No. 49, pp. 265-6.

51. Near Āñjanēya temple. (Telugu.) Records gift of the village Yoḍalrupāḍu on the fifth day of the dark fortnight of Chaitra in Ś. 1196, the Dāmīrapu Rāmināyaḍu and Mallināyaḍu for the religious merit of Nāgaḍēva Mahārāja. *Ibid.* No. 51, pp. 267-8.

52. Near Tummalamma temple. (Telugu.) Records that on the thirtieth day of Aśvija of the year Khara, in Ś. 1693, certain Dommaras gave a charitable edict to the great śakti (goddess) Tummalamma of Permana who is otherwise called Mahākālī and Mahādūrgī. Signatures of Dommaras who roam over the earth carrying a drum named *Gangadōlu*? *Ibid.* No. 50, pp. 266-7. [The inscription is of interest for its mention of a dramatic company.]

Pōṅgūru.

53. On western boundary. (Telugu.) Records grant (details gone) with libation of water, on the fifteenth of the bright fortnight, during a lunar eclipse (while a certain Oḍayalu was ruling the earth), by the son of Pōlināyaka, son of Mallimpāḍu. *Ibid.* No. 52, pp. 268-9.

Prabhāgiripatṇam.

54. On a stone in front of Perumāḷsvāmi temple. (Telugu.) Records gift of the village Nandirāyi in Prabhākarapatṇam on the eleventh day of the bright fortnight of Kārttika, Śubhakṛit, Ś. 1524, by Śrīman-Mahāmaṇḍalēśvarā Muddayāḍēva Mahārāja, son of Koṇḍa . . . ḍēva Mahārāja to Śrī Chennakēśavarāya of Patṇam, for providing light, refreshments, incense, etc. The donor acknowledges the suzerainty of Śrī Venkaṭarāya Mahārāyalu (I, 1586—1616) of Vijayanagar.

Punugōḍu.

55. Near Nallūruvāri well west of the village. (Telugu.) Records gift of land in the village for providing incense, lamps and the sixteen services to the deity of Nilakanṭhēśvara, by Chintanūri Kēśanāyaḍu, while ruling the village of Ponuṅgōḍu, on Monday, the thirtieth day of the dark fortnight of *Vaiśākha*, Vishu, Ś. 1593. *Ibid.* No. 54, pp. 271-3.

Rājavōlu.

56. Near the *calingulah* (sluice) of the tank. (Telugu.) Records that on Monday, the tenth of the bright fortnight of Aśhāḍha, Vikṛiti, in Ś. 1212, while Śrīman Maṇḍalēśvara Mallidēva Mahārāja, son of Śrīman Mahāmaṇḍalēśvara Vijayādityaḍēvamahārāja,

The Councell continued the examination of matter of Fact in the business of the Podaurs death.

Mr. Vincent upon desire withdrew.

Mr. John Smith, aged about thirty yeares, being duely sworne, Deposeth as followeth, Vizt.—That in June or July 1673 he was in Cassambazar, when he saw Rugo Podaur brought before Mr. Vincent, and that Mr. Vincent demanded money of him. That the Podaur told Mr. Vincent if he would make up his true accompt hee would pay it. Then, when he was at Cassambazar, he did not see or know of the Podaurs being beaten. That this Deponent was at Ballasore when the newes of the Podaurs death came thither, and saw some letters from Cassambazar which advised of the business and desired orders for the takeing it up, and that he saw letters written by Mr. Clavell etc. ordering to putt an end to it.

It being demanded of this Deponent whether, according to the custome of this country, the house broaker might take upon him to beate the Podaur without order or direction from the Cheife. To which this Deponent replied that he could not (according to his opinion) beat him without order from the Cheife.

Being asked, if the house broaker did beat him without order from the Cheif, it had not binn the Companys interest and most proper and reasonable at that time to have delivered him up to justice. To which this Deponent answered, that in his opinion it had binn better to have delivered him up to justice. His reason, because there was a man killed at the Factory of Pattana before this¹ (as this Deponent hath heard), and that he that killed him was delivered up to justice, and that he never heard that it cost the Company any money. And because there was a boy killed at Hugly Factory² since this business

¹ See the account of this affair in John Marshall's deposition which follows.

² The only allusions to this incident are in *Factory Records, Hugli*, vol. iv., and are very meagre. It appears that a son of one Mumichan (Manichand) was killed in May, 1674, 'by the hand of a slave boy,' and that the affair was 'desided in an open Darbar.' On the 7th October, 1674, Clavell wrote to Dacca that, 'having had a copy of the Mohozur' (H., *mahzar*, a public attestation), he had 'good hopes' that the 'business is of it selfe terminated.' Edward Reade, in his deposition, gave further particulars of the affair.

Badugulēru.

63. On a stone near a well. (Telugu.) A record on the tenth of the bright fortnight of Āśvija in S. 1649, Virōdhi. Mentions Māchavarapu Mūrti Rāju, the karaṇam of the village of Badugulēru, Gaṇṭa Yarrā Redḍi, descendant of the Kūnapaiḍipallā gōtra, Gauta Timma Redḍi, etc. [The years do not correspond.]

Baṭṭalapalli.

64. In a field to the north. (Telugu.) A mere record of the name Bhīma Mallaparaju, son of Nandipaṭi Akkirāju. *Nel. Ins., Darsi*, No. 4, p. 288.

65. In a garden to west. (Telugu.) Records on the fifth of the bright fortnight of Māgha of Vikriti, that a well was the charity of a resident of Bhaṭṭalapalli *agrahāra*. Records also the construction of a Śiva temple to Mallēśvara by the same person. *Ibid.*, No. 5, p. 289.

Bhimavaram.

66. Opposite the Bhīmēśvara temple. (Telugu.) Records on the fifth day of the bright fortnight of Mārgaśira of Khara, Ś. 1212, that a certain Chōḍa-Mallidēva Mahārāja consecrated the image of Gōpālanātha in Bhīmavaram and presented to the deity a field where four *puṭṭis* and ten *tūms* can be sown for providing *amṛitapaḍi* (food for the God), worship, etc., . . . and a wet field for maintaining a light for the religious merit of Pratāpa Rudradēva Mahārāja. Records also gift of another *mānyam* for the religious merit of Mōpu Veṅkaṅgāru. *Ibid.*, No. 6, pp. 289—91. [The years do not correspond.]

Bōdanampādu.

67. On tank bund north of village. (Telugu.) The character of the record is Chāḷukyaṇ, and the sense could not be made out. *Ibid.*, No. 7, pp. 291—2.

Boddikurapādu.

68. Opposite Vishṇu temple. (Telugu.) Records that a certain karaṇam should maintain a charity details of which are not legible. *Ibid.*, No. 8, pp. 292—3.

Chandalūru.

69. On a stone in the bed of the tank. (Telugu.) Records on Thursday, the fifteenth of the bright fortnight of Kārttika of Ānanda, in Ś. 1416, Kasvānēnigāru, son of Bāllimalli Abbanēni, caused to be dug two channels, one at the southern end of the tank bund and the other at the northern end, and strengthened the tank for the religious merit of his son Dhadhipati Rao who was ruling Chandalūru. *Ibid.*, No. 9, p. 293.

Company, and, in the monethes of June or July following, the said Rugo Podaur returned from Rajamaull to Cassambazar, and, as he remembers, in the moneth of July or in August, this Deponent tooke the said Podaur's accompt of the said silver as it is entered in the bookes of accompts¹ of this Factory for the yeare 1673. And this Deponent farther saith that Mr. Vincent did many times speake to this Deponent to demand the ballance of the said Rajamaull accompt, and alsoe of another accompt of Cash which the said Podaur was charged with in the Companys bookes. Whereupon this Deponent did often demand the money of the Podaur, whose usuall answer was that he had not soe much money, but if Mr. Vincent would put him in imployment it would help his Creditt, and by little and little hee would pay it.

Being asked how the Podaur was afterward imprisoned, This Deponent replied that he doth not know that he ever was imprisoned or beaten after his said returne from Rajamaull, only remained as a Nuzer Bund [H., *nazr-band*, kept under surveillance], or Prisoner at large, according to the custome of the country, and that Mr. Vincent oft sayd to this Deponent he would endeavour to gett the money by fair meanes, by little, to which this Deponent did often perswade the said Podaur by arguments of incouragement. Farther, this Deponent saith that a day or two before the Podaur's death Mr. Vincent and himself went to Moulda [Mohola] (about eight or ten miles from Cassambazar) to take leave of Mr. Littleton and his wife who were goeing to Hugly, and there lay one night, and the next day evening about seaven a Clock returned to Cassambazar, and this Deponent not being well, presently [immediately] went to bed in the Roome where Mr. Vincent lay. The next morneing, about 3 a Clock, there came an Indian servant and knockt at the Chamber doore, and said the Podaur was dead at his owne house; whereupon Mr. Vincent arose and was much troubled and used this discourse to this Deponent as followeth:— That he feared it would bring much trouble upon the Company, for that Anuntram in his absence had beaten the Podaur, and that one of the said Podaur's partners had poysoned him, which

These 'bookes' do not exist.

year Plava, Ś. 1464, that Venkaṭapati of the Parakutla gōtra, grandson of Śeṣham Raṅgappagāru, and son of Chennappagāru, constructed this well, for the religious merit of Gādi Lakshmīnārasimha. Records also that Śeṣham Venkaṭapati constructed a well in the village of Divvaram (Dēvavaram) which belonged to Raja Śrī Gummaḍappa Rāghavappa Nāyaniṅāru. *Nel. Ins., Darsi, No. 15, pp. 304—7.*

Dōnakonḍa.

76. In the temple of Gaṅgammā. A record in Telugu. *Ibid.*, No. 16, p. 308.

77. On a stone in the temple of Madiyaladēvata. (Telugu.) Records on the fifteenth of the bright half on Nija Āśvija of the year *Nāla*, the perpetual devotion of Pōtaya Jayaliḍu, son of Venḡala, the *pūjāri* (priest) of Śrī-Dōnakonḍa Gaṅgādēvi. *Ibid.*, No. 17, p. 308.

78. (Telugu.) On a stone in Gaṅgammā temple. Records a gift by Vīra Pratāpa Śrī-Kṛishṇarāya to Gaṅga Paramēśvari of Dōnakonḍa. *Ibid.*, No. 18, p. 309.

79. (Telugu.) On a stone in the temple of Gaṅgammā. Records that on the fifth day of the dark fortnight of Kārttika of Vyaya, Ś. 1328, while the son of Dēvarāya Mahārāyulu (II) was ruling the kingdom, Kapratidēva *alias* Chāma Voḍayalu, who was ruling the village, constructed maṅṭapas and a stone temple to Māṅkalamma (goddess), besides a temple to the *virālu* (heroes) and a fortified enclosure. *Ibid.*, No. 19, pp. 310—2.

80. (Telugu.) On a stone in the temple of Gaṅgammā. Records that on the eleventh of the bright fortnight of Kārttika of Paridhāvi, in Ś. 1354, in the reign of Vīra Pratāpa Dēvarāya (II), Dēvamahārāju, son of Gummaḍūri Koṇḍurāju Chinnirāju, gave a village to Gaṅga Paramēśvari, the goddess of all the sciences, besides some gold.

81. (Telugu.) On a stone in front of Gaṅgammā temple. An incomplete record in the month of Vaiśākha of the year *Nāla*.

Ibid., No. 21, p. 315.

82. (Telugu.) In front of the Gaṅgammā temple. Records, on Monday, the fifteenth of the bright fortnight of Pushya in year Pārthiva, Ś. 1447, lunar eclipse, a gift by Kṛishṇarāya Mahārāya to Gaṅga Paramēśvari of the village of Dēvara Dōnakonḍa, which was the principal seat of the Nandagōpa and the Baḍugula castes. *Ibid.*, No. 22, pp. 315—8.

83. In the Gaṅgammā temple. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Māgha of the year Plavaṅga, Ś. 1349, Rāmayadēva Mahārāja, son of Śrīman Mahāmaṇḍalēśvara Antyambaragaṇḍa Gummuḍūri Kāmayadēva

order given or intimated that he knows off, and he beleives there was none private for these reasons :—Because that in all particular discourses with Mr. Vincent concerning this business he seemed very unwilling to use any Severity to the Podaur, he being an old man; and a few dayes before the Podaur's death, he, the Podaur, and his sonne was sent for before Mr. Vincent, and upon refusall then to pay the money demanded, Mr. Vincent caused the sonn to be beaten half a dozen blowes or thereabouts with a Chabuck, and upon some persons speaking to Mr. Vincent why he did not cause the Father to be beaten alsoe, Mr. Vincent replied that he was a crasy [infirm] old man, and if he should beat him and he should dye upon it, it might bring the Companys business into such like trouble as the Dutch are in, or words to that effect. Upon which this Deponent said that he thought it very unjust for the sonn to be beate for his Fathers sake, and that he could not doe it in any case. To which Mr. Vincent replied that Parents in these parts are very indulgent to their children and if he could gett another sonn more, a Darling, into his possession, whome he had layd out for, he did beleive he should gett the money without much trouble, or words to that effect.

Being farther asked whether, according to the custome of the country, the said house broaker might take upon him to beate the Podaur without order or direction from the Cheife. To which this Deponent answered that he might not doe, never haveing seen the like practized in four yeares last past at this place.

It being asked whether the house broaker doing the same without order, it had not binn the Companys interest and most proper and reasonable at that time to have delivered him up to justice. To which this Deponent answered that he beleives it had not binn the Companys interest to have delivered him up at that time, for that the Governour would have made him say what he pleased and forced money accordingly from the Company. And farther said that the Vackeel told him the reasons that Bull Chund gave, upon the demanding the tenn thousand rupees, were that he had binn Governour here many yeares and would never take any valuable present from the Company, and therefore, if he should demand tenn thousand

Göpāla Nāyanivāru of the gōtra of Madali, the granddaughter of Raṅgappa Nāyanivāru, and the daughter of Venkaṭādri Nāyanivāru. *Nel. Ins., Darsi, No. 31, pp. 329-30.*

91. On the tank bund near Gaṅgādhara temple. (Telugu.) Records a gift on the first of the dark half of Pushya of the year Sādhāraṇa, Ś. 1292, to Gaṅgeśvaradēva. *Ibid., No. 32, pp. 330-1.*

92. On four pieces of a stone on the tank bund near Gaṅgādhara temple. (Telugu.) Records that on Saturday, the tenth of the dark fortnight of Pushya of the year Sādhāraṇa, Ś. 1292, Anapōti Nāyundu presented an oil mill to Gaṅgeśvaradēva for providing an oil-bath for the God, for the religious merit of his uncle Bāri Nāyundu and his aunt Nūṅkasāni. *Ibid., No. 33, pp. 331-2.*

Kambhampādu.

93. To the south of the Āñjanēya temple. (Telugu.) Records that on Wednesday, the fifth of the bright fortnight of Śravaṇa in year Paridhāvi, Ś. 1534, the temple for Sōmēśvara was erected by Bhāva Śiripurapu Yatni Maṇirāju for the religious merit of his guru Śrī-Parvatārādhyā, his grandfather Vīramarāju, his grandmother Vīramā, his father Lakṇa, his mother Vīramā and his elder brother Jaggarāju. *Ibid., No. 34, pp. 332-3.*

Kōcherlakōṭa.

94. Near Vīraṇṇabāvi. (Sanskrit and Telugu.) Records that on Monday, the tenth of the bright fortnight of Jyēṣṭha of the year Sādhāraṇa, Ś. 1232, in the reign of Pratāpa Rudradēva Mahārāja, Śrīmat Dēvari Nāyanīngāru, son of Śrīman Māchaya Nāyaka, set up the images of Gaurīśvara, Sōmēśvara and Mahādēva by constructing temples at Kōṭṭacherla and Mācherla; appointed Dalamu Varadanna and Tammalla-Peddini as priests; granted *vṛiṭṭi* fields as *sarva mānya* for providing decorations to the deities, besides a *pullāri mānyam* (a grant of pasture land free of tax for cattle belonging to the deity), the *śūṅkam*, etc. *Ibid., No. 35, pp. 333-41,* where the local *sthalapurāṇa* is also summarized.

95. At the gate of the temple of Śrī Varadarāja Svāmi. (Telugu.) An unintelligible record.

96. On a stone in the temple of Varadarājasvāmi. (Telugu.) Records that, on the eleventh of the bright fortnight of Mārgaśīra of the year Vijaya, Ś. 1455, Chintaguṇṭa Chennamarāju, constructed a temple at Kōcherlakōṭa for the merit of Mannārappa Nāyanīngāru, set up the image of Janārdnadēva and gave some land in Mudda-pādu village for the performance of the marriage festival and for providing food. *Ibid., No. 37, pp. 342-4.*

97. In the temple of Varadarājasvāmi. (Telugu.) Records that on Sunday, the first of the dark fortnight of Māgha, Ś. 1089, Malli Peddidēvulu gave a *paṭṭu* of land for providing worship and

with his dagger Stabed the said Sybram Melleck in the breast, saying, See, or take it; of which wound Sybram Melleck fell downe dead imediately. Bysumber, the murderer, seeking to make his escape, was takeing by the Chubdar and kept in the Factory that night, and the next morneing, very early, the murderer and the Corpes of the murdered was sent by Mr. Charnock, with the Companys Vackeell or Solicitor, to Pattana to demand justice of the Governour upon the person of Bysumber, the murderer, who, after examination, was kept in prison and there remained dureing the time of this Deponents stay, which was about three weekes, dureing which time the Vackeell constantly brought word to Mr. Charnock that the Governour promised to deliver him up to be executed as Mr. Charnock thought fitt. But some few dayes before this Deponent left the Factory, the Vackeell brought word that they could not deliver him to Mr. Charnock, but to the nearest relation of the Person murdered, according to the Mahometan Law, and he might execute him or doe his pleasure on him, which the said Deponent had from the Vackeell. And since, this Deponent hath heard that the said Bysumber, his family and relations being turned Moores [Muhammadans], he is sett at Liberty.¹

Being asked whether he knew or had heard at that time of the Podaurs death, or before, that Mr. Vincent had demanded of him or his partners six thousand rupees as a present for his particuler benifitt, or any other summ more then the Podaurs debt in the Companys bookes. To which this Deponent answered that he doth not know, neither did he heare (to his best remembrance) of any such pretence or demand then of the Podaurs debt in the Companys bookes.

These Depositions, or the sume of them, is true to the best of my knowledge and present remembrance. JOHN MARSHALL.
September 28th, 1676.

¹ I have been unsuccessful in a search for any other account of the murder of Sivarām Malik by Bishambhar at Singhiya in 1672. Clavell appears to allude to the event in a letter from Hugli to Fort St. George of the 23rd August, 1672 (O.C., No. 3671). He writes: 'The Dutch notwithstanding the Kings Phirmaund which they have few years since procured, are in the same predicament with us at Pattana.'

Mangyanapūḍi.

106. Near a well. (Telugu.) Records that on Thursday, the fifth of the bright half of Vaiśākha in *Manmatha*, Ś. 1337, in the reign of Dēvarāya Mahārāyulu (II) Jannappa Murārīnēni Chennammanēṇḍu, son of Jēdēvarāṇa Jannapanēni Bammināyudu, gave 4 *puttis* of land to Vallaki Peddi Avubala Reddi, and Pina Siganti Reddi, for some charitable purpose. *Nel. Ins., Dārsi*, No. 46, pp. 350-1.

107. On the tank bund to the east of the village. (Telugu.) Records that on Wednesday, the fifth of bright half of Śravaṇa in Śaumya year, Ś. 1351, in the reign of Dēvarāya Mahārāyulu (II), Maṅginapūḍi was made over, at the request of Chīlalasālu Viṣṇu Oḍayamgāru, to be ruled by Kāḍiruchirāju Liṅgarāju. Records that the tank in front of the village which was in ruins, ordered to be maintained, at the instance of the local officer Bommarāju Śiṅgarāju, out of 10 *marutu* of land given for its maintenance by Nāgarāju, the chief officer of the village. *Ibid.*, No. 47, pp. 352-4.

Mannēpalli.

108. On two fragments of a stone opposite Chennakēśava temple. (Sanskrit and Telugu.) Records that Śrīman Mahāmaṇḍalēśvara Ballichōḍa Mahārāja, the son of Kāma, grandson of Veṅka and great-grandson of Nanni Chōḍa, gave, on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1067, the village of Dēvarampalli to Śrīmat Mallēśvara Mahādēvaru of Mānyapalli for sacrifices, worship, offerings, lighting and decoration to his person. The priest of the temple took possession of it and he, his sons and grandsons should enjoy it and maintain the charity. *Ibid.*, No. 48, pp. 354-6.

109. On the road to Viṭhalapuram. (Sanskrit and Telugu.) Records that on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1088, Śrīman Mahāmaṇḍalēśvara Balli Chōḍa Mahārājulu granted three *puttis* for providing daily offering to Śrī Chōḍēśvara Mahādēvaru of Mānyapalli in Guṇḍakāḍu. *Ibid.*, No. 49, pp. 356-9.

Mārella.

110. Opposite the Vēṇugōpālasvāmi temple. (Telugu.) Records that on Saturday, the seventh of the bright fortnight of Śravaṇa of the year Hēvilāmbi, Ś. 1459, Koṇḍamarāju of the Kaṇva Śākha, of the Bhāradvāja gōtra, grandson of Mārella Nāgarāju and son of Abbaḷarāju, constructed a temple and set up the image of Madanagōpinātha. *Ibid.*, No. 50, pp. 359-60.

Mullamūru.

111. On the Āñjanēya stone near the Vēṇugōpālasvāmi temple. (Telugu.) Records that on the tenth day of the bright fortnight of

their (*sic*) kept them Prisoners. Some houres afterward he discharged the Occoon and Bannian, but kept the boy, and afterward putt him in Irones, useing him very hardly, and endeavoured to make him say (and afterwards they pretended he did say) that this Deponent killed him, or that the boy killed him by this Deponents order. Whereupon they sett a gaurd upon the Factory, suffering noe business to be done, and puting the English to much trouble, soe that afterward they were faine to take it up by Presents and money to the Ameine and other officers, which he beleives might have binn prevented if they had not had the boy in their possession, the Governour haveing cleared him before.

It being asked whether he knew or had heard at the time of the Podaurs death, or before, [that] Mr. Vincent did demand of him or his partners 6000: rupees as a present for his particuler benefitt, or any other sume more then the Podaurs debt in the Companys bookes. To which this Deponent answered that he doth not know nor doth he rememember that ever he heard before, or at the time of the Podaurs death, that Mr. Vincent, or any other in his behalfe, did demand of the Podaur or his partner any summe of money more then the debt due to the Company.

It being asked whether he knew or had heard since the Podaurs death that Mr. Vincent, or any other for him, demanded of the Podaur or his partners any sume of money for his owne benefitt. To which this Deponent answereth that he knowes of noe such demands, and has heard of it from Mr. Halls mouth by the Copsy of some letters that were sayd to be written by Mr. Joseph Hall. EDWARD READE. *September 28th, 1676.*

The Depositions aforegoeing of John Smith, John Marshall and Edward Reade were taken in the presence of the Councill here Subscribing, STREYNHAM MASTER; WALTER CLAVELL; WM. PUCKLE; JOSEPH HALL; EDWARD READE; JOHN MARSHALL; JOHN SMITH; EDWARD LITTLETON; SAMUELL HERVY.

Potakamūru.

115. Below the dhvajastambham of the Vēnugōpālasvāmi temple. (Telugu.) An unintelligible record.

Pōtavaram.

116. To the west of the Rāmaliṅgasvāmi temple. (Telugu.) Records that, on Monday, the twelfth of the bright fortnight of Vaiśakha of the year Vibhava, Ś. 1370, Paṇṭa Burrēla Chinama Redḍiṅgāru set up the images of Achchaḍa Pōtavara, Rāma Dēva, and Śrī Kēśava Perumāḷ and founded an endowment, for providing daily offerings to those deities, consisting of 10 *tūms* of dry land and 10 *kunṭās* of wet land at Redḍipāḍu. *Nel. Ins., Darsi, No. 56, pp. 366-7.*

Poḷḷapāḍu.

117. Opposite the Virabhadra temple. (Telugu.) Records a gift on Thursday, the fifteenth of the bright fortnight of Āśvija, in Ś. 1151, Pramādi, on the occasion of a lunar eclipse, for providing decorations, daily worship, sandal, musk, camphor, saffron, milk, etc., to Śrī Tripurāntaka Mahādēva and to the dancing girls of the temple. *Ibid., No. 57, pp. 367-71.*

118. In front of the Virabhadrasvāmi temple. (Sanskrit and Telugu.) Records gift of cows, jewels and land. An incomplete record.

119. In front of the Virabhadrasvāmi temple. (Telugu.) Records a gift by Śrī Tripurāridēva Mahārāja, feudatory of Rudradēva Mahārāja of the Kākatiya line.

120. Opposite the Virabhadrasvāmi temple. (Telugu.) Records gift on Tuesday, the fifteenth of the bright half of Āśvija in Ś. 1157, Pramādi, on the holy occasion of a lunar eclipse to Śrīman Mahādēva of Śrī Tripurāntaka for providing decorations to the deity. *Ibid., No. 60, pp. 375-6.*

Rājampalli.

121. In front of the Gōpālasvāmi temple. (Telugu.) Records that on the eleventh of the bright half of Kārttika in Ś. 1651, Viḷambi, Gōpanaṅgāru, of the Damarti gōtra, grandson of Dhūḷipalla Akkanaṅgāru and son of Gurvanaṅgāru, had the consecration performed in the temple of Gōpālasvāmi of Rājampalli. A grant also to the three artizans who carved this temple. *Ibid., No. 61, pp. 376-7.*

122. Opposite the Janārdanasvāmi temple. (Telugu.) Records that on the tenth of Śravaṇa in Ś. 1597, Rākshasa, some fields were presented to Gōpāla of Rājampalli for food (*amritapaḍi*). *Ibid., No. 62, p. 378.*

123. Opposite the Janārdanasvāmi temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of

the said Agent and Councell wrote to this effect, why he that killed the other was not delivered up to the justice of the Country, and that money which was expended upon it ought not to be on the Companies accompt, but on Mr. Vincents, or words to that purpose.¹

Being asked whether that letter from the Agent and Councell was received before or after the business was taken up and ended with the Governour of Cassambazar, according as Mr. Vincent etc. advised from Cazambazar. To which this Deponent answereth that he cannot say positively, but he beleives the Agent and Councells letter arrived afterward, and refers that to the Register or copy booke of letters.

Mr. Hall delivering in a paper of the 15th and 18th Instant, sayd to be the Confession of Anuntram taken by himselfe, It was asked him whether that was the first information hee had from Anuntram. To which this Deponent answereth that the said Anuntram hath severall times binn telling him (since he came to Cassambazar in June last) of the matters relating to the Podaur, and not before, and this paper was the first that he tooke from him in writeing.

Being asked whether, before he tooke the information in writeing, he had not promised the said Anuntram to take him into service. To which this Deponent answereth that a long time before he thought to take this information in writeing, since the middle of June last, he did promise Anuntram, if Mr. Vincent did not take him into his service, he would.

Being asked whether he hath not imployed the said Anuntram in Buying of silk for him and promise[d] to give him farther imployment since his last comeing to Cassambazar. To which this Deponent answers that he hath imployed him, being formerly his servant, in gathering in some small debts for him and buying in some things for him.

Being asked whether he had not promised the said Anuntram a certaine Stypend of wages of ten or fifteen rupees a moneth, whereas he used to have but four or five rupees per moneth.

¹ There is no letter extant from Fort St. George to Hugli in the autumn of 1673. Hall appears to be quoting from the letter of 13th July, 1674. See *ante*, p. 338.

136. On the road to Kambhampadu. (Telugu.) Records boundary line.

GUDUR TALUK.

Akkampeta.

137. On the Nandi mitta. (Telugu.) Records gift of land, the occasion of Vishama Saṅkrānti in S. 1505, for the religious mo-
Chōḍa Mahārājulu, for performing daily offerings to Sṛi Yajñ
of Śrīman Mahāmāṇḍalēśvara Bhujabala Nalla Siddhāna De-
vara of Khāḍipundi. *Nel. Ins., Gudur* No. 1, pp. 399-400.
138. In Paddapati field. (Telugu.) Records that the inscrip-
tion was planted by Rāmāchandra Śūrapa on Monday, the thirtieth
of the dark fortnight of Chaitra in the year Raudri. "Whoever
covets the *meṭṛa* grain of the tank and does not give it will
be considered to have been born to a donkey."

Brahmadēvāni.

139. In a street to the south. (Telugu.) A fragment relating
to work done to a tank and a tope. *Ibid.*, No. 3, p. 401.

Chennūr.

140. On the wall of Chennakēśava temple. (Tamil.) Records
that in the thirteenth year of the reign of the emperor Virarājend-
ra Chōḷaḍēva, in the month of Āni, "we three, Mēḍabhāṭṭan, Saṅ-
khaṭṭan and Saṅkarabhāṭṭan (having assembled) at the temple
Nilakāṇṭha at Chervuvarūr, sold our shares at Kumbakakappundi
Pudōlabhāṭṭa, the son of Annittā (Agnishṭa), so that he may en-
joy the share just as we enjoyed (i.e., with all our rights) it before,
order to marry Pernudā, the son of Mēḍabhāṭṭan." *Ibid.*, No. 3, pp. 401-2.

141. In the Chennakēśava temple at Chennūr. (Tamil.)
Records in the eighteenth year of Rājārājadeva (III), relating to
of a lamp by Namaśivayya. *Ibid.*, No. 5 pp. 402-3.

142. A record in the nineteenth year of Rājārājadeva (I)
relating to gift of a lamp by Namaśivayya. *Ibid.*, No. 6.

143. A record of a list of persons who presented a lamp. *Ibid.*

No. 7.

144. A record in the twenty-seventh year of Rājārājadeva (I)

S. 1164 (A.D. 1242-43), gift of a lamp by Pimīnāyakkān. *Ibid.*

No. 8, pp. 402-3.

145. In the Someśvara temple. (Tamil.) Records apparen-
the gift of a pillar in S. 1191 (A.D. 1209-70). *Ibid.*, No. 9.

146. Records in the thirtieth year of Rājārājadeva (III), gift
1½ māḍai for a lamp by Eraman. *Ibid.*, No. 10.

5000: rupees which was demanded of Goe Paule-by [Gopāl Bhāi] and severall black writers, but not of the Podaur and his partners, and that Goe-Paulby broak prison and fled to Bull-Chund [Bāl Chand], the Governour, for protection, and sudainly after, Rugo Podaur dyeing, Mr. Vincent released all the other[s] out of prison.

It being asked of whome Att Ballasore he heard that Mr. Vincent did demand the 6000: rupees aforesaid. To which this Deponent answered that he heard the same of the same natives before mentioned, whose names, places of abode or Persons he knowes not nor ever did.

Being asked of whome he had the information at Cassambazar of the 5000: rupees demanded of Goepaulby etc. writers. To which this Deponent answereth that he heard the same severall times from Anuntram, but from no others, and that Anuntram said it was for their Cheating Mr. Vincent and his predecessors in the prizes of Taffatyees.

Being asked whether he knew or had heard of any direction or order publickely or Privately given or intimated to the house broaker for his beateing of the Podaur. To which this Deponent answereth that he not being at the place doth not know but by hearesay from the Forementioned persons, that is to say, Anuntram and other persons at Ballasore and Hugly unknowne to him.

Being asked whether, according to the custome of the Country, the house broaker might take on him to beate the Podaur without order or direction from the Cheife. To which this Deponent answereth that he never knew of any such liberty granted to the housebroaker to beat anybody without order or direction from the Cheife.

Being asked whether the housebroaker beating the Podaur without order, it had not binn the Companys Interest and most proper and reasonable at that time to have delivered him up to justice. To which this Deponent answered that he beleives it had binn to the Honourable Companys Interest to have delivered him up at that time, his reasons, *Vizt.* Because after the business of this accident was over at Cassambazar, there happened another at Hugly Factory when Mr. Reade was there

164. Records gift of $1\frac{1}{2}$ *maḍai* for a lamp by Irāsani, wife of Palama Reddi, in S. 1198 (A.D. 1276-77). *Nel. Ins., Gudur*, No. 29.
165. Records in the twenty-fifth year of Rajarajadeva, gift of 51 *maḍai* for a lamp by Kappan *alias* Lakshmanadasan. *Ibid.*, No. 30.

166. Records in the nineteenth year of Rajarajadeva gift of $1\frac{1}{4}$ *maḍai* for a lamp by Erama Reddi. *Ibid.*, No. 31.
167. Records gift of two *maḍai* for a lamp by Pachchaperumai Chetti. *Ibid.*, No. 32.

168. Records in the thirty-fifth year of Kulottunga Chola gift of lands. *Ibid.*, No. 33.

169. No. 554 of 1908.—On the south wall of the same temple. Damaged. Gift of money for a lamp by a native of Sittirkkadu in Puliyur-kottam, a district of Jayankonda-chola-maṇḍalam. The donor had the surname Tirukkajatti Uḍaiyan.

- 170—181. 542 to 553 of 1908.—(Tamil.) In the Aḷaganatha Perumal temple. Fresh copies of Nos. 155—169 above.

182. 554 of 1908.—(Tamil.) On the south wall of the same temple. A damaged record of the Chola king Kulottunga-Chola-deva, dated seventeenth year. Records gift of money for a lamp by a native of Sittirkkadu in Puliyur-kottam, a district of Jayankonda-chola-maṇḍalam. The donor had the surname Tirukkajatti-Uḍaiyan.

183. 555 of 1908.—(Tamil.) On the same wall. A mutilated record of the Chola king Rajaraja-Choladeva, dated nineteenth year. Mentions Pottappi-Nādu.

Gunnappaṇ.

184. In a pillar of the maṇḍapa of Puttanāthasvāmi temple. (Tamil.) Records in the twenty-seventh year of the reign of the emperor Kulottunga-choladeva, that Madhuranatakapotapichola *alias* Nallasiddharasa gave to the God at Tiruvēṅgaḍam in the month of Chitrai, the village of Velur in Melai-pattayanādu with all kinds of taxes, small and big (*chilvār* and *peruvār*). *Ibid.*, No. 34, pp. 406-7.

185. In the ceiling of Puttanāthasvāmi temple. (Sanskrit and Grantha characters.) Records that one Bhimaraja constructed a palace as pleasing as the Kailasa to Mahādeva, "The first few words of the record evidently refer to some date." *Ibid.*, No. 35, p. 408. The expression is $\text{ॐ नमो भगवते वासुदेवाय}$ |

Ippuru.

186. In the north gate of Chennakēśava temple. (Tamil.) Records that in the year Sobhākrit, Uśaka Muḥammad, the son of A. Silaiman, erected this tomb and palli (mosque). *Ibid.*, No. 36, p. 408.

some raw [undyed] taffaties into the Sun and measure them, that he might make them ready to be valued at his returne, and for the money oweing by Rugo Podaur, which was 818: rupees or thereabouts (of which 150: rupees was paid), that he should fickarcu,¹ that is, consider and contrive how to gett it, for that he was not satisfied of the tenta Zameins² or pittifull security he had given, being servants of the Governours. And Mr. Vincent being gone, he sent Peons after Rugo Podaur, who was then at Muxadavad [Murshidābād] at his owne house, about four miles from Cassambazar, and the Peons bringing him to the Companys Factory over night, the next morneing, about seaven a Clock, this Anuntram came to the Factory and asked the Peons whether Rugo Podaur was come, who answered yes, he was come. Then he ordered the Peons to bring the said Podaur before him with his sonn and two Partners, of whom he demanded the money they owed the Company; and they makeing excuses, he ordered his Sonn and Nemo Podaur to be carried within the Factory, and upon their bare bodyes to be beaten with a bamboe switch four or five blowes apeice, soe that a little blood came from them. Upon which, Rugo Podaur giveing this Anuntram some ill language, he spake to the Peons to give him twoe or three boxes of the eare or blowes over the mouth, upon which the Peones beate him upon the head 10: or 05: blowes, not many, and then he ordered them to beate him upon the feete. Then the Peones tooke of his girdle, and with it held up one of his feet, and with a small stick as little as the pen this is written withall, gave him a few blowes on the soles of his feet, four or five, not layd on with any strength, but lightly. Yett the stick not being very smooth, some blood came like the scratch or prick of a thorne. Afterward, the same houre, Rugo Podaur rose up and went away to his shop that he kept in Cassambazar, not anything limping or complaineing of the blowes he received. And that evening, Mr. Vincent comeing home, this Anuntram, the said Rugo Podaur, his sonne and Partners, and all the rest of the servants great and small came to the Factory and made their Sallam

¹ H., *fikr kar*, take trouble or thought.

² Query : *thonṭa* (for *ṭuṭa*) *zāmin* ; inadequate (*lit.* broken) surety.

191. In a stone in a street. (Telugu and Tamil.) A fragment-ary and unintelligible record of a grant by certain *kāpus*. *Nel. Ins.*, *Gudur*, No. 40, p. 413.

192. To the east in the dhoby's inam. (Tamil.) An illegible record. *Ibid.*, No. 41, p. 414.

193. In a house in Ayyavārappa Khanḍriga. (Tamil.) Records in S. 1330, expired, Sarvaadhari, Paṅguni Sūkṛa 10, Monday, Punaṛpuṣa, in the reign of Mahāmaṇḍalēśvara, Virāḍēvarāya (I), the son of Harihararāya (II), a certain charity apparently made originally by Maṇusiddharāṣa. Mentions Rājaviḅhātāpattinām in Nellurnaḍu. *Ibid.*, No. 42, p. 414.

194. In a stone bearing a Telugu inscription. Two fragments which are unintelligible. *Ibid.*, No. 43, p. 415.

195. On the steps of shrine of Siddhēśvara temple. (Tamil.) Records in the twenty-sixth year of the reign of some king (name not clear) the erection of a gōpura and a maṇṭapam for some Vaiṣṇava god (Pernai), and the gift of 300 *pon*, the sale-proceeds of certain lands, for oblations of rice and a lamp. *Ibid.*, No. 44, p. 416.

196. In the south wall of Siddhēśvara temple. (Tamil.) Records that in the second year, S. 1201, expired, Mīna Sūkṛa 10, Rōhiṇi, Saturday, in the reign of Irumudi Tirukkālatideva, the merchants of the *naḍus*, towns, hills and the five *maṇḍalams* and the foreigners from Kōḷitturai *alias* Gaṇḍagōpalapattinām assembled at Tirukkāvaṇam gave for expenses connected with building, sacred food and ornaments for the god Maṇumasiddhēśvara of this village, one-fourth per cent on the cost of all the bags exported and imported at this port. *Ibid.*, No. 45, pp. 417-8.

197. To the south of the Salt Cotours. (Telugu.) Records on Wednesday, the fourth of the bright fortnight of Bhādrapada in S. 1470, Kṛitaka, that the son of Achchinēni Rāmanāyudu, the agent of Srīman Mahāmaṇḍalēśvara-māraju Timmayadeva Mahārāju Garu granted lands as a *sarvamaṇḍala*. *Ibid.*, No. 46, pp. 418-20.

198. In a field to the west. (Telugu.) A record mostly illegible. *Ibid.*, No. 47, p. 420.

199. Opposite to the Somēśvara temple. (Telugu.) Records on the second of the bright fortnight of Māgha in year Kālayukti, that Srīman Mahāmaṇḍalēśvara Aḷiya (Rāma) Devamahārājūlum Garu, the agent of Srī Sadāśiva Deva of Vijayanagar, issued a grant to barber Kōṇḍōji. *Ibid.*, No. 48, pp. 420-2.

200. East of the village on a tank bund. (Telugu.) Records the gift of a Surabhivāru on a certain day of the bright fortnight of Aṣṭādha of the year Raudri, for the religious merit of Venkātāpati Rāyudu. *Ibid.*, No. 49, pp. 422-3.

Slipper, or on the feet with a bamboe untill the day before he dyed.

Being asked whether he told Mr. Hall that the Podaur dyed in a Prison or dungeon. This Anuntram answered, lifting up his hands to his head, God forbid he should say any such thing, for that he dyed at his owne house, which a thousand people knew as well as himselfe.

Being asked whether Mr. Vincent gave him any order to beate the Podaur on the said Mr. Vincents goeing out of Towne. To which Anuntram answered that Mr. Vincent did not give him any order to beat him, but to Ficarcur [*fikr kar*] contrive or find a way to gett the money, for that was it he looked after.

Being asked whether Mr. Vincents servant had binn with him within these foure or five dayes, and upon what account. To which Anuntram answered, that it is true that Mr. Vincents servant Sheak Atcha [*Shekh Achchhā*] had binn with him and warned him to be sure to speak the truth in this business if he should be called, for, if he did not speake the trueth and told any lyes then he should spoile himselfe and his livelyhood and all would be lost, and if he spake the truth he would have an imployment and livelyhood.

Being asked whether Mr. Hall had promised him ten or fifteen rupees per moneth wages to serve him. To which Anuntram answered that Mr. Hall did offer him ten rupees a moneth wages to go to serve him at Decca, but that he was not content or willing to leave Cassambazar to goe thither, and that his former wages was five rupees a moneth besides his gratuities.

This examination taken and interpreted by ———.¹ In *Presentia Nostra*, STREYNHAM MASTER [and the rest of the Council].

Anuntrames Confession concerning the death of Rugo Podaur, taken by Mr. Hall and by him delivered to the Councell.

Anuntram, Servant to Mr. Vincent in the yeare 1673-4, Saith that his master, Mathias Vincent, haveing difference with Rugo

¹ The name is not recorded.

was Tiruvānūr, and that it was situated in Okkāṭṭuṇṇāḍu in Kīlāippattaiyaṇāḍu in Paṭiyurilāṅgottam, a subdivision of Jāyan-kōṇḍachōlāmaṇḍalam.]

207. A record in the twenty-sixth year of Kulōttuṅga Chōla by Uḍaiyappa Nāyakkan. *Nel. Ins., Gudur*, No. 55, p. 430.
208. A record in the twenty-seventh year of Rājārājadeva (III?) by Chemiyāṇḍan, son of Sami Ruttan *alias* Nanaḍeṣi Malai-maṇḍala Nāḍāiṇ. *Ibid.*, No. 56.
209. A record in the twenty-fourth year of Vijayagaṇḍagōpāla-deva by Sataya Vāḷittuṇai Apparaṣa. *Ibid.*, No. 57.
210. A record in the eleventh year of Rājārājadeva by Sid-dharaṣa, brother-in-law of Madhurāntaka Pottapi Chōla *alias* Erasiddaraṣa. *Ibid.*, No. 58.
211. A record in the tenth year of Rājārājadeva (III) by Madhu-rāntaka Pottapi Chōla *alias* Erasiddaraṣa. *Ibid.*, No. 59.
212. A record in the thirteenth year of Rājārājadeva (III) by Madhurāntaka Pottapi Chōla *alias* Tirukkajattitideva *alias* Gaṇḍa-gōpāla. *Ibid.*, No. 60.
213. A record in the ninth year of Rājārājadeva (III) by Tamasiddhi Bhuvanēkāṇikadhiraṇ *alias* Paṇḍya Gaja Kēsari *alias* Rāja Brahma Chōla Vaitumbana *alias* Vāṇan Mahārājan *alias* Madanudevan *alias* Dasaiyaraṣan. *Ibid.*, No. 61.
214. A record in the fourth year of Rājārājadeva by Chitra-maṇḍai. *Ibid.*, No. 62.
215. A record in the twentieth year of Vikramaavarṇadeva. *Ibid.*, No. 63.
216. A record in A.D. 1314-15. *Ibid.*, No. 64.
217. A record in the fifth year of Rājārājadeva (III) by Vikramachōla Muvēndaveiān *alias* Eriyamirēḍḍi Muppi Rēḍḍi. *Ibid.*, No. 65.
218. A record in A.D. 1289-90 by Sāmīnāyākkaṛ, Sandama-nāyākkaṛ and another. *Ibid.*, No. 66.
219. A record in the ninth year of Viragaṇḍa-Gōpāladeva by Tyagasamudrapattai Mallidevaraṣan. *Ibid.*, No. 67.
220. A record by Nāvan Pōyāṇḍan. *Ibid.*, No. 68.
221. A record in the twenty-first year of Vijayagaṇḍagōpāla-deva by the Chettis of Vikramaśiṅgapuram *alias* Nellur. *Ibid.*, No. 69.
222. A record in the thirty-sixth year of Kulōttuṅgachōla (III?) *Ibid.*, No. 70.
223. A record in the twelfth year of Rājārājadeva (III) by Chēnavaṇi *alias* Idāikkamināṭivuēiān *alias* Piṇṇaṇ *alias* Tiru-vekambaṇḍaiyān *alias* Rājānārāyaṇaveiān. *Ibid.*, No. 71.
224. A record in the seventeenth year of Kulōttuṅgachōla (III?) by Sivaputan *alias* Vānavaṇāyakan *alias* Baladevan. *Ibid.*, No. 72.

ment made Mr. Vincent acquitt Goepaulby of all pretences and demands, and the rest, releasing them out of prison and giving Rugo Podaur's son 1000: Rupees, part of the 13000: pretended to have [been] paid the Governour and discharge him of his fathers debt, to engage him from prosecution and to alleadge, if examined, that his father was poisoned.

And farther, Anuntram atteste[t]h that Mr. Vincent did lay Rugo Podaur's death to his charge, by saying that one servant had killed another in the Factory in his absence, which quickly came to the notice of Bull-Chund, Governour, who sent Souldiers to Mr. Vincent, requiring him to deliver up Anuntram to his justice, as said to be the murderer of Rugo Podaur; but Mr. Vincent Refuseing, and applying himselfe to the said Governour, did take the business up with a summe of money, and kept Anuntram in the Factory four moneths after the payment of said money to the Governour, for noe other reason, as Anuntram beleiveth, then to keep from the Governours knowledge that Anuntram acted by Mr. Vincents order in the punishing Rugo Podaur, and soe he forced to pay a greater summe for the death of Rugo Podaur, who dyed the same day at night that said punishment was inflicted on his person by Mr. Vincents order to Anuntram.

This is the Voluntary Confession of Anuntram taken, the 15th day of September 1676, per JOSEPH HALL.

Anuntram farther sayeth that, some time before the last punishment was inflicted on Rugo Podaur, he did release him out of prison, takeing security for satisfying Mr. Vincents demands within a few monethes, but Mr. Vincent not approving thereof, he was returned to prison againe, and there kept till the time of his death. And when his son desired of Mr. Vincent one rupee to buy wood to burne his father, Mr. Vincent sayd he would not allow anything, as not concerning him, biding Anuntram give out that said Rugo Podaur was poisoned, but upon his sons complaint to Bull-Chund, gave the rupees 1000: and discharged him of his fathers debt to forbear farther proceeding and declare his father was poisoned.

Examined per JOSEPH HALL, The 15th day of September, 1676.

Mutyālapāḍu.

234. Near the hamlet of Witter-satram. (Telugu.) Records on the fifteenth of the bright fortnight of Jyēṣṭha in S. 1713, Virōdhikrit, that Kaligiri Venkātāchalam Garu caused a reservoir to be dug in the fields of Mutyālapāḍu on the road leading to Kāṣī and Rāmēś-varam, constructed a rest-house in the village and continued the charity. His second brother Kaligiri Rāmāyā Garu, then his third brother Kaligiri Śeṣhayā and after him the above-said Venkātā-chalayā Garu's grandson, Kaligiri Sundarayā, maintained the charity. On the fifth of the bright fortnight of Māgha of the year Durmukhi he constructed a rest-house and entered it on Thursday, the second of the dark fortnight of Aṣāḍha of the year Śarvati. *Nel. Ins., Gudur, No. 83, pp. 436-7.*

Nārikēlīpālī.

235. In a street. (Telugu.) Records on (?) of the bright fortnight of Pushya in S. 1610, Vibhava, under the orders of Rāvela Muddu Kriṣṇappa Nayanivāru, Vīṭavarapu Timmana Garu ordered that *kūṭichānu* should be collected for the tank in the village of Nārikēlīpālī which was an *amaram* of his in Sāriyapālī *śima*. The *mēṛāḍar* or *amaraḍar* or the *sandhātā*, whoever ruled the village, should do work and not covet the tank *mēras*. *Ibid., No. 84, pp. 437-9.*

Puṇyūtūrupāḍu.

236. To the north of village. (Tamil.) Records in S. 1185, expired, the twentieth year of the reign of Vīra Rājēndrachōḷa-deva (III), on Tūḷā, Śukla 10, Friday, Māgha, the grant of some land to the lord Sāntiṣvara at Vikramaśiṅgapuram *alias* Nellur. *Ibid., No. 85, pp. 439-41.*

Redḍipālem Panṭrangam.

237. In the Paṇḍuraṅga temple. (Tamil.) Records in the thirty-sixth year of the reign of Tribhuvanaṇaviraḍeva, that Sittara-ṣaṇ, the son of *Mattimadaśan* Rājaraḷajapaṭiṭtaraṣaṇ, presented in one sacred lamp in the temple of the lord Paṇḍuraṅga, situated in Perumāḍu in Pavattirikōṭam, a subdivision of Rājēndrachōḷa-maṇḍalam, on behalf of his elder sister Pāchchaladevi, the consort of Madhuraṇṭakapottapichōḷa *alias* Manūmasittaraṣaṇ. Records that (for this lamp) Rājaraḷajapaṭiṭtaraṣa gave the tax on *Vēṇṅar*, the tax on house front (doors), the tax on looms, the tax on goldsmiths, and the temple dues on the garden lands. Records also that three Śiva Brahmans of the temple, bound themselves to pay the interest on this gold and maintain a sacred lamp. *Ibid., No. 86, pp. 441-3.*

238. In the Paṇḍuraṅga temple. (Tamil.) Records in the thirty-second year of the reign of Kulottuṅga-chōḷadeva (I) the

at this time desire the Councells Result [decision] or opinion for his Vindication. To which the Councell answered that, as to what was passed or to come in the Podaurs business, it is their opinion that if Mr. Vincent doth acquiesce therein, it is sufficient for Mr. Master's Vindication.

Whereupon the question being putt to Mr. Vincent, The said Mr. Vincent doth hereby declare that, as to the business about the Podaurs death (wherein he is Sollicitous to vindicate and cleare himself from all kind of imputation and Suspeticion) he doth acquiesce in the method already used in that proceeding, and is willing to submitt himself to the same for the future, that is to say, to withdraw out of Councell upon examination of wittnesses in that case.

Upon Mr. Vincents desire and request that the paper given in to the Councell the 29th September by Mr. Joseph Hall (as the voluntary Confession of Anuntram examined by said Mr. Hall) might be registred in this Consultation booke. It was put to the Question and granted, and the said Paper ordered to be entered imediately after the examination of Anuntram taken by the Councell and before this present Consultation.

A letter to Hugly drawne up by Mr. Clavell was read and approved.¹

There being a want of Vessells with Deckes to carry the saltpetre from Hugly secure from raine and weather, to shift the shipps in Ballasore Roade before the storme [season] is over, it is thought fitt to freight a Sloope of Mr. Reades called the *Marrigold* at the usuall freight of 20: rupees for one hundred maund.

THE STORY OF THE DEATH OF RAGHU THE *PODDĀR*.

The Evidence (continued).

The Councell then continued the examination of matter of Fact in the business of the Podaurs death.

Councell are concerned, that they withdraw when the information against them is examined, and in consulting about it that they have noe vote in Councell' (*Letter Book*, vol. v., p. 158).

¹ No copy of this letter exists.

Sarvēpalli.

258. On the gate of the Śiva temple. (Telugu.) An illegible record. *Nel. Ins., Gudur, No. 107, p. 447.*

Vakāṇi.

259. In the enclosure of the Viṣṇu temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Pushyā, in S. 1452, Vikriti, while Śrīman Mahārājadhīraja Rājaparamēśvara, Śrī Vira Pratapa Achyutarāya, Mahārāyulu was ruling the earth, Śrīman Mahamāṇḍalēśvara Salāka Rāju Tirumalayya Dēva Mahārājulu, who was on the banks of the Svarnāmukhi on the holy occasion of Makara Saṅkaramaṇa, gave gold and the village of Nēlāṭṭu, otherwise known as Achyutarāyapuram and Chirumāṇampūṇḍi, in eastern Paḍanaḍu *stana* in the Rājya of Chandragiri, for performing the sixteen ceremonies to Onkāḍa Aḷaganātha Dēva, for the merit of Achyutarāyulu. *Ibid., No. 108, pp. 447—9.*

Vallūru.

260. In the street to the west. (Telugu.) Records a gift on the first of the dark fortnight of Kārttika in S. 1502, Pramadi, by Venkātādri for a tank in the village of Vallūru. *Ibid., No. 109, pp. 449—51.*

Vanjivāka.

261. In the enclosure of Chennakēśava temple. (Telugu.) Records on the tenth of the bright fortnight of Pushyā of S. 1536, Krōdhi, that Venkātāpati Rājum Gāru, son of Śrī Veligōi Rājayya-pāturu, granted eighty *kunjas* to the dancers, drummers, pipers and dancing girls, after worshipping Chennarāya of Vanjivāṅka, besides the lease fees and the pound fees in the town for providing lamps to the deity. *Ibid., No. 110, pp. 451—3.*

Vindūru.

262. In a field. (Telugu.) Records that in the reign of Achyutarāya Mahārāyulu on the third of the bright fortnight of Vaiśākha in S. 1456, Jaya, on the holy occasion of Akshatadiya, Bōḍi Redḍi, son of Dinadevi Redḍi, planted a tope and presented lands for the religious merit of Achyutarāya, and of his own parents. *Ibid., No. 111, pp. 453—4.*

Virāma Kāmpur.

263. Near the Śiva temple. (Telugu.) Records in the reign of Śrī Venkātāpati Rāja, on the thirtieth of the dark fortnight of Śravaṇa of the year Piṅgala, S. 1538, Rāvula Venḡalappa, of the gōtra of Lōkapāla, grandson of Śrī Venḡalappa, and son of Rāvula Venkātappa, presented the tax due from the village of Virāma

Cheife,¹ and this Deponent Second at Ballasore, where a house broaker, takeing upon him to beate the Company Prisoners (without the Cheifes knowledge and direction), was fined a sume of two hundred rupees for his soe doing, which summe was payd into the Companys Cash, as appears Journall L. folio 30: the 20th October 1669.²—WALT CLAVELL. *October the third, 1676.*

October 3, Tuesday afternoone.—The Councell then continueth the examination of matter of Fact in the business of the Podaur's death.

Mr. Vincent upon desire withdrew.

George Knipe, aged twenty six yeares or thereabouts, being duly sworn, deposeth as followeth:—This Deponent saith that he was in the Factory of Cassambazar the 21st August,³ the same day that Rugo Podaur was beaten by order of Anuntram the house broaker, Mr. Vincent, Mr. Marshall and Mr. Richard Edwards being then absent at Mola [Mohola], to which place they were the day before. This Deponent saith that in the forenoon about ten or eleaven of the Clock (he being in the Delawar [dālār] or dining roome), Anuntram shewed to this Deponent two parcells of gold which he offered this Deponent to sell saying they were of one and the same alloy and price; whereupon this Deponent sent for Rugo Podaur, who was at the doore to have his opinion of the said parcell of gold, who told this Deponent that there was 2: rupees per tola difference in the said two parcells of gold, whereupon Anuntram miscalled Rugo Podaur and seemed very angry with him, using threatening Speeches.

Then this Deponent went to his Chamber, and Rugo Podaur and Anuntram went towards the Factory doore or gate house. And this Deponent, returneing presently [immediately] after

¹ Shem Bridges was elected factor 'at the Coast' on the 4th September, 1666. He had then been in India at least four years. In 1663 he went to Bengal, and on the 23rd December, 1667, was appointed by the Court of Committees to succeed William Blake as Chief in 'the Bay.' Bridges returned to England in the *Rainbow* in January, 1671 (*Court Minutes*, vol. xxiv., fol. 190, vol. xxvi., fol. 83). O.C., Nos. 2643, 3246; *Factory Records, Fort St. George*, vol. xvi.).

² I can find no allusion to this event in the Records for the year 1669.

³ See *ante*, p. 342, for Knipe's Attestation, dated 9th October, 1673.

a *sarvamañña* (free grant) to the deity Prasanna Chennakēśava-deva of Bhimavaram agrahāra, in Paṅginaḍu, for the religious merit of his master Prāṭapa Rudradēva and of himself. *Nel. Ins., Kaṇḍikur*, No. 1, pp. 465-6.

271. On a small stone in front of the temple of Rama. (Telugu.) Records the gift of the village Bhimavaram to Parna-sala-Narasimha (Narasimha of Singarayakonda) by Ayyapparu-saya. *Ibid.*, No. 2, p. 466.

272. Opposite the Ramasvami temple. (Telugu.) Records on Thursday, the seventh of the dark fortnight of Vaisākha of the year Virōdhikrit, S. 1475, gift of dry and wet lands in the village of Iruvapai to Vanduya and Janu Garu. Records also that the choultry shall acquire all the crops raised in the village under the tank. *Ibid.*, No. 3, pp. 467-8.

Bitraguniṭa.

It is doubtful whether the following grant refers to this place or its namesake in Kavali Taluk. I have, therefore, given it in both Taluks.

273-274. *C.P. No. 20 of Nel. Ins.*—(Sanskrit in Telugu character.) A record of Saṅgama II, son of Kampa (one of the five sons of Saṅgama I of Vijayanagar), dated in the third month of Durmukhi, S. 1278. It records the gift of the village of Bitraguniṭa to 28 Brahmans at the request of the king's preceptor Śrīkaṇṭha-natha, in consequence of which the agrahāram itself came to be called Śrīkaṇṭhapuram. The occasion was the anniversary of the king's father's death. [See *Ep. Ind.*, Vol. III, pp. 21-35, for the edition of the plates.] See No. 404-A. It is the same as C.P. No. 58 of Mr. Sewell's List.

Bogannampāḍu.

275. On the tank bund. (Telugu.) Records on the fifteenth of Śravaṇa of the year Taraṇa, S. 1566, grant of lands by Parachūru Yaṅgana Garu, the grandson of Timmaṇa Garu and the son of Vōbhanēṣuḍu, of the Chivikāpākāla gōtra to one Ayyappa. (The record is fragmentary.) *Ibid.*, No. 4, pp. 469-70.

Chalamachala.

276. In a street. (Telugu.) Records in Virōdhi gift of land in the village of Chalamachala to the Upparas (diggers) by the son of Balabhadrayya. *Ibid.*, No. 5, pp. 471-2.

Chemēdadapāḍu.

277. On an image to the south. (Telugu.) Records that on Tuesday, the thirteenth of the bright fortnight of Māgha of the

account, for his perticuler benifitt. To which this Deponent answereth that he never knew or hath heard of any such thing all the time of his being at Cassambazar, neither formerly or late, excepting that since the business hath binn in examination within these few dayes, he hath heard Mr. Vincent hath binn accused of such a thing.

Being asked whether he knew or hath heard of any direction or order, publickly or privately given or intimated to Anuntram the house broaker, to beat the Podaur. To which this Deponent answereth that he never heard or knew that Anuntram had any such direction or order from Mr. Vincent, but that the said Anuntram, being asked by this Deponent why he beat the Podaur, did say, at the time of his beating the Podaur, that he had order for his soe doing from Mr. Vincent to gett in the Companyes money.—GEORGE KNIPE. *Dated in Cassambazar, the 3rd October, 1676.*

THE DIARY (continued).

October 3.—This day, about noon, Sen^r: Verburgh,¹ Cheife of the Dutch in this place, went hence toward Hugly, being sent for by the Directore to consult of their affaires.

October the 4th, Wednesday.—Att a Consultation, Present:—STREYNHAM MASTER, ESQ: [and Council as before].

There was an addition made to the letter to Hugly² for the freighting of the *Ava Merchant*, a vessell belonging to Mr. John Smith, with saltpeter to Ballasore, and it is left to them at Hugly to see that she is well provided with Cables, anchores and a good Pylott.

THE STORY OF THE DEATH OF RAGHU THE PODDĀR.

The Evidence (continued).

The Councell then proceeded to examine matters of Fact in the business of the Podaur's death.

¹ See *ante*, note on p. 329. 'Senior Vauburdg' was 'Cheife' and 'Senior Fensall second' of the Dutch factory at Kasimbazar in 1671, when John Marshall 'supped there' on the 8th May (*Notes and Observations of East India*, British Museum, *Harleian MS.*, 4254, fol. 40, reverse).

² This letter does not exist.

285. On four sides of a stone to the west of Linganaṇṇaṇṇam hamlet. (Telugu.) Records on Sunday, the tenth day of the dark fortnight of Chaitra of the year *Pravādicā*, S. 1535, certain acts of piety performed by Ayyar piyandu Balinendu Virappanṇari Dadi Nayaninṇaru, and sons of Virāṇṇaṇṇa Nayaninṇaru and Koṇṇamāmba, while he was ruling the town of Chunđi granted to him as an *amāram* by Mahimandu Khulikuṇṇupullamṇaru. He gave *metras* and *mānyams* in the villages under his jurisdiction to Brahmaṇṇasvāra of Arumūru for daily offerings and worship with a lamp. He further founded a village and a tank in the name of his father Virālaya, another in the name of his mother, sank a well, constructed a tank in the name of his brother Ayyana and gave *mānyams* under it to deities and Brahmaṇṇas. Other gifts recorded. The temple of Chunđi Janārdanaśvāmī had been in ruins since the days of the Redḍis; he had the temple plastered with chunnam, set up the deity in the temple, and founded an endowment for daily offering and worship. *Nel. Ins., Kandukkur*, No. 14, pp. 484—9.

286. On a stone outside Kāmaliṇṇasvāmī temple. (Sanskrit and Telugu.) Records the construction of a two-roomed mansion of Umēśvara by Kōṇa Singaya Śreṣṭhi (Kōmaṇi), the minister of Mallabhūpa, one of the eleven sons of Vēma, the son of Alla Bhaṇṇaṇṇa. Records a gift in the year Rataṇṇaṇṇa, in the month of Chaitra, for the merit of Malla's father. *Ibid.*, No. 15, pp. 489—94.

287. On three sides of a stone in front of Kāmāṇṇakṣhamma temple. (Telugu.) Records on Thursday, the eleventh of the bright fortnight of Phalguṇa of the year Sadharaṇa, under the Vriṣhabha jagana, S. 1352, Kōmāṇa Sōmayāṇṇu, the prime minister of Kōmaṇi Redḍi, the son of Sṇigiri Redḍi of the Maitravarāṇṇa gōtra, and Apastamba sūtra, brought a Svayambhu Linga from the Pataṇṇagaṇṇa at Sṇiṣaṇṇa to the sacred place where he had performed the two sacrifices "Agnishōma" and "Atirātri" in the town of Chunđi, and set it up as Vajṇēśvaraḍēva. This Kōmāṇa Sōmayāṇṇu built a stone temple and a *manṇṇapa* for this deity, set up shrines for the images of Viṇṇhēśvara, Durga, Gōṇṇaladeva and Bhairavaḍēva, planted two sacrificial stone pillars and a grove all round the prakāra, built a sacrificial fire-place on the north-west of it, and founded an endowment for providing all enjoyments to the deity. Records also gift of lands to the deity by his sons, the sinking of a fresh water well by himself in the path to the north of Chunđi fort for the religious merit of his son Hariharanaṇṇa (probably deceased) and the construction of a tank and the planting of fig trees around it by his son Rāmāchandra. *Ibid.*, No. 16, pp. 495—9.

Mr. Vincent ever made any such demand, but of late he hath heard he was accused of such a thing.

Being asked whether he knew or hath heard of any direction or order, publicly or privately given or intimated to Anuntram, to beate the Podaur. This Deponent answereth that he never heard of any such order or direction given, but he well remembers that a day or two before Mr. Vincent went out of Towne to Mola, he heard Mr. Vincent call Anuntram to him in the Delawne, and asked him why the money oweing by the Podaur upon Rajamaull account was not yett gott in, and that Anuntram answered him, 'how can I gett it if you will not suffer mee to trouble or vex him;' and Mr. Vincent did then reply to Anuntram with some earnestness, 'no, noe, doe not speake to mee of it, for he is an old man and I will not have you lay hands on him,' or words to that effect, as this Deponent best remembers.—
RICHARD EDWARDS. *October the 4th, 1676.*

*Richard Moseley, Dyer, aged thirty one yeares or thereabouts, being duely sworne, deposeth as followeth:—*This Deponent saith that he remembreth that Anuntram and the Podaur that is dead fell out in the Delawne [*dālān*] about a parcell of gold that Anuntram had brought to Mr. Knipe, and that they went from the Delawne to the Doore quarrelling; and a small time afterward Anuntram brought Rugo Podaur, his sonn and partner from the Doore to the weighing place, and tyed Rugo Podaur and his sonn to the weighing place, and his partner to a tree, who was afterwards loosed from the tree and tyed alsoe to the weighing place. Afterwards this Deponent saw Anuntram strick the old man Rugo Podaur with a slipper. And after that the said old man was huncht with the elboes, and then his feet were tyed up, and with two small bambo switches beaten a few easy blowes on the soales of his feet. After that the said old man and the rest were all lett loose, and his sonn put in pryson, and the others went out of the doore, not any wayes complaineing or limping. And afterwards, that night, this Deponent heard the Countrey people say that Rugo Podaur was poysoned by one of his partners.—
RICHARD MOSELEY.
October the 4th, 1676.

Gudūr.*

293. On a fallen stone in the Nilakanṭheśvarasvāmi temple. (Telugu.) Records that on the day of Viśhama Saṅkrānti in S. 1159, Chōḍaḍeva Chōḍa Mahārāja, Mallidēvarāja, and Chikkarāja constructed a front hall, a kitchen and a garden well, and gave one *paṭṭi* of dry land for them and four *paṭṭis* of dry land to "Paḍi Mokati Sim Baṭṭi Sānu." The *Monkatīsānu* (?) should lease out the low land in the lands attached to the treasury of Nilakanṭha-ḍeva for a half share of the produce to their friends. *Nel. Ins.*, *Kandūrkur*, No. 22, pp. 516-7.

294. On a fallen stone near the temple of Nilakanṭhasvāmi. (Telugu.) Records on Tuesday, the fourteenth of the bright fortnight of Śravana, that Muppurī (Muppāḍi) Nāyakāḍu, the prime minister of Rudraḍeva and the worshipper of the divine and illustrious lotus feet of Somanāthāḍeva, gave (lands) for providing all enjoyments to Śrī Nilakanṭhaḍeva of Guḍūr in Pāṅginaḍu, for the Pratapa Rudraḍeva Mahārāja, and that of his own mother Gaṅga-sānamma and of his father Nāgīnāyanaṅgārū. *Ibid.*, No. 23, pp. 517-8.

295. On a fallen stone in the same locality. (Telugu.) Records that on Sunday, the fifteenth of . . . in the year Śīvara Pedda Śīnāyakunḍu made a gift to Śrī Nilakanṭhaḍeva of Guḍūr. *Ibid.*, No. 24, pp. 518-9.

296. On a pillar in front of Chennakēśavasvāmi temple. (Telugu.) Records that on Thursday, the twelfth of the bright fortnight of Śravana of the year Krōdhi, S. 1466, Tallāyya, the son of Kijārī Koṇḍamanāyūḍu, granted, for providing *amṛitapāḍi* to Chennakēśvaradeva of Guḍūr, a field of four *gōṟṟus* in Rāvula-guṇṭa, a field of five *gōṟṟus* in Pakkela guṇṭa, etc. *Ibid.*, No. 25, pp. 519-20.

Gudīpāḍem.

297. On a fallen stone in Brahmarēśvara temple. (Telugu.) Records that on Thursday, the fifth day of the bright fortnight of the month of Kārttika of the year Kājayukti, S. 1170, when Nallāsiddhi Rāja of Nellore advanced with an army, Vallu Rāja, who was of the Atreya gōtra and who was a Yāḍava Kshatriya, descended from the divine feet of Śrī Viśhṇuyōgamāya, the lord of Madhurāpura and Gopikāvallābha of Dvāraka of the lineage of the famous Puru, and his son Pōlu Rāja and Peddi Rāja and their sons and other Yāḍavas met Siddhi Rāja in battle at the junction of Lingalakonḍa and Varagadḍapāḍu in the presence of Somēśvara

* This place was the birth place of Erta Pregada, the court poet of Ana Vema Kedḍi (1340-1369) of Koṇḍaviḍu, who was the author of the *Harivamśa*, the translator of the *Mahābhārata* and the composer of the *Ahōbalaṁhāṁya*. See p. 1087, No. 305.

English any trouble about his death, for they were not in fault, but that his partners Nemo and Morar-Chunn¹ [Nem (Chand) and Murārī Chand] had poysoned him.

And this Examinant further saith, that the First time he went to Bull-Chund [Bāl Chand] the Governour upon this occasion, he ordered him to bring Anuntram (who was accused to have killed the Podaur); and when he went to Bull-Chund the Governour the second tyme (by Mr. Vincents order) he carryed Anuntram with him; and when Bull-Chund saw him, he sayd, 'What shall I doe with this fellow? He is a servant to your master and can doe but what he is bid: Therefore the Master must answer for his fault. For who inquires after a servant upon such accounts? Therefore, carry him away againe, I have nothing to say to him.'

And farther this Examinant sayth, that, upon the Podaur's kindred chargeing the English with the murder of the Podaur, he offered to bring Bull-Chund the Governour good testimony of Mohometans, in writeing, to prove that the English were noe wayes guilty of it, and that his partners had poysoned him, but the Governour would not accept of any such writeing, but sayd the English had killed him. Upon which this Examinant replyed that, if they had killed him, it must appeare by some wounds or markes on his body which did not appeare, and that the English lived in the Countrey upon the Kings favour and protection, and kept noe armyes for to deffende themselves, and if it was in his mind to use force, he might, if he pleased, robb the Factory of all that was in it, for the English were not able to contend with him. *This Examination was taken and Englished the 4th October, 1676, In the presence of us, STREYNHAM MASTER [and the rest of the Council].*

October the 4th, Wednesday afternoone.—Att a Consultation, Present:—STREYNHAM MASTER, Esq: [and Council as before].

It being moved that Anuntrams goeing along with the Vackeell to Bull-Chund [Bāl Chand] the Governour was not

¹ 'Morar,' 'Morari,' 'Morad,' are no doubt intended to indicate the same individual.

305. (Sanskrit and Telugu.) On the south front pillar of the mosque in the fort. Records that in S. 1320, in the month of Karttika, on the day of solar eclipse, the younger brother of Śrīgiri the lord Racha Vēma, presented an "incomparable tank" in Baddepuṇḍi to God Janardana of Skandapura (Kaṇḍukūr), for the religious merit of his elder brother. *Nel. Ins., Kaṇḍukūr*, No. 35. pp. 549—56. [The inscription is very important as it gives an excellent account of the Redḍis. It refers to Vēma's patronage of poet Sambuḍaśa or Errāpragada, the composer of the *Rāmāyaṇa* and *Hartvaṇśa* in Telugu. See p. 1085, footnote.]
306. (Sanskrit and Telugu.) On the front side, north pillar in the mosque in the fort. An incomplete record of the Redḍi dynasty coming as far as Malla, younger brother of Vēma and son of Prōlaya. *Ibid.*, No. 34, pp. 546—9.
307. (Telugu.) On the western pillars of the mosque in fort. Records that the polished pillar was erected by Lingaśeṭṭi and Mādhavaśeṭṭi, sons of Bhaṇḍāru Mādhavōttamaśeṭṭi of Rāvūr. *Ibid.*, No. 36, p. 557.
308. (Telugu.) On the eastern pillars of the mosque in front. Records that the polished pillar was erected by Bapirāju, son of Gullapalli Gonkaraју for the religious merit of his parents. Records also that the pillar was erected by Chennai Rāju, son of Gullapalli Gonkaraју. *Ibid.*, No. 37, p. 558.
309. (Telugu.) On the middle pillars of the mosque in the fort. Records that the polished pillar was erected by Naraśiṅgu, son of Balaśaya Siṅgama, and Bandariśeṭṭi, son of Bhandari Kamiśeṭṭi, etc. *Ibid.*, No. 38, p. 559.
310. (Telugu.) On a stone built into the northern wall of the mosque. Records gift to Kalikēśvaraḍeva (deity) of Kaṇḍukūr on the holy occasion of Makara Saṅkrānti by Rayasam Koṇḍa-marusayyaṅgaru, servant of Krishṇaḍēvarāya of Vijayanagar. *Ibid.*, No. 39, pp. 560—1. See No. 301 above.
311. (Telugu.) On a stone built into the steps of the Prīta-Bhavi. Records on Monday, the fifth of the bright fortnight of Chaitra in S. 1244, in the reign of Srīman Mahāmaṇḍalesvara Kākatiya Pratāpa Rudraḍeva Mahārāja that a chief gave lands at Guḍipāḍu (on the auspicious occasion of Sivaratrī) for the performance of daily worship of Kalikēśvaraḍeva of Kaṇḍukūr, for the religious merit of Rāja Rudraḍeva (1295—1323). *Ibid.*, No. 40, pp. 561—3.
312. (Telugu.) On a stone near the temple of Itamukkalamma near Taluk Cutcherry. Records that on Tuesday, the thirtieth day of the dark fortnight in the month of Māgha of the year Rudhirōḍ-garī, S. 1606, the two acrobatic companies of Mannekmārī Anna-redḍi and Mannekmārī Pāpayya performed various feats on poles and ropes. Then Aṅṅāredḍi fell down from the rope and died in

letters by their ships, dated the 24th December, 1675, were thereupon perused, which are as followeth, *vizt.*,

'6000: Cossaes made at Dacca, very fine, $1\frac{1}{10}$ yds. broad.

'4000: Cossaes from 4: to 7: rupees, 18: or 20: yards long $1\frac{1}{10}$ broad.

'1000: Fine mullmulls, 1: yard broad.

'The Cossaes No. 1: 2: 3: per the *Lancaster* are a good sort of this. Be sure to send the quantities before enordered, and what procurable as above directed. Wee expect for the future that you comply exactly with our orders, which you might have done this yeare by the Cossaes and Mullmulls, [that] we find are procurable, by the great quantities brought home in private trade, especially in the *Lancaster* which were very good Goods.'¹

The said orders being read and debated, The Question was put whether the Councell thought the said Cossaes and mullmulls ought to be bought for the Honourable Companys accompt at Hugly or Ballasore, or any other place procurable besides Dacca.

The Councell answered in the affirmative, that orders ought speedily to be sent to Dacca, Hugly and Ballasore to procure what quantities there can be gott of the prementioned sortes of Cossaes and Mullmulls to be sent home by these ships. And that in the letter to Ballasore Mr. Bugden bee advised to give notice to the Commanders of the ships that neither they nor any of their ships companyes doe buy any fine Cossaes and mullmulls. And Mr. Reade was desired to draw up said Directions and advices accordingly.

ENQUIRY INTO THE CHARGES AGAINST MATTHIAS VINCENT.

Upon Mr. Hall's motion that the Councell would examin Anuntram to that part of his confession said to bee tak by Mr. Hall about 5000: rupees demanded of Gopaulby [G Bhāi] by Mr. Vincent, The Councell did thinke fitt to n. inquirey thereinto, haveing omitted the same in Anuntrams

¹ The passages quoted are parts of paragraphs 41, 46, and 48 of the Company's General Letter to Hugli.

Māchavaram.

317. On a fallen stone by the roadside. (Telugu.) Records on Thursday, the fifteenth of Māgha of the year *Dundubhi*, S. 1604, the founding of certain charities in the villages of Māchavaram and Mōpā. *Nel. Ins., Kandukur*, No. 46, pp. 572—4.

318. On a stone near the temple of Perantalu, below the tank bund. (Telugu.) Records that on Friday, the third of the bright fortnight of Mārgaśīra of the year Vikriti, S. 1573, Antoji Pantulu, Havildar, the agent of Śrī Rāmōji Mambaji Nārōji Śrī Raghōji Pantulu, granted *mēras* at the rate of one *kunchādu* on every *puṭi* of paddy and other produce raised under the tanks in the *śima* of Kaṇḍukur (which was bestowed on him as a *mokhasa* by Hazarat Sultan Abdulla Padushahi of Hyderabad Sarkar. The grain collected should be given to Upparas (diggers) in order that they might keep the tanks in good condition. *Ibid.*, No. 47, pp. 574—7. See No. 315 above.

319. On a stone near the same temple. (Telugu.) Records on Friday, the third of the bright half of Mārgaśīra of the year Vikriti, S. 1573, a grant by Challa Timmareddi, Mummadi Timmareddi and the *dharmakartas* (trustees) who constructed the tanks. It was to the effect that on all kinds of produce raised from the wet fields irrigated by the tanks of the four villages of Kaṇḍukur, Koṇḍamundusupālem, Mōpādu and Māchavaram, a contribution of one *kuncha* on every *puṭi* was to be given to certain Voḍḍars and Peddabōyas. These persons also received lands on which twelve *tuṃs* of seed could be sown as an entire *inām*. They had also the privilege of grazing their cattle and sheep without paying *pullari* (grazing fees). Moreover the other Voḍḍars of these four villages who do *amji* (*amanji*) work (customary labour) to the tanks along with these were exempted from *pullari*. Further, only these persons should perform the duties of *nirukatti* (distributor of water) for all the wet fields under these tanks, for which special lands were given. *Ibid.*, No. 48, pp. 577—83. The inscription throws light on the important position occupied by this community in those days.

Malakouḍa Hill.

320. On a pillar of the Narasiṃhasvāmi temple. (Telugu.) Records on the twelfth of the bright fortnight of Karttika in the year Pava the construction of a maṇṭapa to Narasiṃha of Śrī Malakouḍa. *Ibid.*, No. 49, p. 583.

321. C.P. No. 5 of *Nel. Insus.*—A Telugu grant, dated on the fifteenth of the bright fortnight of Vaiśākha in S. 1328, Vyaya, and recording the gift of the hereditary right of priesthood to Malakouḍa Kēśava Dikshit, the son of Raṅgachārya and grandson of Peddayya, of the Paraśara gōtra, Aṣṭastamba sūtra and Vajus-sakha, in certain villages (enumerated). The donor was Mallaya

ncent told him hee had tooke a writeing from them would
ep them in awe and from playing the Rogue hereafter.

Mr. Vincent was then sent for into Councell and desired
produce the said writeing, which accordingly he did, the
translation of which is ordered to be entered after this
Consultation.

It was then put to the question whether any of the Councell
had anything more to offer or could bring any farther proof to
this matter. The Councell answered in the Negative.

Major Puckle was very sick and therefore not present at this
Consultation.

*The translate of Goe Pauleby [Gopāl Bhāi] and Ramnissaads
[Rāmēsardās] paper in referrence to their takeing money from
the weavers.*

In the Name of God Amen. Wee underwritten have given
a writeing to Mr. Vincent, vizt., Wee Goepauleby and Ram-
nisserdas [Rāmēsardās] doe give a writeing of agreement, in
the yeare 79 (the Bengala accompt), that if, as long as wee have
binn in the Companyes service, wee have taken 8: annas in a
hundred rupees [one half per cent.] out of money given out to
the weavers (as Dustore money) [*dastūr*, commission or per-
centage, *lit.* custom], and as Mr. Vincent hath binn acquainted,
in case it be proved against [us], wee will be content to be
fined to the Company in the summe of five thousand rupees
each man. Dated the 30: Cheet [Chait] or March, 1673. (Signed)
GOEPAULEBY. RAMNISSERDAS.

(Witnesses) RAMNISSERMIND OF PIPPER GOUTA [RĀMĒSAR-
NAND OF PIPAGOTA]. SERRA PURSERRE, SEERDARR OF BISHNA-
POORE [SRI RĀMPARSĀD, SIRDĀR OF BISHNUPŪR]. BISSUE
CADDE OF CASSAMBAZAR [BISHU KAITH OF KĀSIMBĀZĀR].

*The Translate of a paper from the house servants of Cassambazar
about frauds committed by them in the time of Mr. Vincent and
former Cheifes.*

In the Name of God, The underwritten persons have given a
writeing to Mr. Vincent, vizt., Wee Sheck Metloob [Shekh

329. In the Ramalingasvami temple. (Tamil.) Records in S. 1194, in the month of Āvaṇi, that a man of Uttaramēlūr presented 500 *kūlis* of land for maintaining a sacred flower garden to the deity. *Nel. Ins., Kandukūr*, No. 57, pp. 593-4.

330. In the image of Viṅneśvara. (Tamil.) An incomplete record, dated in S. 1199, expired, on Monday, the fifth day of the first bright half of the month of Karkāṭaka. *Ibid.*, No. 58, p. 594.

Pedakaniḍḍiṅṇi.

331. To the east of village. (Telugu.) Records a gift by an unknown person on the fifteenth day of the bright fortnight of Kārtika of the year Pramadā, for the religious merit of his father and mother. *Ibid.*, No. 59, p. 595.

Penṭrāla.

332. On one side of a fallen stone near the river. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Āṣāḍha of the year Kājāyukti, S. 1179, Śrīman Mahāmaṇḍaleśvara Bhujabala Vira Mānma Siddhaya Dēva Mahārājū gave an āgrahāra for enjoyment to the *purohit* (priest) of the deity Mārgamu Paḥindimukkala Mārga Nārāyaṇa Perumāl, through the agency of the son of Mārgamu Paḥindimukkala Vira Tiruvēṅgala, the illustrious establisher of the path of the Vēdas. The Nambī Tiruvēṅgaḍāya and Padmanābha have 1,000 *kūṇṭas* of land for the marriage festivals of the deity. *Ibid.*, No. 60, pp. 595-7.

333. On another side of the same stone. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Vaiśākha of the year Siddhārthi, S. 1180, Śrīman Mahāmaṇḍaleśvara Allāḍu Sudha Dēva Māha Rāju, grandson of Podakanūrisiddi Rāju, who was a descendant of the race of Mukkanti Kāḍuveṭṭu, made certain gifts to Mārga Nārāyaṇa Perumāl, through the agency of the son of Mārgamu Paḥindimukkala Vira Tiruvēṅgala, for the prosperity of the kingdom of Śrīman Mahāmaṇḍaleśvara Bhujabala Vira Mānma Siddhaya Dēva Chōḍa Mahārājū. *Ibid.*, No. 61, p. 598-9.

[*Yajl.*]

334. On the same side of the same stone. (Telugu.) Records that on Thursday, the fifth of the bright fortnight of Chāitra of the year Raudri, S. 1181, Madhusūdana Dēva Mahārāju, the grandson of the Śrīman Mahāmaṇḍaleśvara Andūṭuri Vijayaditta Dechini, who was descended from the race of Mukkanti Kāḍuveṭṭu, granted the village of Veligūṇḍā Mārga Nārāyaṇapuram as an āgrahāra to the purohit (priest) of Mārga Nārāyaṇa Perumāl, through the agency of the son of Mārgamu Paḥindimukkala Vira Tiruvēṅgala, for the prosperity of the kingdom of Śrīman Mahāmaṇḍaleśvara Immaḍi Gaṇḍa Gōpala Vijayaditta

the Honourable Company in England for their better understanding the state of that business.¹

THE DIARY (*continued*).

October 5.—Major Puckle being very sick, it was not thought convenient for the Councill to sett in his chamber this day, as they had done for two dayes past, by reason of his indisposition: and therefore now were convened in the usuall place.

October 6, *Fryday*.—Att a Consultation, Present:—STREYN-SHAM MASTER, ESQ: [and Council as before].

The Letters drawne up by Mr. Reade (according to the order of Councill yesterday) to Hugly, Dacca and Ballasore, were now read and approved off.

THE CASE OF RAGHU THE *PODDĀR* (*continued*).

Decision with regard to Anant Rām.

The Councill entering into Debate how to proceed with Anuntram, by reason it appeared by the Depositions of severall examined in the business of the Podaur's death and by his owne confession in his examination, that he beate Rugo Podaur without order or direction from the Chiefe of the Factory. Mr. Vincent thereupon acquainted the Councill that the said Anuntram was concerned with another in a debt to the Company, about three hundred rupees, but he loockt upon the other, his partner, whose bill he had for it, as a Responsible person. Mr. Hall did then acquaint the Councill he had some old debts standing amongst the weavers, which he could not gett in but by the assistance of Anuntram. Thereupon Mr. Vincent and others offered to Mr. Hall that, if he would give them the particulars of his debt and debtours, they would undertake to gett them in for him better then Anuntram could doe. But Mr. Hall, upon second thoughts, desired the Councill that they would not concerne themselves for his particuler affaires. And Mr. Clavell and Mr. Vincent acquainted the Councill that Anuntram had

¹ The 'State and Relation of De Soito's business . . . drawne up by Samuëll Hervy,' will be found with the Consultation held at Hugli on the 25th November, 1676.

which was in ruins was repaired by Ama-Reddī Sigi-Reddī of the Kāṇḍarabōla gōtra, at the request of all classes of devotees of Pēṭuru. *Nel. Ins., Kandukur*, No. 68, pp. 608-9.

341. Opposite the Bhīmēśvarasvāmī temple. (Telugu.) An incomplete record. *Ibid.*, No. 69, p. 609.

Polineṇipāṭem.

342. Near an image of Hanumān. (Telugu.) An illegible record.

Rāmāyyāpāṭṇam.

343. *C.P. No. 4 of Messrs. Butternorth and Venugopaul Chetty.*—Records the agreement in Telugu of certain Lambādi, Brinjari and other Salt traders of the ports (enumerated) to pay Re. 1 per *puṭi* of salt bought by them to Bava Mōgandas Rāghavadas and his heirs for maintaining a Bhairāgi *māḷam* at Bandar Rāmāyapāṭṇam, in S. 1668 (A.D. 1746).

Śākhavaram.

344. To the east in a field. (Telugu.) Records that on Wednesday, the eleventh of the bright fortnight of Kārttika of the year Iśvara, Kōṇḍamarasayyagaru gave to Skandha Sōmēśvaradēva of Kāṇḍukuru, 120 *kūṇṭas* of wet land under the tank of Chāvatilam-*puḍi*, and 2 *gōṇṇas* of dry land, for providing *amṛtapaḍi* to the deity. *Ibid.*, No. 71, p. 611.

Śingarayākōṇḍa.

345-A-D. (Telugu.) On different slabs within the temple. (A) On the floor of the southern gate: "The constant and daily service of Kāṇḍukur Sītāpatī." (B) In the same place: The service of Kāṇḍukur Śeṣāchārī." (C) On the floor of the eastern gate: "The service of Kāñchirāju Venkateśa." (D) On the same: "The service of Chakravartī Śinayya." *Ibid.*, No. 72, p. 612.

346. On a stone in the eastern *gōpūram*. (Telugu.) Records on the tenth *thiruvī* (lunar day) of the month of Bhādrapada in the year Bhava that the famous Liṅga Paṇḍit, a resident of Ponnampalli, a village in Kōṇḍavīḍu Mahāmaṇḍala (kingdom), who was accomplished in doing good to others and who was a man of righteous conduct, constructed the pond named Bhavanāśi for the glory of Śrī Narasiṃha. *Ibid.*, No. 73, pp. 612-3.

347. On the southern pillar in the mukha-maṇḍapam. (Telugu.) Records that Kāñchirāju, son of Vallur Śarabharāju, who was the karaṇam of Sōmarājapalli, presented an image of Garuḍa on Monday, the twelfth of the dark half of Vaiśākha, in the year Prabhava, S. 1489.

348. On the same pillar. (Telugu.) Records the service of plastering dedicated to Śrī Narasiṃha of Parnāśala, by Baṇḍari

Tangella.

355. On a stone in front of Venugopalasvāmi temple. (Telugu.) Records a gift on the third of the bright fortnight of Chaitra of the year Durmukhi, S. 1458, by Malluru Chintama Reddī Gangi Reddī, to God Janārdana of the village of Tangella which is said to be subject to the rule of the illustrious Ādaya Rudra. *Nel. Ins., Kandukur*, No. 81, p. 627.

356. On a stone in front of the temple of Janārdanasvāmi. (Telugu.) Records on Thursday, the tenth of the bright half of Chaitra of the year Vyaya, S. 1448, that the grandson of Jupalli Rāma Nayanīgāru ordered that the Brahman ināmdars and every one else should contribute one *nā*, that is, one *tin* on every *puti* of the total produce for repairing the tank every year. *Ibid.*, No. 83, pp. 628—30.

Vempādu.

357. (Telugu.) Near Poleramma temple. A record, dated on Wednesday, the fifteenth of Nijā Jyēṣṭha of the year Jaya, S. 1216, on the occasion of a lunar eclipse, in the reign of Śrīman Mahamāṇḍalesvara Rudra Deva Mahārāya, the (gem) of the Kākatiya family. Mentions Śrīmat Muppaḍi Nāyani Gāru and Śrī Tripurantakadeva. *Ibid.*, No. 84, pp. 630—2.

Virapalli.

358. In a field to the east. (Telugu.) Records on Monday, the fourteenth of the bright fortnight of Māgha of the year Dhātu, S. 1441, on the holy occasion of the Śivarātri, that Maradhavi Pōi Deṭatayamgāru gave for the religious merit of his father Palla Reddī, 100 *knūṭas* of land for the daily offerings and enjoyments of Nagesvara of Virapalli. *Ibid.*, No. 85, pp. 632—3.

359. In the supply channel of the tank. (Telugu.) Records that on Wednesday, the fourteenth of the dark fortnight of Māgha of the year Dhātri, S. 1498, on the auspicious occasion of Śivarātri, Mallidēvi Donṭi Liṅgappagāru gave certain lands to the deity for the religious merit of his father Pallari Tamvoji. *Ibid.*, No. 86, p. 634.

KANIGIRI TALUK.

Ariveemula.

360. On a stone in the temple of Chennakesava. (Telugu.) Records the act of devotion performed by a Janāgamaraju of the Ārēya gōtra, who was the son of Hingi Rāmārāju, in planting the *dhvajasthambha* (flagstaff) and celebrating the sacred kalyāṇamahōtsava (the marriage festival) of God Chennakesava, on the fifteenth of the bright half of the month Chaitra of the year Khara, S. 1575. *Nel. Ins., Kanigiri*, No. 1, p. 635.



certain lands to God Mallikarjuna of Gonnurū. *Nel. Ins., Kānigiri*, No. 7, pp. 642—5.

Gunnurūpēja.

367. In a field called Mūdām Tōta. (Sanskrit in old Telugu letters.) Records that this field of 12 *nivartanas* was given by king Kūḍubi Praveśa to the temple of Śiladevi at Kaṇḍa Sōmēśvara. *Ibid.*, No. 8, p. 645.

368. From a stone near the Chennakēśavaśvāmi temple. (Telugu.) Records that on Friday, the seventh of the bright half of Nijā Sravaṇa of the year Vyaya, S. 1688, one Gaḷa . . . nēmi Nayanīgārū gave to Nagaṇḍi Vallayya some gift (daśabandha rights). *Ibid.*, No. 9, pp. 646—47. The donor was the feudatory of Veligōḍi Kumāra Timma Nayanīgārū.

369. On a stone in front of the Chennakēśavaśvāmi temple. (Telugu.) Records that on Sunday, the fifteenth of the bright fortnight of Aśvādēya in the year Piṅgala, S. 1299, while Śrīman Mahāmāṇḍaśvara Śrī Vira Hari-Hara Mahārāyaḷu was ruling the kingdom of Viśayanagar, a Dēṇavārī Kolādula Bālīnāyanīm-gārū who was ruling over Bōyaviṇḍu in Udayaginīsthala, bestowed lands on Mallikarjunaśvara, for the religious merit of his parents. *Ibid.*, No. 10, pp. 647—50.

Kāmbhāmpāḍu.

370. On a fallen stone to the south of village. (Telugu.) Records that on Wednesday, the fifth of the bright fortnight of Chaitra of the year Ānanda, S. 1176, while Śrīman Mahāmāṇḍaśvara Gaṇḍa . . . yadeva Chōḍa Mahārāḷu was reigning over Nelluru in Pakanaḍu a certain Śrīman Mahāmāṇḍaśvara Pōtaya-deva Chōḍa Mahārāḷu presented gifts on the occasion of Viṣṇuma-Sankrānti. *Ibid.*, No. 11, pp. 651—53.

Kāñchīpuram alias Kāmāñchīpuram.

371. On four sides of a stone in a field. (Telugu.) Records a gift of land on Thursday, the fifteenth of the bright fortnight of year Rākshasa, on the occasion of Vyatipāta for the religious merit of Maṅgiyuvārāḷu. *Ibid.*, No. 12, pp. 653—55.

Kānigiri.

372. On a rock near the pool. (Telugu.) Records that Ānanda Śiladāyineni Rēḍḍi, son of Dādīm Rēḍḍi, worshipped Hanumān-tadeva of Dōsapāḍu who took compassion on him and saved him from peril. *Ibid.*, No. 13, pp. 655—56.

Kattakindipalli.

373. On a stone in front of the Mahalakshmi temple. Records gift of lands on Monday, the fifth of the bright fortnight of

not take any other Oath as to that matter, then that the Contents of that paper is true. Whereupon the Councill desired Mr. Hall to withdraw whilst they debated the matter how to proceed further.

Then the question was [asked] whether Mr. Hall had made affidavitt of his charge of the 2d August last, as he saith: Which being debated, the Councill who were then present all agreeing that these words following, *Vizt.* 'The Contents of this paper is true,' were not inserted in the forme of the oath then administred by Mr. Clavell the Cheife, The Councill here present doe declare (Except Mr. John Smith) That in their opinions Mr. Hall hath not made affidavitt of his charge against Mr. March deceased, and Mr. Vincent of the 2d August last. Mr. John Smith, not well understanding the nature of an affidavitt, doth not give his opinion therein, but agrees that those words, 'the Contents of this paper is true,' were not incerted in the forme of the Oath.

And the Councill doe farther declare that Mr. Joseph Hall, for not suffering examination upon the Oath administred the 2d August last, and now refuseing to take the Oath yesterday agreed upon, is unfaithfull to his trust and duty to the Honourable Company and Lyable to such Rules and orders as the Honourable Company in such cases have directed, which is left to farther consideration.

Whereupon Mr. Hall was sent for, and the resolves of the Councill in his absence read to him.

October the 11, Wednesday afternoone.—Att a Consultation, Present:—STREYNESHAM MASTER, ESQ: [and Council as before].

Mr. Hall delivered in a paper to the Councill of this date, the contents of which followeth, *Vizt.*,

To the Worshipfull Streynsham Master, Esq: and Councill.—The Second of August last I did, in Consultation, make affidavitt of Mr. Marches and Mr. Vincents takeing of the Marchants and weavers 2: rupees 13: annaes per Cent. out of what money they delivered them for the Honourable Companys accompt. But Mr. Clavell administring Bay oath Contrary to that of an affidavitt, I did declare ^{the 2^d e} I kissed the booke, that the
s letter

šima should remit taxes on the barbers. *Nel. Ins., Kānigiri, No. 20, pp. 654—6.* [*Kāṭimēras* is suggested to mean *fixed mēras*, and *kōru* the share of the produce paid to the State. *Kāyike* is a benevolence and *khaddāyam*, compulsory purchase of goods.]

Maṣayapēja.

380. On fallen stone south of village. (Telugu.) Records that on the fifteenth of the bright fortnight of Mārgaṣīra, S. 1476, on the holy occasion of a lunar eclipse, a certain Kāṇibōyina Peda Kōṇḍama neṇḍu gave lands to Nambi Rāmāṇṇa, for the religious merit of Velliḡōi Kumāra Tinmanāyaḍu and Liṅgamakka-Garu. *Ibid., No. 21, pp. 666-7.*

381. On a wall of the Ādinārāyaṇa temple. (Telugu.) Records that on Monday, the fifteenth of the bright fortnight of Mārga-ṣīra of the year Vyaya, S. 1508, Lālū-Khānunūngaru (Lāl Khan) presented the village of Upṇḍatūla as a tax-free agrahāram to Podila Mārkaṇḍa Sōmayāṣūlu, Sadaśiva Sōmayāṣūlu, and Yajñēś-varachayana Pāṇḍāgni Dikṣhitūlu, for the religious merit of Muḥammad Kulipataṣanīngaru. The act of piety of Seku Issa (Sheikh Isa). *Ibid., No. 22, pp. 667-8.*

Mogiliḥerla.

382. On north boundary. (Telugu.) Records that on Monday, the seventh of the dark fortnight of Kārttika of the year Sṛimukha, S. 1396, Sṛi Vīra Dēva Oḍayalu, the son of Sṛīman Mahāmaṇḍalēśvara Haritāyarahita Mārurāyaraḡaṇḍa, constructed the tank Devārāya-samudram, for the religious merit of his father Harihara Rāya. *Ibid., No. 23, pp. 668—70.* [The date is inconsistent.]

Nāgalavaram.

383. Taken from three sides of a standing stone and from three fragments in a field. (Telugu.) Records that on Thursday, the fifth of the bright fortnight of Vaiśākha of the year Vibhava, S. 1190, Sṛīman Mahāmaṇḍalēśvara Immaḍidēva Mahārāja set up the image of Chennakēśava Perumāl, for the religious merit of his father Bhimarāju and his mother Sṛiyāḍēvi. He appointed Perumāḍi Nambi, grandson of Sṛi Rāṅgabhatlu, of the Kāśyapa gōtra, resident of the village Sṛi Suka, and worshipper of Tiruvēṅgaḍa-nātha, to perform the worship, and gave to the deity 13 *tams* of land as measured with a pole of 22 cubits. Various gifts: For *amṛitapadi* (sacred food) 14 *tams*; for all kinds of decorations in Kakānamapāḍu, 1 *puṭi* and 10 *tams*; In Guḍipāḍu 3 *tams*; In Rāvulakola 3 *tams*; for *Karriyamaḍu* (food with vegetables) and flowers two gardens; for the rice (to be distributed among the travellers of different countries) and for sandal to the God, a piece of land given by Masikāṭiṭu Toduvu prole: for (keeping) the light; a big plate given by Nāmāna Appana; a gong given by Malluka

to conceale then to discover the truth, and therefore doe not thinke fitt to take Mr. Halls affidavitt to his charge of the 2d August last. And the Councell doe further declare to Mr. Hall that if he doth yett refuse to take the Oath agreed upon yesterday for the makeing out of the truth of his charge, he is really unfaithfull in his trust and in the discharge of his duty to the Honourable Company, his and their Masters.

Mr. John Smith is not satisfied in his opinion but that an affidavitt might be taken.

THE DIARY (*continued*).

October 11th.—This day there happened a fire in one of the out houses of this Factory, which was soone extinguished by pulling done (*sic*) the thatch. A like accident happened in the Cooke roome the same day I arrived here, which was burnt Downe, but did noe farther harme.

ENQUIRY INTO THE CHARGES AGAINST MESSRS. MARCH AND VINCENT (*continued*).

October the 12th, Thursday.—Att a Consultation, Present:—STREYNHAM MASTER, ESQ: [and Council as before].

Mr. Master asked Mr. Hall whether, after this time of Consideration, he was now willing to take the Oath agreed upon. To which Mr. Hall answered that he will not take the oath unlese his affidavitt may be taken first. Mr. Master Replied he would make no bargaine with him; and the Councell are not satisfied in their opinions that the Kings Charter doth authorize the takeing of Affidavitts, nor that the Honourable Companys Commission and Instructions doth direct thereunto, Therefore doe not thinke fitt to receed from their Resolve yesterday, for reasons given in last Consultation. Mr. John Smith is not satisfied but that an affidavitt may be taken.

The Councell then proceeded to take the Depositions.

Mr. Vincent being sworne, some of the Councell moved that Mr. Hall, not submitting himselfe to this way of proceeding by examineing upon oath, as the Honourable Company have directed, might be desired to withdraw whilst others were

and unintelligible in parts. Records that while the great sage Gautama was living here, Āvadhūtasvāmī came from Ayōdhya, and induced him to go to Salaya Parvata (Sri Śailam), bring a linga, and establish it here, as a Rudrābhishēkam performed here in the months of Śrāvāṇa (Āṣvīja), Karttika, Mārgaśīra and Magha would bring one the merit of having made a *pradakṣiṇam* from Benares to Lākṣa. *Nel. Ins., Kānigiri*, No. 30, pp. 681-2.

Narāmārella.

392. A hero-stone at the Collector's bungalow at Nellore. (Telugu.) It bears an armed god or hero and smaller figures. The inscription is not fully legible. It is dated in S. 1106. *Ibid.*, No. 31, pp. 682-3.

Paṇḍavānāgalavaram.

393. On tank bund. (Telugu.) A record on Wednesday, the tenth of Jyeshtha of the year Sarvadhārī, about the devotion of Kōṭiṣēṭṭi, son of Vākicherla Viriṣēṭṭi. *Ibid.*, No. 32, p. 684.

Pēda Alavālapāḍ.

394. On a rock in the bed of the river. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Pushya of S. 1448, Rapur Rāghava Redḍigaru presented the village of Gaṅgapatṇam, situated in Kānagiri-Pōlachherla-Musumḍurū śīma, to Sōmēśvara and Bagadi Gaṅga for service, for the religious merit of his father Basava Redḍi and his mother Amalambika. *Ibid.*, No. 33, pp. 684-5.

Peruṅupāṭṭi.

395. In front of the temple on Rāṅgaṇāyakulu hill. (Telugu.) Records on Thursday, the tenth of the dark fortnight of Vaiśākha of the year Virōdhī, S. 1331, a gift to Sri Kāṇṭha Rāmēśvaraḍeva of Sri Paleṭṭikōṇḍa. Records also that Murāri Nāyaṇi Chennama Nāyaṇigaru set up this deity and presented three *goryus* of land. *Ibid.*, No. 34, p. 686.

Pōlavaram.

396. In a field to the south. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Māgha, lunar eclipse, a certain person excavated, for the religious merit of his father Gōpināyaṇigaru, a well, provided for a water-shed, constructed a temple and planted a mango tope, and a tope of trees yielding all kinds of fruits. *Ibid.*, No. 35, pp. 687-9.

Punṅgōḍu.

397. On a stone front of the Siddhēśvaraśvāmī temple. (Telugu.) Records that on Friday, the first of the bright fortnight

March? I doe not know that ever Mr. March did take 2: rup: 13: ann: out of every hundred Rupees that he paid to the merchants and weavers for the Honourable Companys accompt.

Doe you know that Mr. March tooke or detained any other Summe more or less out of the money charged to the Honourable Companys accompt as paid to Merchants and weavers? I doe not know that Mr. March did take or detaine any summe of money more or less out of the money soe charged to the Honourable Companyes accompt.

Doe you know that any other Person, for Mr. Marches accompt or in his behalfe, did take or detaine any summe more or less out of the moneyes Charged to the Honourable Companys accompt as paid to merchants and weavers? I doe not know that any Person, for Mr. Marches accompt or in his behalfe, did take or detaine any summe more or less out of the moneyes charged the Honourable Companyes accompt as paid [to] Merchants and Weavers.

Doe you know that Mr. March did receive any summe of money more or less as an allowance, by the name of Dustore [*dastūr*, commission], upon accompt of the Honourable Companys money delivered out to the Merchants and Weavers to provide goods? I doe not know that he received any summe of money more or less as Dustoor upon accompt of the Companyes moneyes delivered out to the Merchants and Weavers to provide goods.—MATHIAS VINCENT. *Cassambazar, 12th October, 1676*

John Marshall, aged thirty three yeares or thereabouts, being duely sworne and examined, deposeth as followeth:—

What doe you know concerning the charge against Mr. Vincent? I doe not know anything of it to be true.

Doe you know that Mr. Vincent hath taken or detained any summe more or less out of moneyes Charged to the Honourable Companyes accompts as paid to merchants and weavers? I doe not know that he hath taken or detained any summe more or less of any moneyes soe Charged as paid.

Doe you know that any person, in Mr. Vincents behalfe or for his accompt, hath taken or detained any summe more or

fortnight of Phalguna in the year Chitrabhānu, S. 1564, the grant of *mēras* (grain fees) attached to the tank of Ānēmadugu (as *anarām*) in the śīma of Kāṇḍukūru, by Vejarla Narasaraḥu Gāru, son of Ayyaparaḥu Gāru and grandson of Kēśava Rāḥu Gāru, of the Gōtra of Vasistha, Āpastamba sūtra, and Yajusśākha. *Nel. Ins., Kāvali*, No. 1, pp. 697-8.

404. In tank bed. (Telugu.) An illegible record. *Ibid.*, No. 2, p. 699.

Bitragunṇa.

404-A. A.C.P. grant of the Vijayanagara king Saṅgama II in S. 1278. Engraved by Bhōganātha, the *Narmanasachiva* of the king. See Nos. 273-4 above.

Bodagunḍipāḍu.

405. West of the village. (Telugu.) A fragmentary record dated S. 1046. Gift to Mallikarjunaḍeva. *Ibid.*, No. 3, pp. 699-700.

Brahmanakrāka.

406. On a pillar of a temple. (Telugu.) This is an incomplete record and is partly illegible. It seems to record a gift to Chennakēśava. *Ibid.*, No. 4, pp. 700-1.

407. On a pillar of the same temple. (Telugu.) This is also partly illegible. Records the construction of a temple in Brāhmaṇakrāka attached to Jaladaṇḍi. *Ibid.*, No. 5, p. 701.

408. On a pillar in the same temple. (Telugu.) An assurance of belief in Sri Rāmalingasvami. *Ibid.*, No. 6, pp. 701-2.

Chinna Annadūru.

409. In a maṇḍapam of Kālabhairavaḍu temple. (Telugu.) A fragmentary record of a Vijayanagara king, dated on the second of . . . fortnight of Āshāḍha of the year Sadharaṇa. *Ibid.*, No. 7, pp. 702-3.

Chinnakrāka.

410. On a large stone opposite the small Śiva temple. (Telugu.) Records on the occasion of Uttarāyaṇa Saṅkrānti, in Kṛitaka, S. 1110, that Prōḷ Desāhi, son of Nāgarula Kāpa Desāhi, who belonged to the Deśāṅguḷu sect of Vinuradaka (town?) of Pākinaḍu, constructed a temple to Sri Mallikarjunaḍeva, for the religious merit of Talāru Prōḷi Nāyaka, and gave one *pāṇi* of wet land to the east of the village in rear of the tank, for offerings and worship to the deity. Records the gift to this temple of a large censer, a small censer, a plate for burning camphor, two perpetual lamps, a bell, and a conch; and dry fields in the west of the village for the performance of worship at the three *sandhyas* (morning, noon and evening). Tripurāṇataka Paṇḍit should receive these; he, his sons, and grandsons should maintain the charity. *Ibid.*, No. 8, pp. 703-4.

Weavers? I do not know whether any Person, by his order direction or by his leave or permission, hath taken or detained y Summe more or less out of any part of the moneyes soe charged.

Doe you know that Mr. Vincent did receive any summe of money more or less as an allowance, by the name of Dustore, upon accompt of the Honourable Companys moneyes delivered out to the Merchants and Weavers to provide goods? I doe not know that he received any summe of money more or less as Dustore upon accompt of the Honourable Companys moneyes delivered out to the Merchants and Weavers to provide goods.

Did Mr. Hall acquaint you that he inte[n]ded to make Oath of this Charge of 2: Rupees, thirteen annaes per Cent. allowed by the Merchants and Weavers, and did you thereupon answer Mr. Hall that you knew it, but if it should be taken from the Cheifes, who would serve the Company, or words to that effect? I doe declare upon the Oath I have taken that Mr. Hall did never acquaint mee that he intended to make Oath of any such Charge as two Rupees, thirteen annaes, allowed by the Merchants and Weavers, nor did I answer Mr. Hall that I knew it, but if it should be taken from the Cheifes, who would serve the Company.—EDWARD LITTLETON. *Cassambazar, the 12th October, 1676.*

October 12th, Thursday afternoone.—Att a Consultation, Present:—STREYNHAM MASTER, ESQ: [and Council as before].

Mr. Master desired Mr. Hall to name to him or direct him to some of the merchants or Weavers that he might send for them and examine them upon the matter of 2: Rupees thirteen annaes per Cent. Mr. Hall answered that it is soe long since, that he cann remember none of their names, nor doth he beleive it is to any purpose to send for them, for that none of them will declare anything against the present Cheife of the place, whoever it bee.

Then Mr. Master proposed that Mr. Hall, haveing acquainted him that Supall [Sibpāl], the present Podaur to the Factory, had an allowance of one anna upon a hundred Rupees, and that Mr. Vincent had taken it from him, therefore the said Podaur

fortnight of Śravanā, S. 1., the daughter of a certain Śrīmat Chelvarāju, gave one *māda* for a twiligh lamp to Manma Keśava-dēva. Perumā Bhaṭin should receive this *māda* and keep up the lamp. *Nel. Ins., Kāvālī*, No. 15, pp. 711-2.

418. On a pillar to the south of the Chennakēśavasvāmī temple. (Telugu.) An illegible record. *Ibid.*, No. 16, p. 713.

419. On a pillar to the north of the Chennakēśavasvāmī temple. (Telugu.) Records the construction of a pillar by Śrī Aduri Mummadi Setti. *Ibid.*, No. 17, p. 713.

420. Over the door of the Parvatī temple. (Telugu.) A record on the fifteenth of the bright fortnight of Chaitra of the year Śubhakṛit, S. 1344. . . . *Ibid.*, No. 18, p. 713.

Jaladānki.

421. On the south front pillar of the Chennakēśavasvāmī's temple. (Telugu.) The inscription is illegible in various places. Records a gift of lamp on the thirtieth of the dark fortnight of Karttika, S. 1196, to the illustrious Chennakēśava of Jaladānki. *Ibid.*, No. 19, p. 714.

422. In the same place. Records on the twelfth of the dark fortnight of Pushya of the year Sādhārāṇa, S. 1712, two *guntas* of land were given for the purpose of an evening lamp to Chennakēśavadēva of Jaladānki. *Ibid.*, No. 20, pp. 714-5.

423. In the same place. (Telugu.) Records that on Saturday, the third of the dark fortnight of Vaiśākha, S. 1196, Puru-shōttamādēvara, son of Perumārēddīdēva, gave 66 ewes for the purpose of lighting lamps every evening to Chennakēśavadēva, of Jaladānki, so that religious merit might accrue to his mother and father. *Ibid.*, No. 21, pp. 715-6.

424. In the same place. (Telugu.) Records that on Monday, the eleventh of the bright half of Aśva (yuja), S. 1197, Reddī Dami Reddī, Pandru Trōi Reddī, Pinnama Reddī, Kāmi Reddī, Prolama Reddī, and Annama Reddī, son of Vāmmi Reddī, gave certain gifts to Chennakēśavadēva for lamps and festivals on the Ekādāśī day. *Ibid.*, No. 22, pp. 716-7.

425. In the same place. (Telugu.) Records on Saturday, the first of the bright half of Māgha, S. 1198, Barmayāṇḍi Cheti, son of Chendāmara-Kaṇṇan, gave eighteen ewes for two evening lamps to Chennakēśavadēva of Jaladānki, so that religious merit might accrue to his parents. Records also the gift of a *śrīrasu ruka* ("the value of this coin is not known") and a cow. *Ibid.*, No. 23, pp. 717-8.

426. On the north front pillar of the same temple. (Telugu.) This is mostly illegible. Records a gift to Chennakēśavadēva of Jaladānki in S. 1173. *Ibid.*, No. 24, p. 718.

often promiscuously used, especially amongst the Sheroffs Podours.¹

And for the Podours one Cowrey upon a Rupee (which the weavers give him), the Councill are of opinion that he well deserves soe small a matter, being something less then tenn pence Sterling upon a thousand Rupees,² for which he warrants all the money to be good that is received in and paid out, and keepes four or five servants and Writers to assist him. And the Councill doe know that there is a Sherofferage³ more or less allowed in all these parts.

The foregoeing Depositions of Mr. Vincent, Mr. Marshall, and Mr. Littleton, were taken in the Presence of the Councill, as mentioned in the preceeding Consultation of this day.

October the 13th, Fryday.—Att a Consultation, Present:—STREYNESHAM MASTER, ESQ: [and Council as before].

The Councill haveing debated how to proceed upon the examineing of the Merchants and Weavers, as they resolved the 10th Instant, they came at this time to this result [decision]:—That Mr. Hall declareing he could remember none of their names, and if he could direct to any, yett it would be to noe Purpose to examine them, And the Councill being alsoe satisfied by the light they have had in the business, that it will be of little import or advantage to the Honourable Company, They doe therefore thinke fitt to desist from it, Since it may bring a disrepute upon their Cheife here, and consequently some prejudice to their affaires, and the doeing of it not like to prove beneficiall.

THE COMPANY'S CHARGE AGAINST MATTHIAS VINCENT.

The Councill then proceeded to examine matters relateing to the following Clause in the Honourable Companies Letter to

¹ The *sarrāf*, or shroff, was the assayer, and the *poddār* was the weigher of money tendered or paid. Both were necessary officials, and both entitled to commission.

² Taking the rupee at 2s. 6d. at this period, this statement proves that rather more than 3,000 cowries went to the rupee in 1676, as Bowrey says.

³ Assayers' or money-changers' commission, a word coined from 'shroff' (Ar., *sarrāf*, broker).

and presented 50 ewes. The *pūjari* (worshipper) Prōlamraju should receive this property and keep up two lamps. Records also that Śrīmat Kāmasāni, daughter of Śrīmat Aitama Reddī and Prōlasāni, gave a perpetual lamp to Śrī Mallikārkjunādēva, for the religious merit of Madi Reddī Marasāni, Prōli Reddī, Vemasāni, Prōli Reddī and Gaṅgāsāni, and presented 50 ewes. Prōlamraju should receive these and keep up the lamp. *Nel. Ins., Kāvali*, No. 31, pp. 724-5.

Kakūlūrn.

434. To the north of the village near Guṇḍapuralāgūṇṭa. (Telugu.) Records apparently a gift to a tank. *Ibid.*, No. 32, p. 726.

435. To the south. (Telugu.) Records that on Monday, the day of Viśhama Saṅkrānti, S. 1304, Bairapa Nāyandū, constructed a temple for the increase of wealth to Dānam-Guraya, his sons and grandsons, and constructed a tank. *Ibid.*, No. 33, p. 727.

Kaligiri.

436. On the tank bund. (Telugu.) An illegible record.

Kaṭṭayapādū.

437. To the west of village, on cattle stand. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of a lunar eclipse, under the Parvabhadrā star, Śrīmat Tiruvēṅgādā-nātha Maḥipāla (king) gave Tiruvēṅgādānātha Chaturvēdimān-galam *alias* the Kaṭṭavāvi (Kaṭṭavāpi) to Śrīmat Tyāgasamudra Dharmā . . . māditya Devaṇiṇḍu, Kaṭṭavāpi Aṅgarēni Tiruvēṅgādā Bhaṭṭu of the Kauṣṭika gōtra who evidently gave it to those who were versed in Vēdas. "Kings should protect this *virūṭi*!" *Ibid.*, No. 35, pp. 728-9.

438. On a big stone north of the village. (Telugu.) Records that on Friday, the eleventh of the bright fortnight of Phalguṇa of the year Paridhavi, S. 1233, Sadamabo Arupaliṣēti presented a *manyaṁ* to Chennakēśava Perumāl of Kaṭṭavipādū for the religious merit of Śrīmat Māṇḍa . . . Nāyanākaravārū, while Kakāliya Prātapa Rudradēva Mahārājū was ruling. *Ibid.*, No. 36, pp. 730-3.

439. On the cattle stand to the south of the village. (Sanskrit and Telugu.) Records the presentation of the agraḥara of Kaṭṭavāyapādū in S. 1231, in the year Saumya, on the day of a holy lunar eclipse, while king Kaṅgaṇātha was ruling the earth, to Bhīmaramēśvara. *Ibid.*, No. 37, pp. 733-4. The editors of *Nellore Inscriptions* point out that the king might be Madhuvrāntaka Potṭappi Chōla Rāja Gaṇḍa Gōpāla Deva.]

440. On the calingulah of the tank, north of the village. (Telugu.) Records that on the first Ekādaśi, S. 1150, in the reign of Śrīman Mahamāṇḍaleśvara Gaṇḍagōpāla Tirukaladēva Chōḍa

THE CASE OF RAGHU THE Poddār.

Decision with Regard to Mr. Vincent.

The Councill upon the debate did agree that it was requisite for them to take notice of and proceed upon the following clause in the Honourable Companies Letter to the Agent and Councill:—‘And if Mr. Vincent shall be found to have any hand in the death of Rugo Podaur or accessory thereunto, or hath binn unfaithfull in discharge of his trust, that then he be discharged our imployment and sent home.’¹ Then Mr. Vincent was desired, and did withdraw.

The Depositions and Examinations which have binn taken concerning the Death of Rugo Podaur haveing at this time binn debated, The Councill doe declare that, according to the evidence in the said Depositions, they doe not find that Mr. Matthias Vincent hath had any hand in the death of Rugo Podaur or binn accessory thereunto; but they find according to the said Depositions that Mr. Vincent was tender of him.

Mr. Hall dissents from the Councill as thus:—he finds that Mr. Vincent had noe hand in Rugo Podours death, but is not satisfied but that he might be accessory.

THE CHARGES OF JOSEPH HALL AGAINST MATTHIAS VINCENT.

The Council's Decision.

The Charge against Mr. Vincent in Mr. Halls narrative and his late Charge of the 2d August last and that in the Consultation of the 5th of this Instant October, Mr. Vincents answer to the former, and the Depositions and examinations which have binn taken upon all of them, haveing at the time binn debated, The Councill doe declare that, according to the Evidence, and as it appeares to them, they doe not find that Mr. Matthias Vincent hath binn unfaithfull in his trust.

¹ This clause is the latter part of paragraph 36 of the Company's General Letter to Fort St. George. See p. 252.

Mūsānūr.

447. On a tank between Mūsānūr and Kāvālī. (Telugu.) The inscription is not clearly legible. Records that in S. 1152, on Monday under the Uttara Phalgunī Nakshatra, in the reign of Gāṇḍa Gōpāla Dipakāṭiḍēva (Kājāṭi?) Kāraru Māmarāmanūḍu, the ruler of Mūrāṇapura (lit. the beloved of the lady Mūrāṇapura), the protector of all virtuous people, presented with libation of water, free of encumbrance, two parts under the Tāṭicheruvu in the village of Mūsūṇḍu (Mūsānūr), while his minister Ketana presented one part to Gāṇḍa-Gōpāla. *Nel. Ins., Kāvālī*, No. 45, pp. 745-6.

448. On a stone in the garden of Rēvūr Lakshmayya. (Telugu.) Records the edict relating to Mūsānūr taluk granted by Velugōṭi Venkātāpatī Nāyanivāru, in S. 1560, Bahudhānya, on the second of the dark fortnight of the month of Chaitra. The *sandhiatā* (village official), lessee, amardar, or ruler of the village, should do work to the tank and channel for the *mēras* attached thereto. *Ibid.*, No. 46, pp. 747-8.

449. On a stone opposite the old temple of Vēnugōpālasvāmī at Chentāsugāṇipālem (hamlet of Mūsānūr). (Sanskrit in Telugu character.) Records that in S. 1152, on Monday, the twelfth of the bright half of Kārttika, the ruler of Mūrāṇapura named Kōḍarāma, gave an endowment for lamps to Gōpāla in Mūsānūr village. *Ibid.*, No. 47, pp. 748-50.

Pēḍākkōṇḍūru.

450. To the east of the hamlet Virarēḍḍipālem. (Telugu.) Records that on Saturday, the day of Viṣṇuma Sāṅkrānti, in the year Śrīmanukha, S. 1195, Śrīman Mahāmanḍāḷēśvara Nāgaḍēvarāju, gave (lands?) to Mēhāyini Tikkīnāyūḍu of Prapa Kōṇḍūru, for the religious merit of Rudrāḍēva Mahārājulu for worship, sacred food, light, and dancing. *Ibid.*, No. 48, pp. 750-1.

Tāllapālem.

451. On a stone in front of the old temple. (Telugu.) Records that in S. 1558, Bahudhānya, on the fifth day of the month Phalguṇa, while Vira Pratāpa Śrī Vira Venkātāpatīrāya was seated on the throne of Penugōṇḍa, it was settled that the *mēras* were to be at one *kūñchia per pūṭi* for the tank of Jutūr village, situated in Udaya-giri śīma, which was given to Velugōṭi Venkātāpatī Nāyanivāru by the Rāja as an *amaram*. *Ibid.*, No. 49, pp. 751-2. Date inconsistent.

452. On a stone by a pond near the temple. (Telugu.) Records that in S. 1558, Dhātu, on the seventh day of the dark fortnight of Chaitra, while Vira Venkātāpatīrāya was seated on the

THE DIARY (*continued*).

Mr. Master being informed by some of the Councell well experienced in these parts, that Maulda¹ (a Towne a dayes journey from Rajamaull,¹ on the other side Ganges, where the Dutch have lately built a Factory) is a place where great Quantities and Varieties of Course goods, proper for Europe, are made and procured, as Cossaes, Hummums, Mulmulls, Alatches, Sushes,² and many other sorts very Cheape. And haveing direction in his Commission and Instructions that if any other sorts of goods may be found out proper for Europe, he shall advise with the Cheifes and Councell touching the same, Did thereupon propose to the Councell that there might be a summe of 4 or 500: rupees layd out in Samples of 5 or 6 peices of each sort of goods procurable at Maulda, to be sent home by this yeares ships. To which the Councell agreed.

And Mr. Richard Edwards, being now goeing with the Honourable Companyes treasure to the mint at Rajamaull, It is thought fitt that, as soone as he shall put that business in a good forwardness, he doe make a Step over to Maulda to lay out the sume in all sorts of goods before mentioned, and to informe himself well of the manner of the trade in the place, and to give the Councell an account thereof in writeing.³ And Mr. Vincent is desired to draw up instructions for him accordingly, and by reason he hath a Correspondence with the

¹ Mālda Town, or Old Mālda, at the confluence of the Kalindri with the Mahānanda, a tributary of the Ganges. Rājmahāl, formerly Agmahal, became the capital of Bengal in 1592, after the conquest of Orissa by Mān Singh, Akbar's Rājput General (*Imperial Gazetteer of India*). Rājmahāl lies about twenty miles north-west of Mālda.

² For 'Cossaes, Hummums, and Mulmulls,' see *ante*, notes on p. 307. Alatches, often called allejaes (Turki, *alācha*; H., *ilācha*), were silk cloths with a wavy pattern running lengthwise. Sushes, commonly called soosies (Pers., *sīsī*), were also silk cloths. See Yule and Burnell, *Hobson-Jobson*, s.v., Alleja, Soosie, and Piece-goods.

³ In compliance with these orders, Richard Edwards compiled the account of 'Maulda, the Scituation and Trade thereof,' which follows this Consultation. His report led to the foundation of a factory at English Bazar or Angrezabad, often called Englishavad, on the right bank of the Mahānanda, and lower down than Mālda. The settlement was, however, generally known as 'Maulda factory.' See Hunter, *Statistical Account of Bengal*, vol. vii., p. 48 *et seq.*; and Yule, *Hedges' Diary*, vol. i., pp. 87-89.

§. 1560, Velugoti Venkatapati Nayaningaru issued a similar edict for the tank at Chennuru. *Nel. Ins., Nellore*, No. 7, pp. 765—7.

459. On a stone in the enclosure of Mulasasthanēvara temple. (Telugu.) Records that one Peddanangaru presented to the deities a number of villages for the religious merit of his father Basavanāyaningaru, and his mother Mummammāgaru. *Ibid.*, No. 8, pp. 767—8.

Daggadarti.

460. On boundary between Chennuru and Daggadarti. (Telugu.) Records that on Tuesday, the seventh of the dark half of Phalguna of the year Manmatha, §. 1458, the Governor of Udayagiri durgam had the boundary between this village and Chennuru settled in the manner that the people of the four villages of Jaidanuka, Alluru, Ganāgaru and Vaveru did (desire?). *Ibid.*, No. 10, p. 770.

Damavaram.

461. South of the village. (Telugu.) Records that on the second day of the bright fortnight of Chaitra of the year Bahudhanya, §. 1560, a *meva* grant was issued for the tank of Damavaram by Velugoti Venkatapati Nayāṇu. *Ibid.*, No. 11, p. 771.

Duvvuru.

462. On the gōpuram of Durāsula Kōṭēśvara temple. (Sanskrit in Grantha character and Tamil.) This is a fragmentary record. The beginning is Sanskrit and mentions Rajagandagopala. *Ibid.*, No. 12, p. 772.

Gandavaram.

463. On the southern wall of the enclosure of the Vēṇugōpala-svāmi temple. (Telugu.) Records that on Sunday, the seventh of the dark half of Jyēṣṭha of the year Pramadicha, §. 1535, Vobanāyaningaru of the Rācharla gōtra, who was the grandson of Chonḍakunāyaningaru and the son of Pullanāyaningaru, constructed a stone prakāra to Gōpālādēva of Gaṇḍāvaram, for the religious merit of his preceptor Tirumala Tātachālu Ayyavaru, Velugoti Venkatapati Nayāningaru, who is the ruler of the *simā*, his father Pullanāyaningaru, and his mother Dharmayammāgaru. *Ibid.*, No. 13, pp. 772—3.

464. On the eastern wall of the enclosure of Vēṇugōpālasvāmi temple. (Telugu.) Records that Timmaṇa, son of Janna Jējam Sēti, caused this well to be constructed and presented it to Gōpālasvāmi of Gaṇḍāvaram. *Ibid.*, No. 14, p. 774.

465. On a stone bearing also a Tamil inscription to the north of gate of Udayakālēśvara temple. (Telugu.) Records that a certain man who had obtained the village of Bonḍavāda by the

each Pattella, and about the halfe of that amount by landing said goods and raw silk (in goodness inferiour to that procurable about Cassambazar). What goes by land is sent hence in April or May, and that by water as soone as the river begins to fall which is usually about the latter end of August, and September; and about three Lack of Rupees yearly goes to Dacca in Elaches and course cloth, and about the same value to petty merchants of Rajamaule and Muxadevad [Rājmaul and Murshidābād] and other places below. The weavers very willingly ingage in any new sort of worke, either of white cloth or silk of different Lengths (*sic*), breadthes, fineness, colour, or stripe, is [? if] bespoake. Else for the usuall vend of the place they seldome exceed 36: Covids long and two Ditto broad, at 5: rupees price for Cossaes and mullmulls; and 15: Covids long and $1\frac{1}{2}$ broad Elatches to 4: rupees price; Ditto of nine Covids long and one and halfe broad to 2: rupees 8: annas; and Soosyes and Chundenyes¹ of 15: Covids long, $1\frac{1}{2}$ broad, at three rupees to the finer and Larger sorts. Money is given out by the merchants, but indeed chiefly by the Dutch, who first brought them to 40: Covids Long and $2\frac{1}{4}$ Ditto broad and from 6 to 11 rupees, and now to 40 Covids long and three broad from 9: to 15: per peice, Cossaes and Mullmulls, and used to carry on their Investments all the yeare, but chiefly from February to September; and what merchants give out money doe it the same time alsoe, but the Factors above mentioned, who make the most considerable part of the trade, buy all in with ready money, and begin [begin] at the same season somewhat later or thereabouts, but to be ready about the fall of the river. The greatest Investment the Dutch have made there was 50000 rupees. Neither Hummums, Baftas nor Checklas² are made there, but at Seerpoore Merchua,³ soe that sent no Samples of them, being not many procurable, and those that are, very deare, and indeed soe are most of the Samples now sent, they being of those sorts the Dutch buy and not common.

¹ H., *chāndnī*, a white cloth for spreading over a carpet, a drugget.

² Bafta (Pers., *bāfta*), a kind of calico. Checkla (H., *chaklā*), a mixed silk and cotton fabric. See Yule and Burnell, *Hobson-Jobson*, s.v., Bafta and Piece-goods.

³ Perhaps the two small villages in the Mālda district, Syāpūr and Mochiā, are meant.

the son of Vengappa Nayaningaru, granted the village of Martripadu in Kapur sima and Udayagiri rāja in ratification of a former gift. *Nel. Ins., Nellore*, No. 49, pp. 811—14.

Mōḍeguniā.

473. Near a choultry to the west of the village. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhanya, S. 1560, Velugōi Venkātāpati Nayaniṅgaru made a gift for the tank. *Ibid.*, No. 47, pp. 814—15.

Nayandupālem.

474. On a fallen stone in a field to the north of the village. (Telugu.) Records the gift of a field to Prakāṣa Devata. *Ibid.*, No. 48, pp. 815—16.

Sāṅgam.

475. In northern wall of temple. (Telugu.) Records that on Thursday, the seventh of the bright half of Chaitra, S. 1149, on the day of Vishu Sankranti, Kandamūri Baichana Api Reddī Prolisani presented an evening lamp to Sāṅgamēśvara for the religious merit of her husband. *Ibid.*, No. 102, p. 866.

476. On the northern wall of the temple. (Telugu.) Records that on Tuesday, the third of the dark fortnight of Phalgunā, S. 1140, Pati Reddī, Surapa Reddī, and another person gave three slaves to Sāṅgamēśvara Mahādeva, so that religious merit might accrue to their parents. *Ibid.*, No. 103, pp. 866—7.

477. On the western wall of the temple. (Telugu.) Records that on Sunday, the seventh of Chaitra of the year Virōdhikrit, S. 1473, while Śrīmad Rājādhirāja Rājaparamēśvara Virapratāpa Śrī Sadāśivadeva Mahārāja was seated on the diamond throne of Vijayanagar, Rami Reddī, son of Duvvuri Kōṇḍavara Nandi Reddī, granted the proceeds realized from the sale of the produce of the tope planted in the śthala of Sāṅgam in Udayagiri rājyam for providing worship to Sāṅgamēśvara, for the religious merit of Chivakkāluri Bayacha Rājaya, the Governor of Udayagiri rājya. *Ibid.*, No. 104, pp. 867—8.

478. On a stone in front of the temple. (Telugu.) Records that on Monday, the seventh of the dark fortnight of Chaitra of the year Pramōduta, S. 1492, in the reign of Sadāśiva Mahārāja, Velugōi Timmappa Nayaniṅgaru, the agent of Śrīman Mahā-māṇḍalēśvara Rāmārāja Śrī Raṅgarājayaadeva, made provisions on the holy occasion of Mēsha Sankranti for enjoyments and worship to Sāṅgamēśvara and remitted the taxes on cattle and sundry articles of merchandise and service for the river channel. *Ibid.*, No. 105, pp. 868—70.

exceeding Slowly, the cheifest obstruction being the sickn
the workemen. The next day after I came the Coyner
and, haveing with much adoe got another, hee proves soe t
workman that whereas a good Coyner would Stamp in a
10000 [[?] 1000] rupees, we gett not now 700: or 800: rupe
and of those a quarter part or more bad stamp, but hope, w
what have in the house, in three dayes more to send away ab
15000: rupees, and in three or four dayes after 10000: rupe
more. Mr. Knipe haveing at last got out a Dustick,¹ left th
place the 17: past moneth while I was in Maulda, hope he i
safe in Pattana ere this time.

Not more offering at present, save tender of my due respects,
Subscribe, Worshipfull Sir etc., Your most humble Servant,

RICHARD EDWARDS.

October 16, Munday.—Att a Consultation, Present:—^{Sir} SHAM MASTER, ESQ: [and Council as before].

The Gennerall Letters to Pattana and Dacca draw^{five}
Mr. Clavell were Read and approved off. Instruction^{wh}
Richard Edwards for his goeing to Rajamaull^{and}
Honourable Companies treasure, and to Maulda, w^{road}
and approved off. ^{d to c}

Mr. Richard Edwards and George Knipe sealed^{a Febr}
dentures for three yeares, the former as Merchant, th^{y doe}
factor, and new bonds for two thousand pounds a^{a, wh}
Clavell tooke the said Indentures and bonds into his^{n wit}
which are to be sent home this yeare. ^{session}

Mr. Edwards nominates for his security Mr. C^{of} Thomlinson, Mr. Richard Hamerson,² Mr. Henry P^e
William Street, of London, Merchants. ^{Christophe}
^{owell, M}

Mr. Knipe nominates for his security Mr. Edward^{hat} Knipe, h
Father, at Chelsey; Mr. Edward Watts, his Unckndle, of Mar
laine, London.³ ^{Si}
^{d r}

¹ P., *dastak*, a pass, or permit.

² This name is given as Hammerton in *Factory Records, Kasimbaz* ^{uggar, vol. i.}

³ These were the same sureties as those given when George Knipe² ^{oe was elect}
writer, in 1670 (*Court Minutes*, vol. xxvii., fol. 72).

Bahudhanya, S. 1560, Velugoti Kunāra Timmanāyanivāru gave grain for maintaining the tank of Vavilla. *Nel. Ins., Nellore*, No. 116, pp. 884-5.

Vavūru.

486. In a garden to the east of the village. (Telugu.) Records that on the eleventh of the bright half of Śravaṇa of the year Aṅgirasa, S. 1494, this "Rāṅga" fountain was constructed by Māmaṇḍu (Muhāmaḍ) Miya for the religious merit of the illustrious Rājadhīrāja Rāja Mahārāja Rājāsri Kōvati (Kōṇeti?) Rāṅga Rao Garu. *Ibid.*, No. 117, p. 885.

487. In purōhiṭ's *mānyam* to south of village. (Telugu.) A record in S. 115. *Ibid.*, No. 118, p. 886.

488. In Chennakēśava temple. (Telugu.) Records the service to the goddess of the perpetual devotion of Gummaraḷu-Guravayya. *Ibid.*, No. 119, p. 886.

Vēḡṇuru.

489. In an enclosure of the Kailāśanātha temple. (Tamil.) Records that in the twenty-first year of the reign of the emperor of the three worlds, the glorious Kuṭitūṅgachōlādēva, Sevān Pōyṅḍan gave to the God of Śrīkailāṣa at Vēḡṇur for Amāvasipadi 330 *kūlis* of land measured with twenty-ṣaṇ-rod settled by Tantiṭṭōyṅḍan. *Ibid.*, No. 120, pp. 887-8. Amāvasipadi is an "endowment to the temple in memory of a certain disease having been cured."

490. In an enclosure of the Kailāśanātha temple. (Tamil.) Records that in S. 1165, Chittirai, the ryoṭ Pāsali Rēḍḍi, the son of Piḍāmmi Rēḍḍi of Kottappuṇḍi, gave for a sacred lamp to the god of Śrīkailāṣa at Vēṭur in Mūṇḍanāḍu in Nellūrnāḍu in Pāyiyūrtiān-kōṭam, a subdivision of Jayāṅkōṇḍachōlāmāṇḍala, fifty full-grown, undying and unaging sheep. *Ibid.*, No. 121, pp. 888-9.

Vīḍavāluru.

491. On a rock on Pōlērammamīta. (Telugu.) Records that on the fifth of the bright half of Chaitra of the year Chitrabhānu, S. 1504, while Śrīmaḍ Rājādhi Rāja Rāja Paramēśvara Śrī Vira Prātapa Śrī Vira Rāṅgarāyādēva Mahārājūlūgaru (1578-86) was seated on the diamond throne at the city of Pēnugōṇḍa, a certain Kōṇeti China Timma Nāyanīṅgaru of the Vellāṭiagōṭra, grandson of Rāvēla Kaṇṭi Nāyanīṅgaru, and son of Tīrūmalayyagaru, revived certain *mēras* for the tank. The rate was at one *kūṇṭichā* per *pūṇṭi* on all kinds of grain raised in the village, including fields leased by the estate, garden lands, and *bhāṭṭa vṛṭṭi mānyams* (personal *inams*). Records also the gift of hundred *kūṇṭas* under the tank to the south of the *bādāva* (marshy land) as a *mānyam*. *Ibid.*, No. 124, pp. 892-4.

- 2: pair of Sissers.
 1: Silver hilted Sword.
 1: Belt.
 1: Cane with a Silver head.
 A Japan cane covered with Sealeskin.
 A Staff of Buffaloes horne, head and foot tipp't with Silver.
 5: Mocco Stones [moss agates].
 1: Single peice of Maldiva Cocon[ut].
 1: Case of medicines.
 1: Case of Spirits.
 1: Large Bible.
 1: Printed Booke in folio.
 3: Ditto in quarto.
 1: Ditto in Octavio.
 1: Manuscript in quarto.
 5: Ditto in Octavio.
 Sellers Mapps.¹
 1: Velvett Coate.
 1: Elatche [*alācha*] coate with gold stripe[s].
 1: Hatt.
 1: Perrewigg.
 2: Suites moores [Muhammads] clothes.
 20: Small gold Buttons.
 1: pair large gold Ditto.
- 3: Small Ditto for Shirts.
 1: gold box with 2: Snakes Stone[s].²
 1: gold ring with his coate of armes.
 1: Silver Tobacco box.
 1: Jebbee [*jibhī*] or Tongue Scraper.
 1: pair of hookes for curtai[ns].
 1: Silver tooth picker in a case.
 3: Small Japan boxes.
 1: Chanck [conch] shell tip't with gold.
 1: Ditto tip't with Silver.
 1: Boors tuske tipped with Silver.
 1: Flaske or touch box³ of an Alligators tooth tipped with Silver.
 A Penknife.
 A Tuttenagg Coozer [H., *kūza*, goblet] with a Silver head.
 A Small cup of Buffaloes horne.
 4: cups of Rehnocers horne.
 1: Ditto large, tip't with Silver.
 One case with a large glasse and some Tobacco.
 One Tobacco Stopper tipped with Silver at both ends.
 4: Gasper Antonio Stones.⁴
 1: Cup Zeilger wood.⁵

¹ John Seller, a map maker and publisher in the seventeenth century. He was afterwards hydrographer to King William III.

² A popular antidote in India for snakebite.

³ A box for powder for priming matchlocks; part of a soldier's equipment when matchlocks were used. I am indebted to Sir James Murray for this definition, as well as for instances of the use of the word from 1549 to 1780.

⁴ Goa stones, so named from Gasper Antonio, a Paulinist lay-brother, who dispensed them. The stones had a supposed medicinal value. See Yule, *Hobson-Jobson*, s.v. Goa Stone.

⁵ Zeilger wood is *lignum aloë*, commonly known as eagle-wood. The name in the text no doubt represents that by which it was commercially known at the

499. On the bed of the tank. (Telugu.) Records that on the fifteenth of the bright half of Karttika, S. 156..., on the holy occasion of a lunar eclipse, somebody granted the village as an *amaraṁ*. Therefore the different kinds of grain received from this village as *mēras* should be spent on doing earthwork to the tank. *Nel. Ins., Nellore, No. 24, pp. 785—7.*

Kandamuru.

500. To the north of the village, survey No. 61. (Telugu.) Records that, on the thirtieth of the dark fortnight of Aṣāḍha of the year *Sarvadhārī*, on the holy occasion of a solar eclipse, Baitapa Reddī Annaya of Paṇḍeru gave 200 *kūṇṭas* of dry land to Chenna-keṣavanātha of Kandamuru for the religious merit of Basavaruṣayya Ayyavāru. *Ibid., No. 25, p. 787.*

Kanupartiḥaḍu.

501. In field No. 30 to the north of village. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhanya, S. 156, Velugōṭi Vēhkaṭapati Nayanivāru issued a charitable edict for the *mēras* of the tank of Kanuparti. The village *sandhātā*, lessee, *amaradār*, or ruler should see the tank and channel in order. *Ibid., No. 26, p. 788.*

502. In field No. 383 to the east of village. (Tamil.) Records that in the thirty-seventh year of the reign of the emperor, Rājaraṣaḍa, one Pramalaḍevi had the steps leading to the shrine (*pañicchandam*) of the Jain temple (called after) Karikālaachōḷa, built on behalf of Matisaḡaraḍa. *Ibid., No. 27, p. 789.*

503. In the gateway on the southern side of Śrīdharasvāmi temple. (Telugu.) A record of Sāyaṇa Oḍayalu. *Ibid., No. 29, pp. 791-2.*

504. In the eastern gateway of Śrīdharasvāmi temple. (Telugu.) Records that in S. 1190, the children of Naraparaju and Appajaru made a partition of their *virṭis* in Kamapuram; that the sons of Naraparaju of Guḍūru divided their property into seven parts; and that Tikkana, etc., sons of Guṭṭo Appajaru, divided their property into seven. The witnesses for this were the elders of the village (*mahajanaḥ*). *Ibid., No. 30, pp. 793-4.*

505. On a fallen stone in the tank bed. (Sanskrit in Grantha character and Tamil.) Records that in S. 1206, in the month Māgha, a certain image of a god was set up. Records also that in the third year of the reign of Maṇumaggaṇḍapālaḍa, Tārana, Saṅkrānti, on Monday, the first day of the bright half of the month of Pūṣya, the sons of the ryots Kamireddi and Chōḷappireddi, gave on behalf of their parents, for the God Tirunāḡeṣvara, at Koḍavālu in Mūṇḍaṇḍu, the money collected at the rate of half a *chinnam* per month on every loom. *Ibid., No. 31, pp. 794—7.*

Proceedings upon the Auditors papers No. 4:, contain 13: papers, numbred one, and soe onward (One Copy a Fort, No. 4).

Proceedings on the Auditors paper No. 6:, contained 7: papers, num[bered] one, and soe onward (One Copy at Fort, No. 6).

Proceedings on the Auditors paper No. 9:, contained 2 paper[s], No. 1: and 2:, the Originalls from England (One Cop at the Fort, No. 9).¹

Proceedings of the Councell about Mr. Nurse,² containeing 10: pa[pers], numbred 1:, and soe onwards (2: Copyes, whereof one Coppy in the Bay, 1: Ditto at the Fort, No. A).

Proceedings of the Councell about Mr. Halls account,³ contained in 9: papers, numbred 1:, and soe onward successively (2: Coppyes, whereof 1: Copy in the Bay, 1: Copy at the Fort).

Proceedings of the Councell about Mr. Smithes account,⁴ contained in 6: papers, No. 1:, and soe onward (2: Copyes, whereof 1: Coppy in the Bay, 1: Copy at the Fort, No. C.).

insisting much upon reports of deceast and absent Persons, and it is doubted that upon Mr. Clavells evidence, Mr. Hall will appeare more of hate then master' (*Factory Records, Fort St. George*, vol. xxviii., p. 41). The examination of Vincent was conducted at Kasimbazar in the August following: 'Arriving at Cassumbazar, Mr. Vincent answered the Narrative so farr as it concerned him, but Mr. Hall refused to be examined againe to prove the matters charged on Mr. Vincent, saying hee had been twice sworne and examined to his Narrative, therefore refused to bee examined any more, or to produce any Witnesses' (*op. cit.*, p. 61).

¹ While at Kasimbazar in August, 1676, Puckle wrote to Fort St. George, and remarked: 'Sundry Papers received from the auditors charging this Factory [Kasimbazar] with Irregular entryes, expences, &c. examined and answered' (*Factory Records, Fort St. George*, vol. xxviii., p. 61).

² This was the first of the cases examined by Puckle. The inquiry took place in May, 1676, at Balasor. Nurse charged Clavell with 'Impeeding his succession, and detaining his Arrears of Sallary, dyet money &c.' Clavell retaliated by accusing Nurse of 'many misdemeanours and debaucheries.' 'Sufficient irregularities' were proved against Nurse to warrant his dismissal from the Company's service; but, on consideration of his being 'an antient Servant, his great necessitie,' and his promise of amendment, he escaped with a warning, and was ordered to serve the Company at Dacca with a salary of £10 per annum.

³ A claim of Rs. 2,326 10¾a. against Hall was examined on the 25th May, 1676, by Puckle, 'who reduced it to Rupees 493' (*Factory Records, Fort St. George*, vol. xxviii., p. 42).

⁴ The claim against Smith was for Rs. 941 2¼a. This also was reduced, after the inquiry, to Rs. 345 7a. In the case of both Hall and Smith, their 'dyet money, servants wages, &c.,' were deducted for the time they absented themselves from their posts without leave (*Factory Records, Fort St. George*, vol. xxviii., p. 42).

512. On the west wall of Puttanathēṣvara temple. (Telugu.) Records that Bāsudeva gave golden ornaments to Śrī Puttanātha deity. *Nel. Ins., Nellore*, No. 37, p. 806.
513. On a wall of the enclosure of the temple. (Tamil.) Records gift of land free of tax for sacred food and garland. *Ibid.*, No. 38, pp. 806-7.
514. On the east wall of the temple. (Tamil.) An unintelligible record. *Ibid.*, No. 39, p. 807.

Lēbūru.

515. On the pillars of the gōpūram of the Chennakēṣava temple: (Persian.) Records that this building was constructed by Muḥammad Husain Beg Khan. "If in the present building, the descendants of Husain Beg Khan live, they must look after the condition of the fakirs. Should they hesitate, his younger brother Hamza Husain Khan will be invested with full powers." *Ibid.*, No. 41, p. 809.
516. On a pillar of the gōpūram of Chennakēṣava temple. (Persian.) Records that this building was presented to Imām Husain for the purpose of an Ashur Khan-(a temporary house erected in the Muḥarrām for the purpose of prayer). *Ibid.*, No. 42, pp. 809-10.

517. In the Valēṣvara temple. (Telugu.) Records that they should spend on the tank the *kūṭchams* of grain set apart for it in the village of Vēmūru. They should give the balance to the temple. *Ibid.*, No. 43, p. 810.

518. In the Valēṣvara temple. (Telugu.) Records the gift of a field to the temple. The gift was made so that it might be maintained as a *sarvaśānya* (tax free). *Ibid.*, No. 44, p. 811.
519. In the interior of Kuntakalamma temple. (Tamil.) An illegible record. *Ibid.*, No. 45.

Māmīdīpūṇḍi.

520. C.P. No. 14 of Nellore Ins.—A Sanskrit grant of Ś. 1471 (part in Telugu), similar to and identical in early parts with the British Museum plates, by Sadāśiva Rāya of Vijayanagar (1542-68), recording the grant of the village of Māmīdīpūṇḍi in Pakanādu, Sarvapālī *śima* in Uḍayagiri Rājya (surnamed Sritāṅgarājapūram to a learned Śrīvaiṣṇava Brahman Acharayya, son of Ananta-yārya. The gift was made at the request of Tirumala (I) of the last Vijayanagar dynasty.

Nellore.

The epigraphical department has copied fourteen inscriptions in this place. Of these ten have been identified with ten of the "Nellore Inscriptions". The remaining four (201-204 of 1894) are evidently the same as 15, 16, 17 and 20 in the list.

Mr Joseph Halls reasons for not signing severall Consultations at Cassambazar (Entered in Consultation booke, p. 65: 66:).¹

Mr. John Smithes request to reside in Dacca for one yeare² (Entered in Consultation booke, p. 29).

The Honourable Company's Title to Rajamaull house³ (Copy since for the Fort).

An Index of papers, No. A. B. C. D. E. F. (Copy since for the Fort).

Coppy of Mr. Puckles letter to the Honourable Company; 1675 (At the Fort).

2: Coppies of Mr. Puckles Diary from the 3d February, 1675-6 to the Primo September, 1676 inclusive (Sent to England; at the Fort).

Sundry papers relating to Madras and Metchlepatam, being 49, numbered one, and soe onwards (Sent for England).

Copy of Mr. Puckles Diary for the Yeare 1675 (At the Fort).⁴

One Sticklack weight, 5: Seer, of Cassambazar Factory⁵ (Sent for England).

One parcell of 27: Sicca rupees, Sealed with 4: severall seales (Sent for England).

The Perticulers above mentioned for England are put into a box covered with wax cloth, sealed and directed to the Honourable Company, which I doe acknowledge to have

¹ There are no copies extant of Consultations at Kasimbazar in 1676 prior to Master's arrival in October. In his letter of the 19th August, 1676, already noted (see *ante*, p. 385), Puckle remarked: 'Mr. Hall refuses to signe severall Consultations where sundry Particulars in his narrative are disproved.'

² There is no other record of this request.

³ This appears to refer to the house occupied by the Company's servants when they were sent to Rājmaḥāl to superintend the coinage of silver into rupees. In 1683 the house was in need of repair. See Yule, *Hedges' Diary*, vol. i., p. 98.

⁴ This and Vincent's charge against Hall appear to be the only two documents among those left by Puckle that now exist. The Diary is preserved at the India Office, and is catalogued as *Factory Records, Masulipatam*, vol. xii.

⁵ In his letter of the 19th August, 1676, Puckle wrote: 'The weight used in receiving and packing Silke, being of sticklack, tryed, and found good, ordered to be sent for England.' Hall had complained in 1671 (O.C., No. 3600) that weights made of lac were used at Kasimbazar in order that Vincent might, without detection, substitute lighter for heavier weights to serve his own ends.

(Pedaināḍu, Perattināḍu, Mungālaṭṭarattināḍu, Kāḍaiyaśiṅganāḍu, Pūṅgaināḍu, Tongaipūnūlīnāḍu, Chakalanāḍu, Pottappināḍu) of Jayāṅkōṇḍa-chōlamanāḍalam assembled at Chittiramēlīmanāḍu in Tirupārkāḍarchittiramēlīvinṅagar, gave to the god at Chittiramēlīvinṅagar, free of tax, lands to the extent of 2,200 *kūlis*. *Nel. Ins., Nellore*, No. 55, pp. 824-5. The inscription is of special chronological interest as it gives a Saka date for the Chōla king.

528. 198 of 1894.—In northern wall of the Raṅganāyakaśivaśvāmī temple. (Tamil.) Records grant of land in various villages. *Ibid.*, No. 56, p. 56.

529. In the north wall of Raṅganāyakaśivaśvāmī temple. (Tamil.) Records in Piṅgaḷa, second year of Kulōttuṅga-chōla-deva (III) "who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Paṇḍya king", and the fifteenth year of the reign of Kulōttuṅga-chōla-deva "who was pleased to take the crowned head of Virapāṇḍya", on Friday, Kēvati, the fourteenth day of the month of Vriśchika, grant of 250 *kūlis* of land. *Ibid.*, No. 57, pp. 826-8. [The king referred to is Kulōttuṅga III, 1178-1216.]

530. On the northern wall of the Raṅganāyakaśivaśvāmī temple. (Tamil.) Records list of lands granted to the temple. *Ibid.*, No. 58, p. 828.

531. On the western wall of the Raṅganāyakaśivaśvāmī temple. (Telugu.) Records that on the fifth of the dark fortnight of Chaitra in the year Śrīrukha, the dancing girl of Śrī Talpāgiri Raṅganāthasvāmī gave a *paḷi* of dry land in Pāta Chintapalli for providing services with sandal and basil (*locyumn sanctum*). *Ibid.*, No. 59, pp. 828-9.

532. On the western wall of the Raṅganāyakaśivaśvāmī temple. (Tamil.) Records that in S. 1224, Pavaṅga, twelfth year of the reign of Raṅgaṇḍagopāla-deva, on Monday, Rōhini, the tenth day of the bright half of the month of Makara, Madurāntakapottapichōla *alias* Raṅganāthana *alias* Raṅgaṇḍagopāla-deva, gave to the god of Chittiramēlīvinṅagar, namely, Pāḷīkōṇḍa Perumāl at Tirupārkāḍal in Nellore *alias* Vikramasīṅgapura in Padaināḍu in Chedīkulamanāṅikkavaijānāḍu, a subdivision of Jayāṅkōṇḍachōla-manāḍala, for ceremonies, sacred food, ornaments, daily offerings and temple repairs, free of tax and as exclusive property, the dry and wet lands included within the four boundaries of the village. *Ibid.*, No. 60, pp. 829-30.

533. 196 of 1894.—On the western wall of the Raṅganāyakaśivaśvāmī temple. (Tamil.) Records that in the reign of the emperor Sundara Paṇḍyadeva, he gave at the recommendation of Kāḷiṅgarayar the village of Mavaḍḍikūṇḍal in Mūṇḍanāḍu, all the lands in the village, wet, dry, house-sites, gardens, etc., besides the rights of ryots, *inveari, sītīya* (toll?) and all kinds of taxes accruing from the village, from the month of Avani of the same year, for offering

THE CHARGES OF MESSRS. HALL AND SMITH AGAINST
WALTER CLAVELL AND EDWARD READE.

The Council's Decision.

Mr. Clavell haveing made a motion to the Councell that they would peruse and examine Mr. Halls narrative and Mr. Smithes Charge against him and his answers thereunto, and the Depositions and Examinations taken thereupon,¹ and to declare their opinions or Judgment wherein he is innocent or Culpable in the same, And Mr. Reade requesting the like as to what [hath] benn alledged against him in the said Narrative, Both of them profering to be examined upon their Oathes for the Honourable Companyes full satisfaction therein, The Councell resolved to enter upon the debate, and desired them to withdraw, which accordingly they did.

Upon the debate of the said motion and request, it was propounded to Mr. Hall and Mr. Smith whether they had any farther proofes to produce for the makeing out their Charges and allegations against Mr. Clavell and Mr. Reade.² To which they answered in the Negative.

The Councell then long debateing concerning the said Narrative and Charge, did find nothing of importance to the Honourable Companys dammage, or of unfaithfullness in Mr. Clavell and Mr. Reade made out against them, And thought fitt to leave it to the Honourable Company whether their examinations upon their oathes in this Case shall be taken.

¹ This refers to the examination of the case before Major Puckle: 'The 18th [May, 1676] Mr. John Smith delivered a Charge to Major Puckle against Mr. Clavell qt. [containing] 27 Articles, their contents in appearance of greate consequence, to which Mr. Clavell is now preparing his Answer and seemes unconcerned, Referring it to the decision of proofes upon oaths, the examination of which is referred to their arrivall in Hugley' (*Factory Records, Fort St. George*, vol. xxviii., p. 41).

² In his 'Narrative' Hall charged Clavell with deceiving the Company, especially in regard to John March's effects; with hurrying him away from Kasimbazar, and thereby preventing him from collecting his dues; with appropriating, in collusion with Reade, 5 per cent. on the Company's goods at Hugli; and also, with Reade's support, of poisoning the Company's mind against him. Reade was further accused of untrustworthiness, of sorting cloth to the Company's disadvantage, and of extensive private trade.

540. On the southern wall of Raṅgaṇāyakaśvāmi temple. (Tamil.) Records that Devaṇḍai, son of Sivaputā Sēda Pillai, presented one *maḍai*, for one evening lamp; similar gifts by two men. *Nel. Ins., Nellore*, No. 68, p. 838.

541. 193 of 1894.—On the eastern wall of the Raṅgaṇāyakaśvāmi temple. (Tamil.) Records that in the tenth year of the reign of the emperor Kulōttuṅgaśōlādēva (III), who was pleased to take the crowned head of the Paṇḍya and Madurai, the Mudalis belonging to the army and the citizens of the three streets of Nellore *alias* Vikramaśiṅgapuram in Paḍaiṇaḍu in Chēdikula-maṇikkavaiaṇaḍu, a subdivision of Jāyāṅkōṇḍachōlāmaṇḍala, gave the sum of ten *chinnams*, accruing from certain dues to Tirup-parkāḍal Paḷḷikōṇḍaperumāl of this city of Nellore. *Ibid.*, No. 69, p. 839.

542. 192 of 1894.—On the eastern wall of the Raṅgaṇāyakaśvāmi temple. (Tamil.) Records in the thirty-first year of the reign of the emperor Kulōttuṅgaśōlādēva (III), who was pleased to take Madurai and the crowned head of the Paṇḍya, a certain Vemayaiaṇ, the son of Vēttāṇḍāṇḍaimambiyāṇḍi of the city of Pūṇḍamālī in Puliyurkōṭṭam *alias* Kulōttuṅgaśōlāvaiaṇaḍu, a subdivision of Jāyāṅkōṇḍachōlāmaṇḍala, gave two shares of land to Śrivarāha Embērumān (whose image was set up by his father Nambiyāṇḍi or Uraṅga viḷḷiḍāsar in the inner sacred enclosure of the temple of Chittiramēivīṇṇagar). *Ibid.*, No. 70, pp. 840-1.

543. 194 of 1894.—On the shrine of Raṅgaṇāyakaśvāmi temple. (Tamil.) Records that in S. 1218, expired, sixth year of the reign of Viṣayaṅgaśōlādēva, on Wednesday, Uṭṭirāḍa and Saṅkrama, the first day of the bright half of the month of Makara, Madhuraṇṭatakapottapichōlan *alias* Raṅgaṇāthan *alias* Rājagaṇḍagōpalādēvan gave for the daily offerings and for building purposes, to the god Chittiramēivīṇṇagar, the dry and wet lands of the village of Alāṅgaḍu in Muṇḍaiṇaḍu. *Ibid.*, No. 71, pp. 841-2.

544. 195 of 1894.—On the Raṅgaṇāyakaśvāmi temple. (Tamil.) Records that in the twenty-sixth year of Kulōttuṅgaśōlādēva (III), who was pleased to take Madurai and the crowned head of the Paṇḍya, Madhuraṇṭatakapottapichōla *alias* Tammusiḍ-dharasa gave to Paḷḷikōṇḍaperumāl at Tirupparkāḍal (Nellore), the village of Tamarai maḍuvu (the lotus tank) *alias* Chittiramēivīṇṇagar, in Muṇḍaiṇaḍu, free of tax. *Ibid.*, No. 72, pp. 843-4. See 35

545. 199 of 1894.—In the shrine of Raṅgaṇāyakaśvāmi temple. (Tamil.) Records that in S. 1202 a certain Vaiṭuṇḍaperumāl-piḷāma and Pamaṇḍai gave an evening lamp to Paḷḷikōṇḍaperumāl. *Ibid.*, No. 73, p. 844.

546. In the shrine of Raṅgaṇāyakaśvāmi temple. (Tamil.) Records that in S. 1237, expired, the twenty-fifth year of the reign of Rājagaṇḍagōpalādēva, on Wednesday, Punaṛpūsa, the tenth day

the Honourable East India Company, wherein you shall declare the trueth, the whole truth and nothing but the truth, soe help you God and the Contents of this booke.

Which oath the Councell are of opinion is not repugnant to the Lawes of England, and is to be administred by Mr. Master, Cheife, according to his Majestyes Charter to the Honourable Company, and their Commission and Instructions to him.

Mr. Clavell desired that himselfe and wittnesses might have time untill to morrow morneing to recollect themselves, by reason their thoughts have of late binn diverted and employed in many other businesses. To which the Councell agreed.

October 20th, Fryday. — Att a Consultation, Present:— STREYNESHAM MASTER, ESQ: [and Council as before].

Mr. Vincent etc. acquainted the Councell that they had agreed with the Merchants for Floretta Yarne at 2 rupees 6 annaes for a Seer of seaventy rupees Sicca, or Tollaes Coucha,¹ according to musters now produced, which is cleane boyled out of the Gumm, in the three sortes, *Vizt.*, Head [first quality] 40: Seer, belly [second quality] 25:, and foot [third quality] fifteen seer. The Councell approved of the bargaine and recomended it to them to gett the quantity desired.

WALTER CLAVELL'S CHARGE AGAINST JOHN SMITH (*continued*).

It was moved that Mr. John Smith might withdraw whilst the wittness[es] were examined upon Oath upon the charge exhibited against him, as had binn practised in the case of Mr. Clavell, Mr. Vincent, and Mr. Reade. Which being debated, and Mr. Masters declaring that unless Mr. Smith would willing[ly] submitt thereto, as Mr. Vincent did in the business of Rugo Podaur, he was not satisfied that it was according to the custome and usage of England, and soe might incure some inconveniency to himselfe thereby. And it being put to Mr. Smith whethere he would submitt to that method, Hee answered he was not willing to withdraw without order.

Whereupon Mr. Master, not thinkeing fitt to put it to the

¹ *Viz.*, *tolās cutcha* (*kachhā*). The cutcha *tolā* was the smaller, as compared with the pukka (*pakhā*) or full-sized *tolā*.

- Pūṅgaināḍu to the god Nāgarīśvara in Nellore *alias* Vikramaśiṅgapuram in Chēḍīkulavalanāḍu by Madhuraṇatakapaṭṭapichōja *alias* Manumasiddharasa. *Nel. Ins., Nellore*, No. 82, p. 852.
555. In a house in the Chīna bazaar. (Tamil.) Records that in the reign of Kulottuṅgachōlādēva (III), who was pleased to take Madura and the crowned head of the Pāṇḍya king, a native of Valuvanaḍu, presented a sacred lamp to Manumakeśavaperumāl of Nellore *alias* Vikramaśiṅgapuram. *Ibid.*, No. 83, pp. 852-3.
556. In the coping of a well by the Dharmarāja temple. (Tamil.) An illegible record. *Ibid.*, No. 84, p. 853.
557. Over a drain in the Big Mosque street. (Tamil.) Records in the ninth year of Kulottuṅgachōlādēva (III), who was pleased to take Madurai, Ceylon and the crowned head of the Pāṇḍya, gift to the god Manumasiddhīśvara at Nellore *alias* Vikramaśiṅgapura, by Madhuraṇatakapaṭṭapichōja *alias* Nallasiddharasa. *Ibid.*, No. 85, pp. 853-4.
558. Built into the Collector's cutcherry. (Tamil.) This is the imprecatory end of a record. *Ibid.*, No. 86, p. 854.
559. Built into the Collector's cutcherry. (Tamil.) Records in the thirty-sixth year of the reign of Kulottuṅgachōlādēva (III), that certain Sivabrāhmaṇas of the temple (Śrīmadēvabhaita, etc., of the Bhāradvāja gōtra, Madanugrabacharāṇabhaita, Aikōṇḍapillai and Sittāṇḍar) agreed to light one evening lamp without failure, from the month of Tāi, in a niche in the temple of Aṇḍaiyār Manu-masiddhēśvara at Nellore *alias* Vikramaśiṅgapuram in Jayanḱōṇḍa-chōlamanḍalam. *Ibid.*, No. 87, pp. 854-5.
560. Built into the Collector's cutcherry. (Tamil.) A fragmentary record. Mentions the name of god Manumasittiśvara. *Ibid.*, No. 88, p. 855.
561. Built into the Collector's cutcherry. (Tamil.) A fragment of record dated in the twenty-fifth year of the reign of Vīra-rajēndrachōlādēva. *Ibid.*, No. 89, pp. 855-6.
562. Built into the Collector's cutcherry. (Tamil.) A fragment. Mentions Nellore. *Ibid.*, No. 90, p. 856.
563. Built into the Collector's cutcherry. (Tamil.) Records the grant of one *māḍai* for an evening lamp to Manumasiddhēśvara by one Valluvāṇḍan, the son of Kumaraṇḍaperumāl. The money was received from the month of Tāi of the thirty-sixth year of some king's reign by Aikōṇḍapillai, Siddāṇḍar and Bhāradvāja Mahadeva. *Ibid.*, No. 91, pp. 856-7.
564. Built into the Collector's cutcherry. (Tamil.) A record of the reign of Kulottuṅgachōlādēva. The object of the grant is not ascertainable. *Ibid.*, No. 92, p. 857.
565. Built into the Collector's cutcherry. (Tamil.) A record of the thirtieth year of the reign of Kulottuṅgachōlādēva (III)

Mr. Smithes evidence would lye against me, I remitt that part till your comeing to Ballasore, when I doubt not I shall be able to wipe off the blemish Mr. Smith hath endeavoured to throw upon me.

And as I formerly offered you to administer an Oath to any that should be produced as wittnesses against me, and refer the examination thereof to you, soe I shall now, upon Mr. Masters arrivall, subject myselfe (upon Oath) to his and your examination, if you shall think it reasonable to demand it of me, that thereby the staine which the mallice of Mr. Hall, Smith and Nurse would cast upon me might be removed. The whole matter I shall referr to the Companyes justice for a finall determination.

I now exhibit a Charge against Mr. John Smith, which I desire he may have a Coppy of, and give answer too, and then I shall not be long in producing my proofes.—I am, Sir, Your very humble Servant, WALTER CLAVELL.

Walter Clavells Charge against Mr. John Smith, late Resident at Dacca, exhibited against him the primo September, 1676.

1st. That dureing his Residence in Hugly, anno 1669,¹ he tooke severall quantities of broad cloth, Quicksilver, Lead and Tinn out of the Honourable Companyes warehouses there, which he sent or carried with him to be sold in other Factoryes to his owne advantage and the Companyes lose.

2d. That at his leaveing Hugly and proceeding to Dacca,² he tooke with him the Honourable Companyes Cash Hugly, amounting from 3 to 4000: Rupees.

3d. That he tooke out of the first Investment he made at Dacca for the Company the summe of 600: rupees.³

4th. That he did throw in upon the Goods bought for the Company his perticuler extraordinary Charges.

¹ John Smith was at Hugli from the 5th March till the end of April, 1669 (O.C., Nos. 3255 and 3270).

² John March was sent to represent the Company at Dacca at the end of April, 1669, and Smith went with him as his assistant (O.C., No. 3270).

³ When March left Dacca in September, 1669, Smith remained as head of the Company's affairs there.

Nellore *alias* Vikramaśiṅgapura, situated in Perumādu in Chedi-kulamāṇikkavaṇaḍu, a subdivision of Jayaṅgondāchōlamāṇḍala, free of tax, the village of Idappur, situated in Maṇḍaināḍu, also a subdivision of Chedikulamāṇikkavaṇaḍu. *Nel. Ins., Nellore*, No. 101, pp 864-5.

Totapalligūḍur.

574. In a street to the east. (Telugu.) Records that under the orders of Akula Raṅganāthayyaḡaru, agent of Rāja Venkātāpatī Nayanīḡaru, a certain Boyanipalli Bapannagaru granted the collection of one *kūñchādu* for the maintenance of the tank of the village. *Ibid.*, No. 100, pp. 876-7.

575. Opposite Vināyaka temple. (Tamil.) Records that in S. 1126, on Wednesday, Rōhini, the fourth day of the bright half of the month of Tula, Malaikiliyānirāṇ Pichchan Uḍaiyan, the headman of Kavanur (part of the village of Maḷigaikkavanur) in Ponagināḍu in Maṇavirkōṭa gave to the temple of the lord of Siddhappa at Pōyṇḍānpalli in Pādāināḍu after having set up in the temple an image of Maḍhūrāntakapottāpichōla *alias* Peddarasa, 1,500 *kūḷi* of areca nut plantation. *Ibid.*, No. 111, pp. 877-9.

Varakavipūḍi?

576. To the south of the village. (Telugu.) Records that the village Varakalapāṇḍu was received as a gift by Tirumala Sōmayāḡulu. *Ibid.*, No. 113, pp. 881-2.

Varigōṇḍa.

577. On a stone bypath to the east of the village. (Telugu.) Records that on the third of the bright half of Chaitra of the year Bahudhanya, S. 1560, Velugōṭi Venkātāpatī Nāyanīḡaru issued *mevas* for the tank at Varigōṇḍa. *Ibid.*, No. 114, pp. 882-3.

Vavilētipāḍ?

578. Now at Collector's bungalow. (Telugu.) Records that on the eighth day of the bright fortnight of Bhādrapada of the year Yuva, under the orders of Akula Raṅganāthayya, the agent of Śrīmat Velugōṭi Venkātāpatināyānivarū. One Boyanapalli Bapannaya Garu granted the *kūñcha* grain of the tank. *Ibid.*, No. 115, pp. 883-4.

Vellanti.

579. Opposite to the Aṅjanēya temple. (Telugu.) Records that on Sunday, the tenth of the bright half of Kārttika of the year Taraṇa, S. 1447, Śrīman Mahāmāṇḍalēsvara Dantalar Chāgaṇṭi Deva Maharaḡulu gave lands for providing offerings to the deity Hanuman, etc., to the merit of his father Vōbularaḡu. *Ibid.*, No. 122, pp. 889-90.

ought not to beare, or at least but their proportion, by which meanes he hath secured his own debt which ought to have borne part.

12th. That whereas he was defficiant in his Correspondence with the Cheife and Councell in the Companyes business, and the Cheife etc. did thereupon send James Price to reside at Dacca and to acquainte them from time to time of all transactions there, Hee, the said John Smith, did returne the above named James Price to Hugly, anno 1672, by his owne authority, without haveing order from or consulting with the Cheife etc. thereabout.¹

13th. That since Mr. John Smithes Returne from Dacca and admittance to consult about the Companyes affaires, anno 1673,² after his being present at a Contract of sales of maunds 2000: Lead in Hugly, he forced 400: maunds of that quantity from the Merchants, which very lately was not satisfied for.

14th. That he hat[h] severall times deserted the Honourable Companyes imployment: Proceeding from Ballasore to the

¹ James Price is first mentioned as a servant to Gabriel Boughton (*Factory Records, Fort St. George*, vol. xxx., p. 36), and was 'a man well knowne' in Bengal in 1658 (O.C., Nos. 2090, 2705, 2780). He had been employed in the Company's affairs at Dacca previous to 1669, when he incurred the displeasure of the Council at 'the Bay.' In their instructions to John March, in April, 1669, they ordered him, on his arrival at Dacca, to seize James Price, 'whome wee have found negligent and expensive, if not treacherous, in managing what committed to his charge . . . and send him to us in fetters . . . with secrecy and expedition' (O.C., No. 3265). There is no further mention of Price until the 20th June, 1672 (O.C., No. 3652). when Smith wrote from Dacca to Richard Edwards at Kasimbazar: 'By James Price received a letter from you and thank you very kindly for your advice concerning him. Wee have used him accordingly and never employed him in a Cowryworth of service. We doe this day dispeed him with a Letter. . . . Thank God wee have now ended most of our troubles and got two Phirwannas which will send in few days; hope shall now please them all. If you hear of James, as 'tis like he will, that he ended this business, doe mee the favour to tell him from me that hees a lying Rogue and never was employed.'

When Price returned to Dacca is uncertain. He was there early in 1676, and is mentioned again in Master's Diary on the 15th December, when he is spoken of as the Company's accredited legal agent. In 1680 he received a grant of Rs. 200 as a reward for a *parwāna* procured by him. In May, 1682, at his 'earnest desire,' he was permitted to 'come to his house and family' at Hugli. In December, 1682, he was again at Dacca, and was acting as *vakil* there as late as 1685 (*Factory Records, Hugli*, vols. ii. and iii.; *Dacca*, vol. i.; O.C., No. 4087. See also Yule, *Hedges' Diary*, vol. i., for various allusions to James Price

² Smith arrived at Balasor at the end of June, 1673 (*Factory Records, Hugli* vol. iv.).

Dondaluru.

587. East of the Madiga hamlet. (Telugu.) Records on Thursday, the fifteenth of the dark fortnight of Bhādrapada of the year Raudri, in the reign of the Kakatiya Gaṇapatiḍeva, a gift by a feudatory named Bhimarāja Peddāna, for the religious merit of Siddhīrāya. *Nel. Ins., Podili, No. 7, pp. 1160-1.*

588. Near a well. (Telugu.) A record in Phalguṇa of the year Durmukhi, S. 1083. *Ibid., No. 8, pp. 1161-62.*

589. Opposite the ruined Mallēṣvara temple. (Telugu.) Records that on Thursday, the seventh of the bright fortnight of Mārgaśīra of the year Piṅgaḷa, S. 1179, Śrīmat Madadidevūṇḍu gave, for the religious merit of his lord Bhimarāju Siddhaya Rudra Mahadeva, provision for worship and all kinds of enjoyment to Dontaḷeṭi Mallināthadeva. *Ibid., No. 9, pp. 1162-65.* Kulottuṅga-choḷadeva (Kulottuṅga III?) was evidently the suzerain of this Bhimarāju.

590. On a fallen stone near the ruined Mallēṣvara temple. (Telugu.) Records a gift on Thursday the first of the bright fortnight of Chaitra of the year Raudri, S. 1182, by an agent of the Kakatiya Gaṇapatiḍeva (1200-60). *Ibid., No. 10, pp. 1165-66.*

591. On a fallen stone near the Mallēṣvara temple. (Telugu.) A record of a feudatory of Śrīman Mahamaṇḍalēṣvara Kakatiya Gaṇapatiḍeva Maharāja. *Ibid., No. 11, p. 1166.*

Garladinne.

592. On a stone in Hanuamanta temple situated in the temple of Veligondaṛāyaśvami. (Telugu.) Records on Saturday, the fifth day of the dark half of Kārtika of the year *Prabhava*, S. 1369, the consecration by one Nimmāju Hētimgaru of an image of Hanuamanta Perumāl, for the religious merit of "the illustrious Nārada-rajūṅgaru." *Ibid., No. 12, p. 1167.*

593. In the Veligonda temple. (Telugu and Sanskrit.) Records that on Thursday, the eleventh of the dark fortnight of Jyēsthā, on the holy occasion of the aforesaid *tiliṭi* of the year Chitrabhānu, S. 1564, Barugugaru (son of Liṅgapa and grandson of Nambhānāyāniṅgaru) put up an image of Chakra Perumāl on the steps; arranged for the *kalyāṇa mahōtsava*; sent for all the Śrī Vaiṣṇava people by the four main gates; converted the temple servants to Śrī Vaiṣṇavism; brought the shrine to its former glory; made it another Tirupati; instituted the distribution of holy food and water; and willingly made an agreement with the people. *Ibid., No. 13, pp. 1167-69.* [The inscription is one of the valuable documents proving the progress of Śrī Vaiṣṇavism in Telugu territory in the sixteenth century.]

594. In Veligonda temple. (Telugu and Sanskrit.) Records that on Thursday, the fifteenth of the bright half of Vaiśākha in the

Hugly for the Companies account, Mr. Clavell would doe well to demonstrate which way the Company lost by those goods and what advantage was made on them, and to who, he best knoweing, haveing had the perusall of the accounts of the deceased [John March], for whose account they were. For my owne part, I gott nothing by them, nor doe I know that any elce did; if Mr. Clavell doth, he will do well to make it appeare.

2d. This I deny as falce and malicious, and Mr. Clavell well knoweth, by my account then sent to Ballasore,¹ that I carried none of the Companies Cash then with me, which letter and account I desire may be produced.

3d. & 4th. I never tooke out of any Investment made for the Company any money; or threw any charges on goods more then was really expended on them. If Mr. Clavell beleives I did, I desire he would prove it.

5th. That I kept a perticular servant at Hugly I confesse, and this is the first time I knew that to be a Crime, though not the first and only servant that hath binn soe kept, my accuser and others haveing done the same; but that I kept him there to buy goods out of the Companies warehouse, I deny, it being notorious falce, I never haveing received any such goods from him, nor doe I know that ever he bought any. If Mr. Clavell doth, lett him prove it, and for whose account they were.

6th. I never made any abatements on Callicoes bought for the Company but what they had Creditt for, and if Mr. Clavells prejudice and malice to me would have premitted (*sic*) him to peruse the contracts when money was delivered out, and alsoe the parcells as received and entred, he would have seen the Contrary to what he affirmes, and need not have given himselfe and me the trouble.

7th. I never tooke up money at Interest in the Companies name but what was for the Companies use. If Mr. Clavell beleives the Contrary, I desire him to prove it.

8th. I utterly deny ever to have traded with the Companies

¹ That Smith did send an 'account' to Balasore is shown by a letter from Shem Bridges and the Council, dated 28th May, 1669 (O.C., No. 3282), to William Bagnold, who was ordered to Hugli to take charge of the warehouse *vice* Smith. Bagnold was furnished with 'an accompt of what goods Mr. Smith at his leaving Hugly put into the hands of Mr. Gabriell Townsend.'

Kuñchēpalli.

608. In front of the Añjanēya temple. (Telugu.) Records on the fifteenth of the bright half of Jyēshtha in the year Yuva, Ś. 1407, that Śrīman Rājādhirāja Rājāparamēśvara Śrī Vīrapratāpa Śrī Rāṅgadēva Mahārāyalayyavāru of Vijayanagar granted the village of Kuñchēpalli in Pōdilaśīma, to "Brityāri Timmamūṇḍula Atnōga Chāryulayyavāru." *Nel. Ins., Podili*, No. 27, pp. 1185-86. [Pōdilaśīma was then under the rule of Velugōti Kumāra Timmanāyaniṅāru.] The cyclic and śaka year do not agree.

Marripūdi.

609. Below the dhvajastambham of the Vēṇugōpālasvāmi temple. (Telugu.) Records the dedication of a Garuḍa pillar by Punnam Śeṭṭi to Gōpinātha, on Wednesday, the second of the bright fortnight of Māgha of the year *Pramōdūta*. *Ibid.*, No. 28, p. 1187.

Pamulapādu.

610. In a garden. (Telugu.) Records on Monday, the fifteenth of the bright half of Māgha of the year, Yuva, Ś. 1437, in the reign of Śrīman Mahārāja Rājādhirāja Rājāparamēśvara Śrī Vīra Pratāpa Śrī Kṛishṇadēva Mahārāja of Vijayanagar, Rāyasam Koṇḍamarasayyaṅgāru granted the village of Kiralāpalli to Dudala Mallikārjuna (dēity). *Ibid.*, No. 29, pp. 1187-89.

Patagārḷapēṭa.

611. To the south in the purōhit's field. (Telugu.) Records the gift of land made to Koṇḍūri Obayēśvara by Chintagumpalli Pedda Nāyaniṅāru on Monday, the fifteenth of the bright fortnight of Kārttika of the year Plavaṅga, Ś. 1469, in Gārḷapēṭa village, on the holy occasion of lunar eclipse. *Ibid.*, No. 30, pp. 1189-90.

Pedarikaṭḷa.

612. In front of the Chennakēśavasvāmi temple. (Telugu.) Records a gift on Thursday, the eleventh of the bright fortnight of Śravaṇa of the year Sarvadhāri. Rest lost. *Ibid.*, No. 31, pp. 1190-91.

Podili (Podila, Podiyala).

613. On a stone outside the Vīrabhadra temple. (Telugu.) Records on Thursday, the first of the bright fortnight of Phalguṇa, Ś. 1211, that a certain Śrīman Mahāmaṇḍalēśvara Dharma Vijayādityadēva Mahārāja gave 100 *puṭtis*, free from taxes, to Tirupurāntaka Kommanappa of the Vaṅgipura gōtra, for the merit of Manumagaṇḍagōpālādēva. *Ibid.*, No. 32, pp. 1191-93.

614. On a stone in the mosque. (Telugu.) The inscription is practically identical with No. 610. *Ibid.*, No. 33, p. 1193.

615. On a stone near the Muhammadan-darga. (Telugu.) Records on the eleventh day of the bright fortnight of Śravaṇa in

lge by the event of things, then I beleive Mr. Clavell to be e cause of his insufficiency to Comply now with his Creditors, here being a considerable quantity of Mr. Clavells Copper, Tynn and Pepper sold to that Merchant when the markt was very high, and in few dayes those goods, by oppeness of trade, which before was stopt, fell, vizt., Copper from 50 Rupees a maund to 41 Rupees per maund, Tinn from 42 Rupees per maund to 29 Rupees per maund, Pepper from 25 Rupees per maund to 17 Rupees per maund, which proved a great loss to the Merchant, and that was the first time I knew his Credit to be suspected.

12th. If I was, as is said, defficient in my Correspondence with the Cheif and Councell,¹ it was many times by delays at Durbarrs [*darbārs*, courts], where wee are not Governours, but must wait their pleasure and Slow movealls in affaires. And they sent James Price to assist in the Durbarr; I supposed it was to put an end to the troubles began with the Governour a Hugly, which being ended before James Price's arriveall, th business being done, I returned the said Price with a Surpaw [*saropā*, suit] from the Nabob to the Cheife.²

13th. Though I was present at the sale of 2000: maunds Lead, yett, to the best of my knowledge, I never bought a Rupees worth of goods from that Merchant [*Jāirām Malik*], nor doe I know that I have seen him twice in my life.

14th. That I deserted my imployment to goe to the Coast, I deny. But the reason why I went to the Coast, 1674, was Mr. Clavells unjust dealing towards me, and I went to Complaine to them as superiour to any in Bengala. The

¹ The explanation given to Fort St. George by the Council 'at the Bay' for the removal of Smith was that they had 'many just reasons to complain of the slackness of Mr. John Smith in Decca, as well in giving us advices, as in dispatching away the Company's goods provided by him' (*Factory Records, Hugli*, vol. iv., March 16th, 1673).

² The 'troubles' alluded to were caused by the exactions of Malik Kāsim, Governor of Hugli, who endeavoured to make capital out of the alleged tampering with some boxes consigned to Mīr Jumla, per William Blake, in 1665. It was to appeal to the Nawāb, Shāistāh Khān, against these exactions, and to prove that the factors in Bengal were not privy to the flight of Thomas Pratt (an Englishman employed by the Nawāb), that March and Smith were sent to Dacca in 1669.

Uppalapādu.

622. On the floor of Rāmalingasvāmi temple. (Sanskrit in Chālukyan character.) A record which makes no sense. *Nel. Ins., Podili*, No. 41, p. 1207.

Vāgimadugu.

623-A. Opposite the Virabhadrasvāmi temple. (Telugu.) A record on the fifteenth of the bright fortnight of Mārgasīra of the year *Nala*, Ś. 1297.

PŌLŪR TALUK.

Līngampādu.

623-B. *C.P. No. 3 of Nel. Ins.*—A C.P. grant (Sanskrit) of Dēva Rāya II in Ś. 1351, *Saunhya* (Kārttika, Śu. 12) recording the gift of the village of Līngampād, thenceforward known as Pratāpadeva Rāyapūram, to Anna Mārādhyā *alias* Kompalli, the son of Mallikārjuna. Līngampādu is said to be in Paḍanādu, in the Chandragiri Rājya, in the Pōrūr śīma, and to the south of the river Svarṇamukhi. The donee "is said to have been the Governor of the northern gate of Śrī Śaila," a strong Śaivite. [The inscription is said to closely resemble the Satyamaṅgalaṁ grant of the same king, for which see *Ep. Ind.*, Vol. III, p. 35.]

Mallam.

Owing to a mistake this village was included in the Gudur taluk under Nos. 204 to 232. I find from the alphabetical list of villages that it belongs to Pōlūr taluk and that therefore its proper place is here. It may be noted that Nos. 204—232 above are apparently the same as inscriptions 488—515 of 1908. Besides these we have the following epigraphs from the same source:—

624-A. 516 of 1908.—(Tamil.) On the east wall of the prakāra of the same temple. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladeva III "who was pleased to take Madura and the crowned head of the Paṇḍya," gift of twenty *māḍai* for twenty evening lamps (*śandi viḷakku*.)

624-B. 517 of 1908.—(Tamil.) On the same wall. An unfinished record of the Chōla king Tribhuvanachakravartin Rājarājadeva, dated seventh year. Mentions the temple of Subrahmaṇya-Pillaiyār at Tiruvānbūr, a village in Kīlaippattāya-nādu, in Okkadunādu, a subdivision of Paiyurilāṅgōṭṭam which was a district of Jayaṅgondachōlamanḍalam.

624-C. 518 of 1908.—(Tamil.) On the south wall of the same prakāra. Tribhuvanachakravartin Rājagaṇḍagōpāladeva records in his eleventh year gift of two lamp-stands and a copper pot to the temple of Sēnāpati Pillaiyār Nāyanār.

The Examination of Mr. Walter Clavells Charge against Mr. John Smith, taken in Councill.

Mr. Clavell, Mr. Reade and Mr. Hervy were all sworne together.

To the first Article.—Mr. Clavell Produced a wast entry of the Hugly accounts from March the 5th, 1668 [1669] to Aprill the 25th, 1669 under Mr. John Smithes owne hand, now acknowledged by him, and therein there is one parcell dated the 7th Aprill, wherein Rupees are Dr. to Red and green Cloth for 16 peices of distinet [distinct] numbers, of which these following were part, *vizt.*, No. 1367: yds. 23; No. 1370: yds. 24; No. 1667: yds. 19 $\frac{3}{4}$; Ditto: yds. 19 $\frac{3}{4}$; No. 1668: yds. 19 $\frac{1}{2}$; Ditto: yds. 20 $\frac{1}{4}$, at Rupees 6 $\frac{1}{2}$ per yard.

Alsoe in said parcell is entered tynn, 2 blockes, qt. [containing] 6 $\frac{1}{2}$ maunds at 23 Rupees per maund. And then Mr. Clavell produced an Invoyce under Mr. Smithes owne hand, now acknowledged by him, and sundry Goods laden upon one of the Honourable Companyes Pattellaes [*patelā*] in Charge of and Consigned to Mr. Thomas Hassellwood¹ for account of himselfe and John Smith, wherein the broad cloth above mentioned by the same Nos. and qts. [contents] was mentioned, *vizt.*, No. 1367: yds. 23, [No.] 1370: yds. 24, [is] 47 yds. Reds at 8 $\frac{1}{2}$ Rupees per Yard. No. 1667: Yds. 19 $\frac{3}{4}$, Ditto [yds.] 19 $\frac{3}{4}$, No. 1668: [yds.] 19 $\frac{1}{2}$ Ditto [yds.] 20 $\frac{1}{4}$ [is] 79 $\frac{1}{4}$ yds. Green at 7 $\frac{1}{4}$ Rupees per Yard.

Alsoe in the same Invoyce there is mentioned Tynn 2 Blockes qt. 6 maund, 20 seer, at 23 Rupees per maund. Alsoe Mr. Clavell produced a copy of the said Invoyce attested by Robert Elwes in Pattana, the 5 September, 1676.²

Mr. Clavell being asked, doe you know that the Company lost

¹ Thomas Haselwood petitioned for employment in the Company's service in November, 1655, but was refused. Six years later—in November, 1661—he was elected factor 'for the Coast and Bay' (*Court Minutes*, vol. xxiii., fol. 239; vol. xxiv., fols. 211 and 221). He served the Company in Patna, Kasimbazar, and Hugli, and died at the last-named place on the 20th July, 1670, 'in the flower of his age and rise of his fortunes' (O.C., Nos. 3452 and 3461).

² The date of the year must be wrong. Elwes died at Dacca on the 4th December, 1675. Probably 1670 is meant.

piece of land for providing sacred food during festivals. *Nel. Ins., Śūlūrpet*, No. 1, p. 1307.

Mannemuttēri.

627. In a street to the west. (Tamil.) Records a charity of Nalla Sittarasa (Nalla Siddha) of the Pallava race . . . *Ibid.*, No. 2, p. 1308.

Śūlūrpeṭa.

628. On a pillar in the Nāgēśvara temple. (Tamil.) Records that in the twenty-fourth year of the reign of Vijayagandagōpālādēva a gift was endowed to the god Tirunāgēśvara at Śiṅgalāntapuram *alias* Śūralūr, a village in Mēlnāḍu, for a procession on the new-moon day. *Ibid.*, No. 3, pp. 1308—10.

629. On the southern wall of the Nāgēśvara temple. (Tamil.) Records that in the reign of the emperor Vijaya dēva Tanikkūṭṭukkandāl, the consort of Taimmāḍidēvan presented one sacred perpetual lamp in the temple of the lord Tirunāgēśvara of Śūralūr *alias* Śiṅgalāntapura in Veṅganāḍu, a subdivision of Paiyyūriḷaṅkōṭṭam. For this lamp and for the Tirumārgaḷi festival he gave land (600 *kūḷis*) free from all kinds of taxes. *Ibid.*, No. 4, pp. 1310—11.

630. On the south wall of the Nāgēśvara temple. (Tamil.) Records that in the fifth year of the reign of Kulōttuṅgachōḷadēva a certain Uraiyūruḍaiyān *alias* Tiruppālaivanamuḍaiyān presented one evening lamp in the temple of the lord Tirunāgēśvara of Śūralūr. *Ibid.*, No. 5, p. 1311—12.

631. On the western wall of the Nāgēśvara temple. (Tamil.) Records that in the twelfth year of the reign of Rājarājadēva, a feudatory named Kulōttuṅgachōḷa Talaivarāya presented one evening lamp to the god Tirunāgēśvara of Śūralūr. The Śiva Brahmans of this temple received every day three good, old *kāśu* as interest on the donor's gift, and bound themselves to maintain the lamp. *Ibid.*, No. 6, pp. 1312—13.

632. On the western wall of the Nāgēśvarasvāmi temple. (Tamil.) A record in the thirteenth year of the reign of Rājarājadēva. One Āṇḍapiḷḷai Sōmadēvan is referred to. *Ibid.*, No. 7, pp. 1313—14.

633. On the western wall of the Nāgēśvarasvāmi temple. (Tamil.) Records that in the second year of the reign of Vijayagandagōpālādēva, Rājēndrachōḷa Mummūḍi Vaidumba Mahārājan presented 500 *kūḷis* of land for one lamp in Eṇṇāyiraparaiyūr Puttēri and for the performance of a festival during Tiruvādirai in the month of Mārgaḷi. *Ibid.*, No. 8, p. 1314.

as the Companies, but Mr. Smith was to allow them Interest for the same after Mr. Bridges (then Cheife)¹ had ordered it out of their hands, and not before.

To the third Article.—Mr. Clavell produced a letter to Mr. March from Mr. John Smith, dated the third of May anno 1671,² which he now owned to be his hand writeing, wherein, speaking of T. J. [Thomas Jones],³ these words are expressed :—‘ Alsoe at $\frac{1}{3}$ of the Dustore [*dastūr*] [he] was much dissatisfied, asking what difference there was betwixt us that I should have more then he.’

Alsoe Mr. Clavell produced another letter to Mr. March from Thomas Jones, dated the⁴ of December 1670, wherein these words are inserted :—‘ Mr. Smith and Melleck had shared all the Dustore money before I came here, they saying I was to have none, because I was not here when the money was given out; but I thinke I have as much right to it as they.’⁵

Walter Clavell did further answer upon his oath, that Jerome Melleck [Jāirām Malik] and Annum Melleck [Anand Malik] did tell him that Mr. Smith had taken 600: rupees out of that first investment, which was the reason the Cloth came out soe deare. And Walter Clavell, the Deponent, further saith, that in discourse with Mr. John Smith, the said John Smith did tell this Deponent that he had taken somewhat, not mentioning Dustore or Batta nor any summe, but that he would not do soe againe.

To the 4th Article.—Mr. Samuel Hery being asked what he could say to it. The said Hery answered upon the oath he had taken, that in the moneth of March, 1672-3 he arrived at

¹ Shem Bridges was chief of the Company's affairs in Bengal for one year, 1669-70.

² There is no trace of these letters among the records of 1670 and 1671.

³ Thomas Jones was elected factor for the Coast and Bay on 22nd November, 1667 (*Court Minutes*, vol. xxvi., fol. 67). He was at Kasimbazar from April, 1669, until April, 1670, when he was ordered to Dacca. He disappears from the records after 1670.

⁴ There is a blank here in the original.

⁵ Jones was ordered to Dacca in April, 1670, was taken ill immediately on his arrival, and returned to Kasimbazar. On his recovery he was again sent to Dacca, 24th June, 1670 (*O.C.*, Nos. 3419, 3424, 3426, 3436).

643. On the tank bund. (Telugu.) Records that on the eleventh of the dark fortnight of Āshāḍha of the year Ānanda, Ś. 1716, Mahārāja Rāja Śrī Velugōṭi Kumāra Yāchama Nayanivāru presented a *khaṇḍriga* on which ten *tūms* can be sown at Tumbūr to Nīlakaṇṭhēśvarasvāmi. *Nel. Ins., Sulūrpet*, No. 18, p. 1374.

Utsūru.

644. On the door of the Chennakēśava temple. (Tamil.) Records a gift in the twenty-third year of the reign of Vijayaṅḍa-gōpālādēva . . . for the erection of the sacred doorway for the sacred maṇṭapam of Chennakēśavaperumāḷ of Uchchiyūr. *Ibid.*, No. 19, p. 1325.

645. Opposite Bhīmēśvarasvāmi temple. (Telugu.) Records that on Tuesday, the thirteenth of the dark fortnight of Māgha of the year Vikrama, on the holy occasion of Śiva-Rātri Pina Kūpi Nāyuḍu (son of Rāvūru Papi Nāyuḍu) presented to Bhīmēśvara-dēva a field situated in the fort and under the Ponnēri guṇṭa. *Ibid.*, No. 20, pp. 1325-26.

646. By the tank bund. (Telugu.) A record on the twelfth of the dark fortnight of Vaiśākha of the year Vikriti . . . *Ibid.*, Nō. 21, p. 1326.

647. *C.P. No. 7 of Nel. Ins.*—(Nandināgari alphabet and Sanskrit language.) A grant by Raṅga VI of Karnāṭa in Ś. 1569 (A.D. 1647), *Sarvajit*, in the month of Chaitra on Śrīrāmanavami making the gift of the village of Utsūr or Vilāsapuram in the Chandragiri Rājya and Pōrūr Śīma to Anantāchārya, son of Anantaśayanārya and grandson of Kṛāmbi Anantārya of the Ātrēya gōtra. The gift is said to have been made in the temple of Śrīraṅgam.

RĀPŪR TALUK.

Ākilavālsa.

648. There is a defaced inscription on the tank bund. *Nel. Ins., Rāpūr*, No. 1, p. 1209.

Ākupalli.

649. Near the tank to the west of the village. (Telugu.) Records on the second of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, a grant by Śrīmat Velugōṭi Venkātapati Nāyanimḡāru for the tank at Ākupalli. He ordered that the tank-work should be done with the *mēra* grain in the same manner in which it had been formerly collected and utilized. *Ibid.*, No. 3, pp. 1209—11.

Āltūrti.

650. Opposite Chennakēśvarasvāmi temple. (Tamil.) An illegible record. *Ibid.*, No. 2, p. 1209.

This Deponent answereth in the negative, but Mr. Smith hath confessed in his answer that he kept a perticuler servant at ugly.

To the 6th Article.—Mr. Samuel Hervy deposed that, in his me of being at Dacca,¹ there was abatements made, and the Delolls (*dallāl*), or broakers that brought in the goods in Mr. John Smithes time and whilst this Deponent was second there,² did tell this Deponent that they alwayes did make abatements, and that they had made abatements in Mr. Smithes time; and it is but very reasonable that abatements should be made, for that the musters they receive by is but one peice, and it is not possible that all the Cloth received in should bee of equall goodness with the muster, and therefore, as they come out worse, abatements are made.

Doe you know that Mr. Smith made any abatements?

Samuell Hervy, the Deponent, answered that he did not know whether Mr. John Smith made any abatements or noe, but as the broakers told him.

Mr. Clavell produced the Dacca bookes of Mr. Smithes writeing, upon examination of which it did not appeare that abatements were made, whereupon Mr. John Smith produced the first drafft of his bookes, agreeing in date and summe with the others, by which it appeared that abatements were Gennerally made, It being a neglect not to enter the Contracts in the fair bookes, as he ought to have done. WALTER CLAVELL, SAMUELL HERVY. *Cassambazar, the 20th October, 1676.*

The Examinations and Depositions before mentioned were taken in the presence of STREYNHAM MASTER; MATHIAS VINCENT; JOSEPH HALL; EDWARD READE; JOHN MARSHALL; JOHN SMITH; EDWARD LITTLETON.

¹ *Viz.*, from March, 1673, until June or September, 1676. He finished the De Soito business at Dacca at the end of June, as will be shown later on, and was at Hugli to meet Master on the 12th September, 1676.

² Hervy was second at Dacca from March, 1673, until the death of Elwes in December, 1675, when he acted as chief.

Śrīman Mahāmaṇḍalēśvara Tāḍigoṭṭa Timmarājuvāru made a gift to the goddess Ammagāru of Vāvilla. *Nel. Ins., Rāpūr, No. 10, p. 1221.*

Chittalūru.

658. In the tank bed in the hamlet of Ādūrupalle. (Telugu.) A charitable edict of Ś. 1492. Mostly illegible. *Ibid., No. 11, pp. 1222-23.*

659. On the tank bund. (Telugu.) Records on the tenth of the bright fortnight of Śravaṇa of the year Śrīmukha that Dummarapu Vēṅkaṭādri Nāyanigāru gave a grant for the tanks of the villages of Chittallūru and Ādūrupalle. *Ibid., No. 12, p. 1223.*

660. Near a well to the east of the village. (Telugu.) Records that a līṅga was carved out by Nāyiṇḍu for the flower garden to the west of the Nāgināyini well . . . *Ibid., No. 13, p. 1224.*

661. Near the same well. (Telugu.) An incomplete record. *Ibid., No. 14, p. 1224.*

Dātsūru.

662. On one side of a tall stone east of the village. (Telugu.) An incomplete record in Adhika Āshāḍha of the year Raktākshi, Ś. 1607. *Ibid., No. 15, p. 1225.*

663. On the same stone. (Telugu.) This seems to record a *mantra* and prescription for cattle diseases. Some parts are unintelligible. *Ibid., No. 16, pp. 1225-27.* [The record is of singular interest for the instructions it gives for the preparation of the mystic specific.]

664. On the same stone. (Telugu.) A record praising Hanūmān. *Ibid., No. 17, pp. 1227-28.* Also evidently a *mantra* or spell.

665. On two sides of a stone near the police station. (Telugu.) Records that on the eleventh day of the bright fortnight of Phalguṇa of the year Dundhubhi, Ś. 1544, Vēṅkaṭapati Nāyanigāru, son of Velugōṭi and grandson of Koṇḍama Nāyanigāru, ordered that one *kuñcha* should be given for every *puṭṭi* for the upkeep of the tank of Dātsūru. *Ibid., No. 18, pp. 1229-30.*

666. On the same stone. (Telugu.) Mostly illegible. A record in Ś. 1463. *Ibid., No. 19, p. 1231.*

Dēvaravēmūru.

667. East of the village in Survey No. 350. (Telugu.) Records that on Thursday, the eighth of the bright half of the month of Māgha of the year Plavaṅga, Ś. 1169, Śrīmat Chivapāṇi Śeṭṭi gave land for providing offering to the deity for the religious merit of king Vijayāditya Chōḍamahārāja. *Ibid., No. 20, pp. 1231-32.*

668. Near the Vēṅugōpālasvāmi temple. (Telugu.) Records that the *mēra* grain settled at one *kuñcha* for every *puṭṭi* for the tank

occassion of more money, if before that time they shall not have remitted unto you the summe of Rupees 5000: wee have now enordered.'

For the Rupees 29000:, said Mr. Smith produced Mr. Walter Clavel[ls] etc. letter, dated January the 12th, 1671-2,¹ in these words, *vizt.*, 'The goods wee shall order you to provide this year will be two thousand peeces Hummums [*hammām*], 10,000 to 15,000 fine Cossaes [*khāṣṣa*]. For the enabling [you] to performe it, besides the Rupees three thousand you have drawne, the five thousand now ordered, and the lead and Broad Cloth Remaineing with you and now sent, wee have ordered Mr. Vincent to send an ingott or two of Gold, if they have any, that is not sent to the Tanksall [*ṭakṣāl*, *ṭankṣāl*, the mint]. If they should faile you, wee shall not hence in few dayes. Ryalls of eight wee had a very small proportion this yeare sent out, and what came, wee have binn forced to put off part of the vast quantityes of broad cloth to joyne with it. What shall be wanting to compleat your Investments you may take up at Interest, untill from Hugly wee shall bee able to send you money or remitt you Bills.'

To the 8th Article.—Samuell Hervy deposed that when he was at Dacca, between the moneths of March and June [1673], Mr. John Smith being then there, that Kisno Mongull [Kishn Mangal], his Vackeell [*vakīl*], came to the Factory and acknowledged his bill for Rupees 8531: 4: annaes, which is charged to Kisno Mongulls accompt in the Dacca bookes, Journall 1672-3. And some time afterward, Jerome [Jāirām], who is Gomosta [*gumāshtah*] or Factor for the Dutch, and Unckle to Kisno Mongull, who were partners and lived together (though Kisno Mongulls name is used for the English Gomosta, because Jerome durst not appeare to be servant both to English and Dutch), the said Jeromes Vackeel [Jāirām's *vakīl*] came to Mr. Smith at the Factory, and seemed to Contend with him about goods delivered to Kisno Mongulls Vackeele. and Mr. John Smith did speake to the Occoone [*akhūn*, interpreter] in English, What doth this Dog meane? Doth he thinke wee are like the Dutch to undoe one another when one

Kalichēdu.

677. On the eastern tank bund. (Telugu.) Records that on the second of the bright fortnight of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugōṭi Venkaṭapati Nāyaningāru caused to be planted this charitable edict for the tank of Kalichēdu. *Nel. Ins., Rāpūr*, No. 30, pp. 1242-43.

678. On the north bund of the tank. (Telugu.) An incomplete record of a charitable gift. *Ibid.*, No. 31, pp. 1243-44.

Kanuparti.

679. Near the Śiva temple north of village. (Telugu.) Records that on the fifteenth of the full-moon day of the bright half of the month of Āshāḍha of the year Khara . . . the southern sluice was constructed. *Ibid.*, No. 32, pp. 1244-45.

680. East of the village in Survey No. 129. (Telugu.) Records on the third day of the bright fortnight of Kārttika in the year Śukla, Ś. 1558, Ākula Peda Veṅgaṇa, the minister of Velugōṭi Venkaṭapati Nāyanivāru, issued the edict in respect of the *mēra* due for the tank of Kanuparti. The grain payable at *kuñcha* per *puṭṭi* on the produce from the dry and wet lands of this village should be utilized for the improvement of the tank. *Ibid.*, No. 33, pp. 1245-46.

Kompēdu.

681. On the bund of the tank to the west of the village. (Telugu.) Records that in Ś. 1560, Velugōṭi Venkaṭapati Nāyaningāru ordered that the *mēras* should be collected on all the tank-fed lands, on *mānyas*, on *dēvadāya* and *brahmaḍāya mānyaś* and on fields under the pond of Darabandapāḍu at one *kuñcha* on every *puṭṭi*, and on dry lands and *mānyas* at one *kuñcha* on every *puṭṭi*, and that the proceeds should be used for the upkeep of the tank. *Ibid.*, No. 34, pp. 1247-48.

682. To the south of the village. (Telugu.) Illegible in parts: A record of the fifteenth of the bright half of Māgha of the year Tāraṇa, Ś. 1556, while Śrīmat Rājādhirāja Paramēśvara Śrī Vīra Pratāpa Śrī Venkaṭapati Rāya Dēva Mahārāyalu (1630-40) was seated on the diamond throne in the city of Penugonda. Mentions Lakshmappa Nāyaningāru, son of Sāri Lakshmi Śrī Nāyaningāru of Udayagiri, the *karaṇam*, *kāpns* and *Vodḍas*. *Ibid.*, No. 35, pp. 1248-49.

683. On a high stone near a ruined temple. (Telugu.) Records on Monday, the fifth of the bright half of Pushya, Ś. 1139, Uttarāyaṇa Saṅkrānti, that Kōnangi Siddhappa Nāyakan, feudatory of Vīra Nalla Siddhaṇḍēva, set up the images of Ishta Kāmēśvaradēva, Nāgēśvaradēva and Mallikārjunadēva at Bommini in Śrī Pākināḍu, constructed temples for them so as to resemble a

a peice. This Deponent says Jaddo [Jādu], Kisno [Kishn] and Muddun [Madan], the three persons first named in the Journall Parcell, were inhabitants of Dacca, and he hath often spoaken with them there, and askeing them how Kisno Mongull of Handiall came to make good their remaines, the said three persons very much wondered that he should aske them such a question, and sayd they always complied with their contract, and paid their own remaynes. Whereupon this Deponent turned to the said folio 9: and read to them what remaynes are charged to Kisno Mongulls account, who laughed at it, as a framed story, telling this Deponent that some of those persons they did not know, others they did, but that none received putton [H. *paṭṭan*] or imprest money for Dacca cloth, that is Cossaes [khāṣṣa], Jellolsyes,¹ Tangeebs [P. *tanẓīb*, fine muslin], Adatyes, and Mullmulls [malmaḷ], the yeare before but themselves. And this Deponent sayth that Hummums are provided in and about Handiall, and are commonly called Handiall cloth. And this Deponent further saith that Kisno Mongulls debt upon his bill was rupees 8531: 4: annaes, and in the Dacca bookes his debt was rupees 8531: 8: annaes, and the 4: annaes difference was allowed to this Deponent by Mr. John Smith in account between them. WALTER CLAVELL, SAMUELL HERVY. *Cassambazar*, 21st October, 1676.

The Examinations and Depositions before mentioned were taken in the presence of STREYNHAM MASTER [and the rest of the Council].

¹ The word 'Jellolsye' does not appear among the list of piece-goods in Yule's *Hobson-Jobson*. The duplicate copy of this portion of the Diary has Icollies (? a copyist's error for Jallies, *jālī*). Other forms are Jelc'sies, Jelosies, and Jelossies, the latter of which occurs as late as the beginning of the last century in Hardy's *Register of Ships*, p. 142. The various mentions of 'flowered Jelolsyes' in the O.C. collection, 1672-76, seem to indicate that the material was of a fine texture. The word appears to be some derivative from *jāl*, netting, unless the original be taken to be *jālāshāhī*, so named after some native merchant of those days. This view is suggested by a passage in a letter from Persia (O.C., No. 2224) on the 25th September, 1651, in which there occurs the remark, 'Jelollshahees and Allejaes' are 'unrequested at Spahan.'

Nāyaningāru issued this charitable edict for the tank of Mogalūru. The tank work should be done with the *mēra* grain collected at one *kuñcha* for every *puṭṭi* on all lands including *dēvadāya* and *brahmadāya* lands. *Nel. Ins., Rāpūr, No. 43, pp. 1261-62.*

Mudigōḍu.

691. Opposite the temple of the goddess. (Telugu.) A record of a charitable edict. *Ibid., No. 44, p. 1263.*

Nandivāya.

692. There is said to be an inscription here which is entirely defaced. *Ibid., No. 45, p. 1263.*

Nernūru.

693. Opposite to the Dēśamma temple, three miles from the village. (Telugu.) Records gift of land by one Ku . . . palli Naragayya to Śrīmat . . . Vurti Kēśavadēva in Rāpūr śīma in Udayagiri. *Ibid., No. 46, pp. 2263-64.*

Pālicherlapāḍu.

694. On four sides of a stone on the tank bund in front of the Śiva temple. (Telugu.) Records on Monday, the day of Dhanishṭa nakshatra, the seventh of the dark fortnight of Mārgaśīra, Ś. 1133, Dāmi Nāyakuḍu, son of Talāra Denimīja Nāyakuḍu, and the wife of this Dāmi Nāyakuḍu Śrīmatī Pōṭasāni built a temple to Śrīmat Bhujabala Mallikārjuna Mahādēva in Pālachēlam, for the religious merit of Vīra Tikkakālatidēva Chōḍa Mahārāja (whose *birudas* are enumerated). They also presented lands for providing oblation, offering and worship to the deity. *Ibid., No. 47, pp. 1624--69.*

Pallakoṇḍa.

695. Near the Aṅkamma temple. (Telugu.) Records a charitable gift by Hechu Savunaṭi of Rāpūr. *Ibid., No. 48, p. 1269.*

Penubarti.

696. Opposite the Śiva temple. (Telugu.) Records on Monday, the third of the dark fortnight of Adhika Śravaṇa of the year Bahudhānya, Ś. 1559, an endowment to Uḍumēśvara Svāmi in the *sarvamānya* agrahāra called Koḍḍavāsili Baṇḍāru Penubarte (or Kṛishṇarāyasamudram). A quit-rent of five *māḍas* was collected from this endowment and Veṅkatāchalam, grandson of Voḍḍe Arjinēni, remitted that for the religious merit of Arjinēni and Kōṇē-tayya. *Ibid., No. 49, pp. 1270-72.*

697. On the tank bund. (Telugu.) Records that on the eighth day of the bright fortnight of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugōti Veṅkatapati Nāyanigāru granted

he also was so backward in makeing good his remaynes, Who replied in like manner as the others had done, that he had had a hard bargaine of Mr. Smith of goods lately bought of him, the Peticulers of which this Deponent then wrote down from his owne relation by word of mouth, not lookeing in his booke, which is as followeth, *vizt.*

Pepper 80: mds. at 19: rupees per maund	-	1520:
Lead 50: mds. at 14: rupees per maund	-	700:
Tuttenag foule 20: mds. at 54: rup:	-	1080:
Tinn 25: mds. at 34: rupees per maund	-	850:
Copper 5: mds. at 50: rupees per maund	-	250:
Chanck 10000: at 18: rupees per 100:	-	1800:
	Rupees	<u>6200:</u>

of which summe Rogeram said he had paid in ready money 900: rupees or thereabouts, soe the remaynder came out to neare the three summes, The amount of the debt aforementioned.

Doe you know the rupees 672: 3: annaes due to the Company was any part of the said goods?

Samuell Hervy, the Deponent, answered that he knowes there was rupees 672: 3: annaes assigned to the Company, and Rupees 1143: 3: annaes assigned to Pitts,¹ and rupees 3401: Mr. Smithes perticuler debt; and the said Rogeram told him the said debts were contracted by goods bought as aforesaid. And this Deponent farther sayth, that after this Deponent came to Dacca, Mr. John Smith sent severall Peons for Rogeram [Rājārām] from Handiall [Hariyāl], and the said Rogeram being come to Dacca, he there gave severall bills assigned, as before mentioned, *vizt.*,

One bill for rupees 3401: for accompt of John Smith; One bill for rupees 701: of which assigned for the Companyes accompt; One bill for rupees 1143: 3: annaes for accompt of

¹ William Pitts was at Balasor in 1650 and 1654, and at Madras in 1655. Ten years later he was at Hugli with Elwes. In 1673 there is an allusion to 'Mr. Pitts' lead' at Dacca, and in October, 1674, he is referred to as 'William Pitts deceased.' See Wilson, *Early Annals*, vol. i., p. 25, n.; O.C., Nos. 2358, 2457, 3259; *Factory Records, Hugli*, vol. iv.

706. On the same stone. (Telugu.) Records gift of *mēras* for the repair of the tank. An incomplete record: *Nel. Ins., Rāpūr*, No. 59, pp. 1282—84.

Tegacherla.

707. To the south on tank bund. (Telugu.) Records that on the fifteenth day of the bright fortnight of the month of Śravaṇa of the year Paridhāvi, Ś. 1534, while Śrīmad Rājādhirāja-Rājāparamēśvara Śrī Vira Venkaṭapati-rāya Dēva was ruling at Penugonda, Kumāra Timma-Nayanivāru and Rudrappanāyanivāru caused a low level sluice to be built for this tank. *Ibid.*, No. 60, pp. 1284—86.

708. On the boundary towards Gōnupalli. (Telugu.) Records that on Sunday, the fifth of the bright half of Pushya of the year Naḷa, the villagers of Yerrapalli, Nāgalavelli, etc., constructed a street. *Ibid.*, No. 61, pp. 1286—87.

Tsutupālem.

709. Near Komīti guṇṭa. (Telugu.) Records gift by Yana-madam Suddama of Matlapūṇḍi. *Ibid.*, No. 64, pp. 1289—90.

Tummalatalapūr.

710. On the tank bund to the north of the village. (Telugu.) Records that the *mēra* grain settled for the tank of Tummala talapūru was at 2 *kuñchas* per *puṭṭi*. *Ibid.*, No. 62, pp. 1287—88.

Turimerla.

711. On the south bank of the tank. (Telugu.) Records that on the sixth of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugōṭi Venkaṭapati Nayanīgāru ordered that the *mēra* grain collected in the manner in which it had been collected formerly for the tank of Tullimerla should be utilized for the tank work. *Ibid.*, No. 63, pp. 1288—89.

Ūtukūru.

712. In the middle of the village. (Tamil.) A record of the sixteenth year of the reign of Kulōttuṅga Chōḷadēva (III), Ś. 1153. Madhurāntaka Pottapichōḷa' *alias* Gaṇḍagōpāḷa *alias* Tirukkālatti-dēva is mentioned. *Ibid.*, No. 65, pp. 1290—91.

713. On stones dug up on the site of an old temple near the *chāvadi*. (Tamil.) Records that in the thirty-seventh year of the reign of Kulōttuṅgachōḷadēva, one Nallāppa Redḍi built a Śiva temple named after Nallikadēva at Ūtukūr in Śīngattaināḍu and gave to this temple fifty *kūḷi* of land under the Nāchchān well and fifty *kūḷi* of land under the big tank, constituting one *paṭṭi* of wet land and two *pōn*. In addition to the above lands, Vimarasan-pōyan Tikkarasan of Aṇḍūr, Dēva Pōyindan, Nallappa Redḍi,

most part of what formerly indebted, have adventured to trust him with 50: mds. more lead, he paying rupees 300: at delivery of the lead.' And it appears that, after the delivery of the said lead, which by the Dacca bookes is maunds 57: 21½ seer,

the said Tulluck Chund remayned Dr.

	Rupees	730: 1:½
and in Dacca bookes 1671-2 there's made		
sold to the sayd Tulluck Chund Sandall		
wood, Quicksilver and Lead to the		
amount of - - - - -		3705: 0:
And in Dacca bookes 1672 there's made		
sold to the said Tulluck Chund Quick-		
silver to the amount of - - - - -		2480: 10:
Soe Tulluck Chunds Debt is -	Rupees	<u>6915: 11:½</u>

Which was left by Mr. John Smith to Mr. Robert Elwes and Mr. Samuell Hervy to recover of him.

And Mr. Walter Clavell produced another letter to Mr. John Smith¹ from Mr. John Smith, dated in Dacca, May the 3rd, 1671, which the said Smith now owned to be his owne hand writeing, adviseing as followeth:—'The Lead that I sold proved a bad bargaine to the Merchants that bought it, soe wee are like to loose about 700: rupees of the money, at which T.J. [Thomas Jones] told me he would see the Company should not bare the whole loss, least they put it upon him, but our 200: mds. should bare its proportion. I told him that you produced his letter that acknowledged the receipt of all our money, whereupon I payd you, and if soe it would all fall upon him; or if not, I thought wee were all as able to beare our proportions as he his, but since have gott some part of the money, and are likely to gett the rest.'

Alsoe Mr. Clavell produced an account, taken by Mr. Robert Elwes, which Mr. Smith now sayd he beleived to be the hand writeing of the said Elwes, of severall goods sold by Mr. John Smith to Tulluck Chund [Tilok Chand] and Company, and

¹ An error for 'March.' The name is given correctly in the duplicate of this portion of the Diary.

725. West of the village, in Survey No. 78. (Telugu.) Records that on Tuesday, the fourth of the bright half of Kārttika of the year Vriṣhu, Ś. 1323, one Vāṇḍadēva (?) Gaṇḍaragaṇḍa Mānya-bhūmi Nāyaningāru gave a wet paddy-field to Śrīgirinātha. *Nel. Ins., Rāpūr, No. 78, pp. 1303—5.*

Yerragunṭapāḷem (hamlet of Chikavōlu).

726. On the tank bund. (Telugu.) Records that on the fifth of the bright fortnight of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugōṭi Veṅkaṭapati Nāyaningāru issued this charitable edict for the tank at *Yerragunṭapāḷem*. He ordered that *mēra* grain for the tank should be levied at one *kuñcha* per *puṭṭi* even on *inām* lands. *Ibid., No. 79, p. 1306.*

UDAYAGIRI TALUK

Alamēlumāṅgāpuram.

727. On a stone near the Āñjanēya figure. (Telugu.) Records that on Thursday, the thirteenth day of the bright half of Śravaṇa of the year Vibhava, Ś. 1444, Śīṅga Akkalayya set up an image of Hanumanta Perumāḷ and built a temple at Bōyamaḍugu, for the religious merit of his father Koṇḍamanēni and his mother Raṅgamā. *Nel. Ins., Udayagiri, No. 1, p. 1327.*

728. On another stone near the image of Āñjanēya. (Telugu.) Records that on the thirteenth day of the bright fortnight of Śravaṇa of the year Vibhava, Ś. 1444, Śrīmat Rājādhiraṇa Rājaparamēśvara Śrī Vīra Pratāpa Śrī Vīra Bhujabala Tirumaladēva Mahārājulu Ayyavāru who was ruling at Vidyānagara, was pleased to grant an *amaram* to Kammarajangam Vaḍḍa Prasannaṅgāru of Udayagiri for doing his *amara* service . . . *Ibid., No. 2, pp. 1328—29.*

Ayyavāripalli.

729. On the four sides of an upright stone. (Telugu.) Records the gift of Tende tank made to Siddhanāthadēva, on Thursday, the tenth of the bright half of Chaitra of the year Krōdhi, Ś. 1167, for the religious merit of Śrīman Mahāmaṇḍalēśvara Bhujabala Chōḍa Tirukālāti Dēva Mahārāja and for the religious merit of Ālu Tikarājudēva (evidently Allun Tirukkālāti-dēva). *Ibid., No. 3, pp. 1330—33.*

Dāsarapalli.

730. 210 of 1892.—On the steps in a cave. (Telugu.) A record of the reign Śrī Krishṇadēva Mahārāya, mentioning Rāyasam Koṇḍamarusayya Gāru, on the third day of the dark fortnight of Jyēshṭha of the year Bhava, Ś. 1436. *Ibid., No. 4, pp. 1333—34.*

Guvvādi.

731. An incomplete record in Telugu. *Ibid., No. 5, pp. 1334—35.*

Sauwon moneth [*Sāwan*, August].

Goods sold, *vizt.*

Cinamond, Mds. 1: $8\frac{1}{2}$: seer, at 3Rs. 14As. per seer 189: $2\frac{1}{2}$

Coffee, 1: md. at 62: per maund - - - 62:

Nuttmeggs, 1: md. $8\frac{1}{2}$ seer at 5Rs. 14As. - - - 284: 15:

Noe money received by one account, which is

false, for by his account given Samuell Hervy,

he maketh payd in Bysange [*Baisakh*, May] - 869:

in Sauwon [*Sāwan*, August] (4, 35)¹ - - - 39:

The 39 rupees is brought into Baddow moneth [*Bhādon*,
Sept.].

Baldoe or Baddoo moneth [*Bhādon*, September], sold, *vizt.*

Quicksilver, 2: md. 4: seer at 3: rup. 12 ann. per
seer - - - - - Rup: 315:

[anno] 1670 or the Jentue account 27: [= *St.* 1727]

Cash paid this moneth, *vizt.* (300, 190, 41, 302, 288,

35, Beanna [*bai'āna*, pop: *bayāna*, earnest-
money], 3) - - - - - Rup: 1159:

Assin or Quar moneth [*Aswin* or *Kuār*, October], sold, *vizt.*

Vermillion, mds. 5: $32\frac{1}{4}$ seer at 4Rs. 12ann. Rup: 930:

Cash payd this moneth (93, 50, 2) - - - Rup: 145:

Cantick [*Kātik*, November]. Noe goods sold.

Cash payd this moneth (62: 12, 788, 187) Rup: 1037: 12:

Oggon moneth [*Phāgun*, March]. Noe goods sold.

Cash payd this moneth (93: 12, 28, 5:2, 400) Rupees 526: 14:

Poose moneth [*Pūs*, January]. Noe goods sold.

Cash payd this moneth (300, 62: 12) - Rupees 362: 12:

Nague moneth [*Māgh*, February], 1670, or the Jentues yeare 27
[= *St.* 1727].

Virmillion, 2 mds. at 3: rup. 12: ann - - - Rup: 300:

Cash payd by him this moneth (300, 800, 15: 11),

Rup: 1115: 11:

¹ The figures in brackets, which make up the total sum of rupees paid, are given in columns in the original.

give it to the *mērādār* of the tank and see that the repairs were done to the tank and the channel. *Ibid.*, No. 13, pp. 1344—46.

Nandipād.

740. On a four-sided stone surmounted by a Nandi in a field about half a mile from the store shed. (Telugu.) Records that on Tuesday, the fifteenth of the bright half of Chaitra of the year Viśvāvasu, Ś. 1168, Aludiḍḍayyadēva Mahārāya, Gaṇḍāvaram Prōli Redḍi, and two others agreed among themselves and obtained the consent of the king Chōḍadēva Tirukkālattidēva, to the gift of the village Nāgulavanam in the names of Kēdāradēva and Daṇḍapatidēva (two deities), for providing rest-houses to travellers. *Nel. Ins.*, Udayagiri, No. 14, pp. 1346—51. The inscription is very interesting for the mention of eleven sciences and eleven experts in them. The sciences are *rasa*, *rasāyanā*, *pādāñjana*, *khadgayāga*, *ghuṭika* (magic), *kanyakāvāda* (love), *mantravāda* (spells), *dhātu-vāda* (metallurgy), *dhūmravāda* ("art of producing optical illusions in smoke"), *gārudavāda* (science of birds) and *rasavāda* (alchemy).

741. On a stone bearing a Nāga Kanyakā near the above stone. (Telugu in ancient characters.) Records that the service of fanning was done to Padāksha Lakshmayanātha (deity) of Śrī Murudupuri. There are two other inscriptions about a mile from the rest-house, but they are defaced; one records a gift of land. *Ibid.*, No. 15, p. 1352.

Pallavōlu.

742. On two sides of a stone near Avulamma temple. (Telugu.) Records that on the tenth of the bright fortnight of Bhādrapada of the year Dundubhi, Saiyid Abdulla Sahib gave 10 *gorrus* in Raudulachēnu as *karaṇam mānyam*, and 1 *gorru* as Avulamma *mānyam* (grant for the goddess Avulamma). *Ibid.*, No. 16, pp. 1352—53. [The inscription is interesting as a Mussalman's gift to a Hindu deity.]

Pāṇḍaraṅgam.

743—755. 525 to 537 of 1908.—(Tamil.) In the Pāṇḍaraṅgēśvara temple. Fresh copies of Nos. 86 to 94, 96, 98, 99 and 101 (Gudur) published in *Nellore Inscriptions*.

756. 538 of 1908.—(Tamil.) On the south wall of the central shrine in the same temple. A damaged record of the Chōḷa king Tribhuvanachakravartin Virarājendra-Chōḷadēva, dated twenty-first year. Mentions the temple of Pāṇḍuraṅgamudaiya-Nāyanār.

757. 539 of 1908.—(Tamil.) On the same wall. A much damaged record of the Vijayanagara king Achyutadēva-Mahārāya, dated Ś. 1454.

758. 540 of 1908.—(Tamil.) On two slabs built into the floor in front of the same shrine. Fragments of record of the Chōḷa king Rājakeśarivarman *alias* Uḍaiyār Śrī-Kuloṭṭuṅga-Chōḷadēva

Assand moneth [*Aswin*, October].

Goods sold, *vizt.*

Quicksilver, mds. 5: at 3 rup. 13 ann. per seer - 700:

Cloth for a Bramny¹ or Cloake - - - - 34: 11:

Noe money paid this moneth. 784: 11:

Cheete moneth [*Chait*, April], the foregoing yeare [1671].

Lead, 200 mds. at 13 rupees - - - - Rup: 2500:

Noe money payd.

This account was written by Mr. Robert Elves in Dacca with his owne hand. Taken by him from Tulluck Chund and Buna [*Tilok Chand and Bannā*] his brother. SAMUELL HERVY.

Wee, the subscribers, doe beleive this account to be Mr. Robert Elves his handwriting, being well acquainted therewith. WALTER CLAVELL; EDWARD READE; JOHN MARSHALL.

October the 23th, 1676.

Mr. Clavell produced a letter to himself from Mr. John Smith, dated in Dacca, February 8th, 1672-3, adviseing as followeth, *vizt.*, 'I was in hopes you would not have soe much surprised me as to call me hence without the least notice to have prepared myself; but my greatest trouble in it is that I sold and delivered goods of yours, and shall not have time to gett in the money, tho the time they were sold for is expired; yett the goods you know were sold at a falling markt, and the merchant [*Tilok Chand*] that bought them I know lost above 20 per Cent., which was considerable, and brought him backwards. Yett I was resolved, had I resided here, if he payd not the money in two yeares from the time the goods were delivered, I would then make good the money to you for what goods I delivered of yours, and doe now offer the same, soe that if afterwards it succeeds not according to your expectation, or as they should, I hope you will not blame me, haveing made this fair offer, hope you will please to order those that reside here not to deale to

¹ Bramny is a corruption of H., *bārānī*. Yule, *Hobson-Jobson*, s.v. Brandy Coortee, has no quotation with the form 'bramny,' and his earliest instance of 'baranni' is in 1754. 'Brandy-coat' was the ordinary term for a greatcoat in Madras about 1870-80, to my knowledge.

766. Records that a certain king built a temple for Siddheśvara. He also built a tank there for holy men to bathe which resembled the *mānas* lake, in Ś. 1308 when Harihara was ruling Vijayanagar. *Nel. Ins., Udayagiri*, No. (18c), pp. 1356-57.

767. An illegible record. Mentions Rajadhirāja Arirāyagravīryarāja Hindurāya. *Ibid.*, No. (18d), pp. 1357-58.

768—70. Nos. 18 (c, f, g) are illegible records, pp. 1358-59.

771. 204 of 1892.—In the Raṅganāyakasvāmi temple. (Telugu.) Records that Timmarāju, son of Śrīman Mahāmaṇḍalēśvara Rāma Rāja-Koṇṭayya Dēva Mahārāja, built a gōpura, a maṇṭapa, a compound wall, and a reservoir and other pious services to Raghunāyakulu (deity). Records that when the car passed along the street when the naṭtuvas and servants were in it a pañchahāṇa (artisan) member had the privilege of going in front of it. He was then to wear a head-cloth, a cloth tied loosely round the waist, with sandal-mark between the eyebrows and holding a chisel, a mallet, a nail and a sickle in his hands. He ought not to chew betel then. *Ibid.*, No. 20, pp. 1360-1.

772. In the same place. (Telugu.) Records some gifts on the twelfth day of the bright fortnight of Ashāḍha of the year *Parābhava*, to the treasury of Śrī Raghunāyakulu of Udayagiri by the pañchahāṇas of Udayagiri, Nellore, Koratūr, Gaṇḍavaram, Duvūr, Atukūr, Jaladānki, Koḍavalūr, Allūr, Kōvūr, Vovvēru, Prabhākara-naṭnam, Krishṇarāyapaṭnam, Sariyapalli, Rāpūr, Kaṇḍukūr, Poḍile, Keṇagiri, Kegipa, and other villages in the kingdom of Udayagiri and the 54 countries of the earth. *Ibid.*, No. 21, p. 1362.

773. 205 of 1892.—In the same place. (Telugu.) Records that on Friday, the thirtieth of the dark fortnight of Pushya of the year Paridhāvi, Ś. 1475, Timmayadēva Mahārājulu, son of Śrīman Mahāmaṇḍalēśvara Rāmarāju Koṇṭayyadēva Mahārājulu, gave to Viragaṅgayya, the income derived from sundry articles in the villages situated in Udayagiri durgam which belonged to him and which were formerly attached to the temple of Raghunāyakulu, for providing daily offerings, worship with lights, and miscellaneous offerings in the temple. *Ibid.*, No. 22, pp. 1363-65.

774. 206 of 1892.—In the same place. (Telugu.) Records on the twelfth of the bright fortnight of Ashāḍha of the year Vyaya, Ś. 1508, while Śrīmad Rajadhirāja Rājaparamēśvara Śrī Vīra Pratāpa Śrī Vīra Veṅkaṭapati Rāyadēva Mahārājulu Ayyavāru was seated on the diamond throne at the city of Penugonḍa, that Kuñchi-Nāyanīṅāru (son of Chalamaiya and grandson of Kampināyanīṅāru) gave the village of Appanimādara in Udayagiri *sthala* for performing *vasanta mahōtsava* (spring festival) to the deity, for the merit of Veṅkaṭapati Rāyulu and of his father, mother and others. *Ibid.*, No. 23, pp. 1365-67.

rupees 2000:, which summe was made good to Mr. C accompt, deducting or debiting Mr. Clavell 200: rupees : Charges of recovering the 2000: rupees.

Mr. Walter Clavell being asked the like question, deposayd, this being a question against himselfe, he might answering thereto, as Mr. Smith had done in the same Tulluck Chunds [Tilok Chand] debt; Yett, for the clearing anything relateing to the Honourable Companies service, he answer that Mr. Robert Elwes hath made good to this Deputy the summe of 1800: rupees, recovered of the said Tulluck Chand and farther declareth that upon a faire stateing of the account of all the dealings that the said Smith hath had with the Tulluck Chund for the Honourable Company, for himselfe and others with him, he is and alwayes hath bin willing to be equall share of the whole debt, and to make good an proportion of what he hath received.

Doe you know whether Tulluck Chund owed Mr. John any money more then the rupees 11670: 4: annaes assign Mr. Smith to the Honourable Company and Mr. Clavell?

Samuell Hervy, Deponent, answered that he knew more. Mr. Smith never told him of any more, nor did Tulluck Chund or Bunna [Bannā], his brother, ever owne to owe any English man more then the said rupees 11670: 4: annaes their giving of the bill for the said summe.

Doe you know whether Mr. Smith had any other dealings with Tulluck Chund or Bunna more then for goods sold for the Honourable Companies account and Mr. Clavells?

Samuell Hervy, Deponent, answered that he knew not of any goods sold or delivered by Mr. Smith to Tulluck Chund or Bunna, but when they gave Mr. Robert Elwes their account out of their bookes, This Deponent often heard them say that was the accompt of their dealings with Mr. Smith.

Mr. John Smith produced a letter, directed to himselfe by the Factors from Walter Clavell, Gabriell Townesend and Edward Reade, dated Aprill the 17th, 1671, adviseing as followeth, 'Wee take notice the merchant [Tilok Chand] who bought lead of Mr. Jones mett with some trouble in Dacca, and hat

783. In the same place. (Telugu.) Records that Yatathi Veṅṅayya and others granted some gift to Narasiṃhadēva. The term *irasam* (a measure) is mentioned. *Nel. Ins., Udayagiri, No. 32, p. 1379.*

784. In the same place. (Telugu.) Records that China Vallabhayya, son of Chinnanna, made endless obeisance to Narasiṃhadēva (deity). *Ibid., No. 33, p. 1380.*

785. In the same place. (Telugu.) Records gift of grain by several persons to Narasiṃhadēva. *Ibid., No. 34, pp. 380-81.*

786. On a rock near the western postern above the forest bungalow. (Telugu.) Records a particular fight took place on the durgam was on Monday, the third of the bright half of Pushya in the year Vikāri. *Ibid., No. 35, p. 1381.*

787. In the little mosque. (Persian.) Records that Abdullah Kutb Shah, the pride of kings, destroyed a temple and constructed a mosque for the purpose of prayers in A.D. 1660-61. *Ibid., No. 36, pp. 1381-82.*

788. 203 of 1892.—In the rock known as Vrata guṇḍu. It is written with an unusual slope. (Kanarese.) Records that Śrī Vīra Pratāpa Śrī Kṛishṇadēva Mahārāya on his return to Vijayanagar after his pursuit of Pratāparudra Gajapati up to Koṇḍaviḍu and the siege and capture of his nephew, Tirumala Rāghava Rāya at Udayagiri, gave the village of Kanupare (Kanuparti) to God Rāmachandradēva, the village of Śrīkallu to the deity Kōṇēvallabhā Rāja, and the village of Batulapalli to Jalasiddhēśvara (deity). The worship of the deities should be carried on with the revenue and grain derived from these villages. *Ibid., No. 37, pp. 1382-83.*

789. In the same place. (Telugu.) This is a mere copy of the above record in Telugu. *Ibid., No. 38, p. 1384.*

790. In the big mosque. (Persian.) Mentions Ghazi Ali, a general of Abdullah Kutb Shah, who captured the fort of Udayagiri and burnt away the sweepings of idolatry and founded a mosque. *Ibid., No. 39, p. 1385.* The date is 1642-43 A.D.

791. In a rock by the Lakshamma temple. (Telugu.) Records that on the second day of the dark fortnight of Jyēshtha of the year *Bhava*, Ś. 1436, Śrī Vīra Pratāpa-Śrī Kṛishṇa Rāya Mahārāyulu Gāru presented one village, namely, Śrīkallu, situated in Nellore śīma, to the deity Kōnavallabhā Rāya of Udayagiri. From the revenue and grain derived from the village daily offerings and all enjoyments to the deity should be performed. The king was then encamped at Udayagiri after capturing Tirumala Kanta Rāya, the Gajapati's nephew. See No. 788 above. *Ibid., No. 40, pp. 1386-87.*

792. In the same place. (Kanarese.) This is a copy of No. 791. *Ibid., No. 41, pp. 1387-88.*

793. In the same place. (Telugu.) Records that on Thursday, the fourteenth of the dark fortnight of Māgha of the year Vijaya,

rupees out of the first investment, being at Cassambazar, Consulted with Mr. Vincent, Mr. Townesend and Mr. Marshall, and agreed to send James Price to assist in the Durbarr, and privately to informe himselfe and advise this Deponent of the manner of the management of the Honourable Companyes business, but Mr. John Smith returned him againe to Hugly with a Surpaw [*saropā*] from the Nabob, without any order from this Deponent or advice thereof untill about the time he was returned. And this Deponent farther saith that John Vickars being sent by this Deponent to Dacca and privately ordered to informe himselfe of the Companyes business, and to give this Deponent an accompt thereof, The said John Vickars returned from Dacca againe in few monethes and proceeded to England,¹ and this Deponent could never gett any accompt from him of the manner of manadgmt of the Companyes business there. And further, that Mr. Smith, heareing that Mr. Samuel Hervy was intended to be sent to Dacca, said Smith wrote a letter to this Deponent desireing the said Hervy might not be sent, but a Blew coate Boy.²

To the 13th Article.—Mr. Walter Clavell Deposed that Jerome Melleek [Jāirām Malik], to whome the 2000: mds of lead was sold by Consultation, did acquaint this Deponent that Mr. John Smith had 400: mds. of the said parcell of lead; that the said Jerome Melleek first shewed this Deponent his Bookes wherein Mr. Smithes accompt was charged with 400: mds. Lead, and afterward produced to this Deponent a bill under John Smithes owne hand for 1258: rupees or thereabouts, as this Deponent best remembers, which summe the said Jerome Meleek sayd was oweing to him by the said Smith upon accompt of the said 400: mds. of Lead. And this Deponent further sayeth that, in discourse with the said John Smith, he hath acknowledged to this Deponent that the 1200: rupees which he owed to Jerome Melleek was for lead.

¹ John Vickers 'for some time officiated as second at Dacca,' but 'wanting his health,' requested permission to return to England at the end of 1672 (*Factory Records, Hugli*, vol. iv.). He died on the passage home (*O.C.*, No. 3996).

² The 'Blew-coate Boy' was probably Thomas Bromley, 'entertained as apprentice' in November, 1670, and sent to Bengal (*Court Minutes*, vol. xxvii., fols. 72, 75).

younger brother to Kēdaradēva, the village Bodapaḍu in Chilaka-pāṭi Kampanagalam. *Nel. Ins., Udayagiri*, No. 48, pp. 1393—96.

VENKATAGIRI TALUK.

Chāpalapalli.

800. In the Vishṇu temple. (Tamil.) Records a gift (to Brah-mans) by Bejjadēvi, the consort of Yādavarāya Bhujabalasid-dharaśa, in Ś. 1152, expired, fifteenth year of the reign of Rājarājadēva III, on a date in the month of Tai. *Nellore Ins., Venkaṭagiri*, No. 1, pp. 1397—98. Pakkināḍu in Jayaṅkoṇḍachōḷamaṇḍalam is referred to.

801. On the north wall of the Vishṇu temple. (Tamil.) Records that in the twenty-first year of the reign of Rājarājadēva, in the month of Āḍi, Savanar Āḷuḍaippiḷḷai gave one *māḍai* as interest for three evening lamps presented to the God Yādava-nārāyaṇaperumāl in the city of Nāgapuḍōl *alias* the glorious Rāja-mallachaturvēdimāṅgala. *Ibid.*, No. 2, pp. 1398—99.

802. Round the Vishṇu temple. (Tamil.) Records that in the fifteenth year of the reign of Rājarājadēva III, on a date in the month of Tai, Bejjadēvi, the consort of Yādavarāya, gave to the God Emperumān Yādavanārāyaṇa lands in the city which they established at Nāgapuḍōl for the maintenance of a sacred perpetual lamp. *Ibid.*, No. 3, pp. 1399—1401. The priest Tiru-vēṅgaḍa Bhaṭṭan was given 220 *kulīs*.

803. In the Vishṇu temple. (Tamil.) Records that, in the nine-teenth year of the reign of Rājarājadēva, in the month of Aippaśi, Kaśāṇmai, the son of Yādavarāyar, gave to Emberumān Yādava-nārāyaṇaperumāl at Rājamallachaturvēdimāṅgalam for mainte-nance of one evening lamp endowed by him. *Ibid.*, No. 4, p. 1401.

804. In the Vishṇu temple. (Tamil.) A record of Attiyammai, the daughter of Iraṭṭāḍi Bhīmabhaṭṭan of Tumbaiyūr, in the thirteenth year of the reign of Rājarājadēva on the date of *Chittirai*. Tumbaiyur was in Paḍikāmanāḍu in Pākkaināḍu. *Ibid.*, No. 5, p. 1402.

805. In the Vishṇu temple. (Tamil.) Records that in the eleventh year of the reign of Rājarājadēva, on the date of the Uttarāyaṇasaṅkrānti, Toṇḍaimān Ārrūr Kāntarāyan, the prime minister of Yādavarāyan, gave to Emberumān Yādavanārāyaṇa-perumāl four cows for the maintenance of four evening lamps. For these four cows were given four *māḍai* in the hands of Koṇḍu-perumāl of Nāyarunāḍu. *Ibid.*, No. 6, pp. 1402—3.

806. In the Vishṇu temple. (Tamil.) Records that Yādava-rājan gave lands as exclusive property to the deity. The Vellālas of Kanumili and Madhurāntaka Pottappichōḷa Erasiddharaśa are mentioned. *Ibid.*, No. 7, pp. 1403—4.

trary to this Deponents order, and without his knowledge, and went to the Coast [*i.e.*, Fort St. George] that yeare, 1674. And this Deponent further saith that after John Smithes returne from the Coast to Ballasore, he went from thence to Hugly without this Deponents knowledge, and stay'd at Hugly and the places adjacent about two monethes upon his owne occassions, and then returned againe to Ballasore. And this Deponent further saith that in the yeare 1675, the said John Smith did againe goe from Ballasore to the Coast without this Deponents leave.

When John Smith went to the Coast in December 1674 and returned in Aprill following, 1675, did he shew you an order from the Agent and Councell to settle him Cheife at Dacca?

Walter Clavell, the Deponent, answered that hee received a letter from the Agent and Councell of that import to settle John Smith Cheife at Dacca; but this Deponent and the rest of the Councell did not comply with that order, by reason that the said Smith had behaved himselfe soe ill in that trust and imployment that they thought they should betray the Honourable Companyes interest to settle him there againe, nor, according to the course of succession and Seniority was it held right, there being then five persons before him, who might lay claime to that imployment, *vizt.*, Mr. Elwes, then Cheife of Dacca, Mr. Reade, Mr. Marshall, Mr. Bugden, and Mr. Bullivant.¹

To the 15th Article.—Samuell Hervy, Deponent, answered that whereas there was left remayning upon the ballance of the Dacca bookes closed by John Smith, March the 15th, 1672-3, the following goods and debts, *vizt.*,

	Rup:	Ann:
Scarlett [European broadcloth] - - -	4:	0:
Tulsey [Tulsī], a debt of - - -	10:	12:
Collay Ray [Kāllū Rāī], a debt of - -	39:	2:
Succadeve [Sukhā Dev], a debt of - -	36:	2:

The said Deponent saith that Mr. Robert Elwes and this Deponent being at Dacca to receive the remaynes according to

¹ Elwes and Marshall ranked above Smith, and Reade had been made a member of Council at Hugli, and thus superseded him, but Bugden and Bullivant were, according to the list of the year 1673 (*O.C.*, No. 3765), both below Smith as regarded service.

818. On the south wall of the Chennakēśava temple. Records that in the eighteenth year of the reign of Rājarājadēva Chōḷa-dēvar, Chōḍappireḍḍi gave in the name of Chāḷukkinārāyana *alias* Manumasiddaraśar of Periyamuṇoppūr in Pāgamaināḍu, for interest, one *māḍai* for an evening lamp to the temple of Kēśava-perumāl. *Nel. Ins., Venkatagiri, No. 19, pp. 1413-14.*

819. On a stone to the north of the Śiva temple. (Tamil.) Records that in the twenty-second year of the reign of Rājarāja-dēva, Viṭṭami Redḍi, the son of Vayirappa Redḍi, a Redḍi resident in Muṇoppūr, gave one evening lamp to the god of Tiruvēṅgaḍam. Nārappa Redḍi, the son of Paṇḍāri Kēṭṭama Redḍi, gave one evening lamp and similar gifts. *Ibid., No. 20, pp. 1414-15.*

Pālēmkoṭa.

820. On Venkatagiri-drug near the spring. (Telugu.) Records that on the tenth day of the dark fortnight of *Bhādrapada* of the year Tāraṇa, Bhujabala Boppayya Dēva Mahārājuḷu constructed a cistern on the Kalimili durgam. *Ibid., No. 21, p. 1415.*

821. On Venkatagiri-drug near the spring. (Telugu.) Records that on the fifth day of the dark fortnight of Māgha of the year Prabhava, Mādirāju, son of Kalimili Bopparāju, repaired the fortress (durgam). *Ibid., No. 22, p. 1416.*

Vazzavāripālem.

822. In a field north of the village. (Telugu.) Records that on the twelfth day of the dark fortnight of Jyēshṭha of the year *Vikāri*, Ś. 1580, while Hizarat Alam Ennasa was seated on the diamond throne, Raṅgapparāzugaṛu bestowed lands . . . in Udayagiri śīma. *Ibid., No. 23, pp. 1416-18.*

823. In a street. (Telugu.) Records that on the fourteenth day of the bright fortnight of Jyēshṭha of the year *Śubhakrit*, Ś. 1584, while Śrīmad Rājādhirāja Rājāparamēśvara Śrī Virapratāpa Śrī Vīra Bhujabala Vīra Vēṅkaṭapatirāyadēva Mahārāyalayyavāru was seated on the diamond throne at Penugonḍa, Śrīman Mahāmaṇḍalēśvara Kochūri Jaggarājayyadēva Mahārāyalayyavāru made a grant for the tank of Inuguṇṭa. *Ibid., No. 24, pp. 1418-19.*

824. On the north wall of the Vēnugōpālasvāmi temple. (Telugu.) An illegible record. *Ibid., No. 25, p. 1420.*

825. On the north wall of the Bhīmēśvara temple in the hamlet of Inuguṇṭa. (Tamil.) Records in the thirty-ninth year of the reign of Kuḷōttuṅgachōḷadēva, Uṇḍiyappaḍavaḷavan placed an evening lamp in the temple of Kēśavaperumāl of Iluṅguṇḍai. *Ibid., No. 26, pp. 1420-21.*

826. On the south wall of the Bhīmēśvara temple. (Tamil.) A fragment of record in the reign of Rājarājadēva which mentions the temple Vīmēśvara at Iruṅguṇḍai. *Ibid., No. 27, p. 1241.*

and writeings in the Persian Language,¹ did read this paper to the Deponent and interpreted it That Bowanny [Bhawānī] had payd Custome as an Englishmans servant; and the said Occoone did tell this Deponent that the said Bowanny was Mr. Smithes servant; But this Deponent doth not remember how much custome was paid, nor for what goods.

Edward Reade, Deponent, answered that hee, being Resident at Hugly, and haveing notice of some goods of Mr. John Smithes stoped comeing from Denia Colle [Dhāniakhālī] to Hugly, this Deponent wrote a letter to have them cleared, but Bowanny, Mr. Smithes man, was come away with the goods before the Governours answer came, and this Deponent, asking how he gott them cleared, said Bowanny told him that he was forced to pay some Juncan [*changam*, customs] or Custome to Cleare them.

To the 17th Article.—Nothing more sayd to it then what is in the Charge and answer. WALTER CLAVELL. EDWARD READE. SAMUELL HERVY. *Casambazar, 24th October, 1676.*

Mr. Master, in looking over the Dacca bookes, found some entryes wherewith he was dissatisfied, which are as followeth, vizt.,

1st. Journall, folio 5, Aprill primo 1672, Cash taken up at Interest of Dukurne Shaw [Devkarm Shāh], Rupees 12000:

Which money is not delivered out to broakers to provide goods untill the 30th day of said moneth and then 10,000: is payd out.

2dly. Ditto Journall, folio 5, February 1st, payd out to broakers to provide goods - - - 13000:

Ditto folio, February, 12th, paid out to provide goods - 10000:

Ditto Journall, folio 6, Aprill 30th, 1672, paid out for goods - - - - - 10000:

And in the following Journall in folio 5: 6: and 7: there is not the same goods received of the merchants for which the money above mentioned was said to be delivered out, but other sorts of goods.

3dly. Journall, folio 5, August the 29th, 1672, theres 500

¹ *Akhūn*—lit., in Persian, a teacher, instructor.

Wednesday, Śravaṇa, of the Pāṇḍya king . . . varman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35) "who, having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigonḍachōlapuram." Records gift of land for offerings by Aḷagan Arulāḷapperumāl *alias* Ulaganārāyaṇachakravartin at the service of Ulaganārāyaṇan-śandi called after the donor. [Mr. Swamikannu Pillai says that there is no date suiting the week day in the fourteenth year, but there is a regular one in the fourth year, viz., December 11, A.D. 1219.]

8. 409 of 1914.—(Tamil.) On the same wall. A record in the eleventh year, Mārgaḷi, fifth day of the Pāṇḍya king Sundara-Pāṇḍyadēva (unidentified). Quotes an order of Śōḷagaṅgadēvan. Records gift of land for offerings to the images of Inakkunalla perumāl (set up in the name of Śōḷagaṅgan), the (stone) goddess and the goddess which is taken out in procession through the streets. "It is stated that, while the right of cultivating these lands (*kārāṇmāi*) belonged to certain persons who were donors, the taxes accruing on them were paid to the temple. The rate at which the taxes were paid was fixed at 3 *kalam* on each *mā* of land or one-half of what prevailed in other *dēvadāna* lands. In doing this, crops of full yield alone were taken into consideration," those who had sustained damages or failure being excluded.

9. 410 of 1914.—(Tamil.) On the same wall. Records gift of land to the temple of Eḍuttaduvaliya-Piḷḷaiyār in the same village. Quotes the eighteenth year of Kulaśēkharadēva "who was pleased to take every country," and an order of Śōḷagaṅgadēvan.

10. 411 of 1914.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35) "who, having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigonḍachōlapuram." Records the setting up of an image of Durgaiyār in the temple.

11. 412 of 1914.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35) "who distributed the Chōḷa country" in the fourteenth year, Mithuna, ba. di. 13, Monday, Rōhiṇi (corresponding to Monday, 10th June, A.D. 1230). Records a gift of land to the temple of Vināyaka-Piḷḷaiyār called Eḍuttaduvaliya-Piḷḷaiyār at Idattuvaḷi. Refers to sale of land by temple authorities to a person who was thereby entitled to receive payments in paddy and *tiramand* (i.e., *dramma*). See *Ep. Rep.*, 1909, p. 80, and *ibid.*, 1910, p. 97.

12. 413 of 1914.—(Tamil verse.) On the east wall of the central shrine in the Vāḷavanda-Amma temple in the same village. Records in Ś. 1090 the setting up of the God Aḷagiya-Āḷvār by Śōḷagaṅgan.

For Mr. Samuëll Puckle his Sallary due the 10th of Decem^rber next at 10 *li.* per annum - - - - - 88^s₆.

Takeing his receipt for the same.

Raganaut [Raghunāth] and Bissussa [Biseśar] of Hugly haveing brought musters of fine mullmulls [*malma*] and Cossaes [*khāssa*], which were now veiwed by the Councell, and findeing the Cossaes to be a thick sort of Cloth, not such as the Honourable Company desire, they thought not fitt to treat for them; but the Mullmulls being a good thinn sort, it is left to Mr. Clavell and Mr. Reade to agree for them and report their proceedings therein to the Councell.

Letters to Ballasore and Hugly were Read and approved off.

Mr. John Smith representing to the Councell that in May last there being 20: Bales of the Honourable Companyes broad Cloth laden on Purgowes¹ at Ballasore, which Purgowes, by reason of the foule weather could not gett on board the Vessell in the Road to put the broad Cloth on board, hee thereupon, with the advice of Mr. John Marshall and Mr. Edmond Bugden who were present, procured a boate to send to the Vessell, that shee might come to Leeward and take in the said broad Cloth and the Honourable Companyes servants to come on her to Hugly, which boate, in performeing the same, was cast away, for which Mr. Smith has since paid 40: rupees. This relation being confirmed by Mr. Marshall, The Councell thought fitt and doe order 40: rupees to be paid Mr. Smith on the Honourable Companyes accompt, and alsoe the usuall freight of 3: rupees per bale for the 20: bales of broad cloth brought up in his Vessell the *Ava*,² The Honourable Companyes Sloopes at that time, by stress of weather, being forced into Ganges.

October 25.—The Bannian Merchants [Hindu traders] of this Towne informed us that they had received advices from Agra and Delly [Delhi] that the Great Mogull had sett a duty or custome upon all silver and gold that should be sold by one Hindue Merchant to another, by which means he will inforce

¹ See *ante*, note on p. 317.

² Elsewhere this vessel is called the *Ava Merchant*.

Tribhuvanachakravartin Kulaśekhara. Records gift of a cow for a lamp to the same temple.

20. 400 of 1914.—(Tamil.) On the same base. A record in the twenty-seventh year of the Pāṇḍya king Tribhuvanachakravartin Kulaśekharaḍēva. Records gift of money for a lamp.

21. 401 of 1914.—(Tamil.) On the same base. A record in the thirteenth year of the Pāṇḍya king Tribhuvanachakravartin Kulaśekharaḍēva. Records gift of a *paṇḍiāṣu* (old *kāṣu*) and two *drammas* for a lamp. See No. 11 above for the mention of *drammas* and Cg. 217.

Paḷḷimaḍam.

This place, called in inscriptions Tiruchchuliyal Paḷḷimaḍai, was a *dēvadāna* village in Paruttikkudinaḍu. The temple was named after a certain Sundarā Pāṇḍya, apparently a close relation of the Vīra Pāṇḍya who is referred to in the inscriptions below.

22. 420 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the south base of the Kalānāthasvāmin temple. A record in the seventh year of the Pāṇḍya king Vīra-Pāṇḍya, "who took the head of the Chōḷa." Records gift of 75 sheep for a lamp to the Bhaṭṭarar of the temple of Sundara-Pāṇḍya-Īśvaram at Tiruchchuliyal Paḷḷimaḍai, a *dēvadāna* in Parittikkudinaḍu, by Śōḷāntakāp-Pallavaraiyan *alias* Māran Ādichchan of Poliyūr. [The Government Epigraphist identifies this Vīra Pāṇḍya with the opponent of Sundara Chōḷa Parāntaka II and Ādiya Karikāla II. The latter is said to have beheaded him, but as Vīra-Pāṇḍya also boasts of having beheaded a Chōḷa we have to infer that "before he was beheaded by Āditya II he would probably have killed a Chōḷa."

23. 421 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the same base. A record in the seventh year of the Pāṇḍya king Vīra-Pāṇḍya, "who took the head of the Chōḷa." Records gift of 25 sheep for a lamp to the same temple. Mentions Venbu-nāḍu. See No. 22.

24. 422 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the north base of the same temple. An incomplete record in the twenty-sixth year of an unknown king.

25. 423 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the same base. A record in the eleventh year of the Pāṇḍya king Vīra-Pāṇḍya "who took the head of the Chōḷa." Records gift of twenty sheep for a lamp to a *maṭhā* of the Mahāvratins. Mentions the liquid measure called Śōḷāntakan-nāḷi. See No. 22. The Government Epigraphist suggests that Śōḷāntaka might have been a surname of Vīra-Pāṇḍya in consequence of his victory over the Chōḷas. For another reference to the *mahāvratins* or Kāpālikas see Cg. 965 and 1037.

26. 424 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the same base. An incomplete record of the Pāṇḍya king Vīra-Pāṇḍya, "who took

the Charge and answer both ordered to be entred in the Consultation booke.¹ The Councell thought fitt to proceed to take the proofes of Mr. Mathias Vincents said Charge. The wittnesses Mr. Vincent will produce to each Article as they fall under Examination.

The forme of Oath agreed upon.

You shall true answer make to all such questions as shall be put to you, touching a Charge exhibited the 20th day of this moneth by Mathias Vincent against Joseph Hall, in behalfe of the Honourable East India Company, wherein you shall declare the truth, the whole truth, and nothing but the truth, soe help you God and the contents of this booke.

Which Oath the Councell are of opinion is not repugnant to the lawes of England, and is to be administred by Mr. Master, Cheife, according to his Majestyes Charter to the Honourable Company and their Commission and Instructions to him.

It being moved by some of the Councell that Mr. Hall might be ordered to withdraw whilst the wittnesses were examined to his charge, as was practised in the case of Mr. Clavell, Mr. Reade and Mr. Vincent, but Mr. Master not being satisfied that it was agreeable to the lawes and Customes of England to examine wittnesses and require the defendant to withdraw, put it to Mr. Hall whether he would willingly submitt himselfe thereto, as Mr. Vincent had done in the case of Rugo Podaur. To which Mr. Hall replied, as Mr. Smith did, that if he was ordered he would withdraw, otherwise not.

Whereupon Mr. Master, willing to avoid any inconveniences that might occur to the Honourable Company or himselfe thereby, thought it not fitt to put it to the question whether he should be ordered to withdraw. Upon which Mr. Clavell and Mr. Reade declared their resentments that they had not the same priviledge the Law and Custome of England allows them soe well as others, and desired it might be entred.

¹ See *infra* for a copy of the Charge.

Tiruchchuḷi.

36. 417 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the north wall of the prakāra of the Sahāyavalli shrine in the Tirumūlanāthasvāmin temple. A fragment of record in the tenth year of the Chōḷa king Rājakēsarivarman (Rājarāja I). Records gift of a lamp.

37. 418 of 1914.—(Tamil, Vaṭṭeḷuttu.) On the same wall. A fragment of record in the twelfth year of the Chōḷa king Rājakēsarivarman (985—1013), "who destroyed the ships at Kandalūr."

38. 419 of 1914.—(Tamil.) On the door post of the Praḷaya-ṭiṇkar shrine in the same temple. An unfinished record of S. 1152. Seems to refer to the defeat of a certain Jananātha.

MUDUKULATTŪR TALUK.

*Kodumalūr.**

39. 399 of 1907.—(Tamil.) On the door post of the Kumilīśvara temple. A record the beginning of which is mutilated. Records in the fourth year gift of land to the temple of Uttama-Pāṇḍya-Īśvaramuḍaiyār at Mēlāikkodumalūr *alias* Uttama-Pāṇḍyanallūr in Vaḍatalai-Śembināḍu.

40. 400 of 1907.—(Tamil.) On the west wall of the same temple. A record of the Vijayanagara king Virapratāpa Immaḍi Achyuta-dēva Mahārāya, in Ś. 1456, expired, Jaya. Records the gift of the village of Mēlāikkodumalūr *alias* Uttama-Pāṇḍyanallūr in Vaḍatalai-Śembināḍu for worship in the temple of Sētumādhava-Perumāl and for repairs to the temple of Rāmanātha.

Kōyil-Māriyūr.

41. 96 of 1905.—(Tamil.) On the south wall of the central shrine in the Pushpavanēśvara temple. A record in the sixth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land.

42. 97 of 1905.—(Tamil.) On the east wall of the Pavaḷa-niravalli Amman shrine in the same temple. Records in Dhātri gift of money.

Mēl-Kidāram.

43. 91 of 1905.—(Tamil.) On the north wall of the central shrine in the deserted Īśvara temple. A mutilated record. Seems to record a gift of land.

44. 92 of 1905.—(Tamil.) On the east wall of the same shrine. A mutilated record in the fifth year of the Pāṇḍya king . . . Sundara Pāṇḍyadēva.

* Mr. Sewell says that the Śiva temple here was built by Varaguṇa Pāṇḍyan. It needs confirmation.

ore with the Europe ships,¹ it being six moneths before mply[ed] with the Honourable Companyes said Orders.

That he brought great Scandall upon the Honourable Companyes servants and English nation by defrauding a Muguez at Ballasore, who charges him with cheating him exchanging a parcell of Pearle comitted to his trust.²

3d. That he hath kept the Honourable Companyes Generall bookes in such a manner,³ and soe framed accompts to render persons out of favour with the Company, as that they may seeme to have much money remay[n]eing in their hands vizt.,

(1st). Hee would not give Samuell Hervy his due Credit in the Companyes bookes, though desired soe to doe.

(2dly). Hee gave not the Chiefe [Walter Clavell] Credit, according to the Cash bookes, though he added his posting marketts⁴ to them.

(3dly). Hee hath omitted to Credit the Chiefe Rupees one thousand he long since Supplied Dacca Factory with.

(4thly). Hee never reconciled the Subordinate Factoryes accompts with those of the head Factory, by which meanes there is great differences ariseing between our accompts.

4th. That he denyed protection (when left to act at Ballasore) to Daniell Roberts, an English seaman⁵ cast away in the

¹ Bridges, commenting on Hall's unfitness for a seat in the Council, described him, on the 12th May, 1669, as 'a person that runs up and downe the towne more like a pedlar than a Marchant . . . proffering his knives, scissers and other trumpery at every shop in the Bazar' (*O.C.*, No. 3276).

² There is no reference to this transaction in any of the contemporary records existing.

³ Writing to Fort St. George from Balasor in March, 1673, Clavell complained that Hall had left the books in 'no very good condition,' with 'so many erasings and blots in them that they are many places Illegible' (*Factory Records, Hugli*, vol. iv.). A year later Clavell wrote from Hugli (31st March, 1674) that they had 'cleared the accompts,' and hoped that orders had been given to Hall 'that by his meanes they bee not againe put in confusion' (*ibid.*).

⁴ The duplicate of this portion of the Diary has 'marks.'

⁵ There is no confirmation of this charge among the contemporary records. Daniel Roberts is first mentioned in October, 1672, and is alluded to as 'Roberts an Englishman' (*Factory Records, Miscellaneous*, vol. iii., p. 118). In February, 1673, he was engaged by Clavell as a pilot for the Hugli River. He married the widow of Robert Cole, the dyer, and was still at Hugli in 1679 (*Factory Records, Hugli*, vol. iv., and *Kasimbazar*, vol. i.). His name appears again in
ol ii.

record in the second year of the Pāṇḍya king Tribhuvanachakravartin Kulaśēkharadēva (unidentifiable). Seems to record a gift of land.

54. 407 of 1907.—(Tamil.) On a second stone built into the same base, left of entrance. A fragmentary record in the third year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva. To the right of this is another much worn fragment belonging apparently to Māravarman Sundara-Pāṇḍya I (1216—1235).

PARAMAKUDI TALUK.

Paramakūḍi.

55. 392 of 1914.—(Tamil.) On the west base of the Emanīśvara temple at Emanīśvaram hamlet. Records in Ś. 1489, Prabhava, Kanyā, Monday, Māgha, 12, Śubhayōga, Varāha karaṇa, gift of the village Mavilāṅgai Śembināḍu to the temple of Tīrukkayilāyam *alias* Iyamanīśuram-uḍaiya-Nāyanār, by a member of the Sammaṭṭi family. According to Mr. Swamikannu Pillai the date corresponded to Monday, September 29, A.D. 1567.

56. 393 of 1914.—(Tamil.) On the west wall of the Amman shrine in the same temple. A fragmentary record of the sixth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—39) "who was pleased to take the Chōḷa country."

57. 394 of 1914.—(Tamil.) On a stone lying near the same temple. A mutilated record of the Pāṇḍya king . . . *alias* Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take every country," the date of which is lost. Mentions Maṭṭiyūr Śivapuri in Kēraḷaśiṅga-vaḷanāḍu.

RĀMNĀD TALUK.

Dēvipaṭṭaṇam.

This place is famous as the holy *navapāshāṇam*. See *Mad. Journ.*, Vol. V, p. 376; *Antiquities*, Vol. I, p. 298.

58. 117 of 1903.—(Tamil.) On the north wall of the central shrine in the Tilakēśvara temple. A record in the fourth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of taxes levied within the four boundaries of Śivallavapaṭṭaṇam.

59. 118 of 1903.—(Tamil.) On the south wall of the central shrine in the same temple. A record in the fourth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land.

60. 119 of 1903.—(Tamil.) On the east wall of the maṭṭapa in front of the same shrine. A mutilated record in the third year of

6th. That he, anno 1673, in the time of the last wars with Holland, supplied the Dutch with Saltpeter and Wheat for their Garrisons of Mallacca and Batavia, and furnished them with a Vessell for transport of both.¹

7th. That in November, 1674, or thereabouts, he Suborned Ambrose Copleston, Carpenter of the *Phoenix*, by carrying him to his owne apartment in Ballasore and makeing him drunck, to attest a falsehood in the matter of burneing Ballasore Factory, which the said Copleston repented off, confessed of his owne accord, recanted and beged pardon for.²

8th. That he hath falcely and maliciously accused Mr. Reade,

(1st). With sorting the Honourable Companyes goods unduely, which appeares by his owne examination on Oath, first taken in Ballasore and afterwards in Hugli.

(2ndly). That he intended to rob the Factory in the year 1672, when he was left to assist him in Ballasore.³

(3dly). That Mr. Reade would not give him assistance, whe at the same time he had denyed to take the said Reade's assistance in the Honourable Companyes business.⁴

(4thly). That he informed the Governour of Ballasore that said Reade was none of the Honourable Companyes servant but a freeman, by which meanes he was put to charges and Trouble to cleare his business with the Governour there.

¹ In December, 1672, Hall was ordered to go to Fort St. George to answer various charges against him. He returned to Hugli from Masulipatam in a 'sloope of his owne' in July, 1673. A naval action between the English and Dutch took place off Masulipatam in August, 1673, but there is no record extant of Hall's movements during this period (*Factory Records, Hugli*, vol. iv.); O.C., Nos. 3834-3836).

² The fire here alluded to occurred on the 28th November, 1674, and was caused by Captain Wildey's 'watchman setting fire to his Bancksaul' (*Factory Records, Hugli*, vol. iv.).

³ Hall accused Reade of plotting, in June, 1672, with the Dutch, English, and Portuguese inhabitants at Hugli, to rob the Company's factory, but Reade was able to prove an *alibi* (*Factory Records, Miscellaneous*, vol. iii., p. 118). On the 17th December, 1672, Clavell wrote to Fort St. George that Hall's charge against Reade had been examined and found to be without foundation, also that Hall 'could have no other aime in this then by a malicious and false accusation to undermine Mr. Reade' (*Factory Records, Hugli*, vol. iv.).

⁴ Reade, however, 'protested' (28th June, 1672) against Hall for 'transacting the Company's business Singly' at Hugli, and allowing him no share in it (*Factory Records, Miscellaneous*, vol. iii., p. 118).

71. No. 1 of *Tamil and Sanskrit Inscriptions*, p. 57.—Over a figure of a Rāmnād Zamindār between the third prākāram and the entrance to the Amman temple, left side. Records the name Hiranyagarbhayāji Vijaya Raghunātha Sētopati Kāṭṭa Tēvar.

72. No. 2 *ibid.*—In a pillar in the Amman temple outside porch, over a statue. The same name recorded.

73. No. 3 *ibid.*—In front of the same. The same name.

74. No. 4 *ibid.*—On the bracket of the same. The same name recorded.

75. No. 5 *ibid.*—On the right side of the same. The same name recorded.

76. No. 6 *ibid.*—A small inscription in the same place, over a cow. "The Kāmadhēnu and the Kalpaka tree."

77. No. 7 *ibid.*—On the west side of the door leading out of the Svāmi's first prākāra. Records that in Kālayukti the ruined prākāra was repaired by Rāmanātha, the prince of sages, who is versed in all the rites and āgamās of the Śaiva system.

78. No. 10 *ibid.*—On the west wall of the first prākāra to the south of the Vināyaka temple. A record of Ś. 1530 in the days of Viśu Bhūpati, saying that the temple was repaired by sage Rāmanātha.

79. No. 13 *ibid.*—On the front of the silver swinging cot in the Paḷliyarai. Records that it was the gift of Vijaya Raghunātha Sētopati Kāṭṭa Tēvar, son of Hiranyagarbhayāji Raghunātha Sētopati Kāṭṭa Tēvar. The amount of silver and its cost given.

80. No. 14 *ibid.*—Over the figure of a zamindar on the left side of the passage from the third prākāra to the entrance of the Amman temple. The name of Hiranyagarbhayāji Raghunātha Sētopati Kāṭṭa Tēvar recorded.

81. No. 15 *ibid.*—On the west wall of the first prākāra. A record of Ś. 1545, Rudhirōdgāri, Māsi 21, Wednesday, uttiram, saying that the Naḍamālikai maṇṭapam and "Ārūḍhamanṭapam" were built by Kūṭṭan Sētopati Kāṭṭa Tēvar, son of Uḍaiyān Sētopati Kāṭṭa Tēvar.

82—87. Nos. 16, 17, 18, 19, 20 and 23 *ibid.*—Records the names on their respective statues of Vaḍuganātha Tēvar, Peria Uḍaiyā Tēvar, Raghunātha Śērvaikāran, Pradhāni Muttu Tirumalappa Piḷḷai and Rājarājēśvari Amman and Sinnāṇa Tēvar.

88. 89 of 1905.—(Sanskrit and Nāgari.) On the dhvajastambha of the Parvatavardhani Amman temple. A record of Gōpa-Tippa in Ś. 1390. Records the setting up of the guilt dhvajastambha. A Grantha copy of it is engraved on another side of the same pillar. This is the same as Nos. 11 and 12 of *Tam. and Sans. Inscrns.*, p. 59. [Tippa or Tirumalayya dēva was Viceroy of the South from 1453 to 1468 and gave great donations to Śrīraṅgam,

arrived in Hugly in a day and a halfe after said Sloopes departure, and might otherwise have got to the Coast and have gone for England with the rest that yeare.¹

13th. That he lately hath demanded of the Honourable Company, on account of wages and other pretences (which is evident, had he binn anywhere Cheife and had had the Honourable Companyes Cash in his hands he would have paid himselfe), the summe of rupees 2326: 10³/₄ ann., whereas upon the true stateing of that accompt, there appeared not 500: rupees due to him.²

14th. That he sent away the bookes of this Factory without my knowledge in November 1671 to Ballasore,³ when I was first enordered hither to act as Cheife untill another should be appointed, by which meanes I knew not the account of Cash, and he had oppertunity and did make use of it, carrying hence to Ballasore about rupees 4000: of the Honourable Companyes money,⁴ which he repaid at leisure, and part of it in 300: peices of Taffatyes at 7¹/₂ rupees per peice, which were 50: per Cent. to deare,⁵ for which he hath hitherto made noe satisfaction.

15th. That he did maliciously and falcely accuse me of murder and of cheating and wronging the Honourable Company off great summes of money, my family of Poysoning, Theevery, etc., all which was done out [of] malice against mee,

¹ There are no Bengal records extant for the early part of 1676, so that no proof of this charge is available.

² See *ante*, note on p. 406, where the amount claimed is given as Rs. 2326 10³/₄ ann.

³ On the 4th November, 1671, Hall wrote from Kasimbazar to Clavell protesting against Vincent's appointment as head of Kasimbazar Factory, and sending the 'books Journal and Ledger from 11th September 1670 to 30 [September] 1671.' On the 12th November he wrote that he had sent those books 'to avoyd Contest with him [Vincent] because he would have me to charge to profit and Loss the Quicksilver &ca. comodities and make good soe much to Mr. Marches accompt' (O.C., No. 3592).

⁴ On the 14th March, 1672, Vincent wrote to Clavell that there were 'Rupees 3000 wanting in Halls cash' (*Factory Records, Miscellaneous*, vol. iii., p. 123).

⁵ On the 26th February, 1672, Clavell wrote to Vincent that he had demanded the sum due to the Company from Hall, who had replied that there was more than the sum claimed due to him 'on account of Chests etc. and emoluments' as second of Kasimbazar Factory, but that 'at last he had agreed to pay half in Cash and half in fine taffaties' (*Factory Records, Miscellaneous*, vol. iii.).

101. 8 of 1915.—(Kanarese.) At the entrance into the central shrine of the Rāmanātha temple. A damaged record in Śōbhakṛit, Bhādrapada, ba. di. 12. Records gift of a jewelled armour (*kavacha*) to the temple of Rāmanāthadēva. Mentions Savanna-Daṇṇāyaka. Details of date not enough for calculation.

102. 9 of 1915.—(Tamil.) In the same place, left side. A damaged record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva in the eleventh year, Kanyā, fifteenth day, Saturday, 12, Māgha.

103. C.P. No. 7 of 1911.—(Tamil.) A record of Muttu Rāma-līṅga Vijaya Raghunātha Sētupati Kāṭṭa Tēvar, dated Ś. 1692, Vikṛiti, making gift of land for feeding people and providing a water-shed. [This Sētupati was the adopted son of Hiraṇyagarbhayāji Raghunātha Sētupati and an opponent of the Nawab of Trichinopoly and the English. He was defeated by the latter near Trichinopoly in 1773, made prisoner and deprived of his possessions. He was restored by the Nawab in 1780, but deposed in 1794 and sent as State prisoner to Madras. See *Antiquities*, Vol. I, p. 228.]

104. C.P. No. 9 of 1911.—(Tamil.) A record of Muttu Vijaya Raghunātha Sētupati Kāṭṭa Tēvar (A.D. 1709—23) who performed the *Hiraṇyagarbha* ceremony, dated Ś. 1635, *Vijaya*, making gift of houses and lands at Attiyūttu to 14 Brāhmaṇa families. [He was known as Tiruvudaiya Tēvar.]

105. C.P. No. 10 of 1911.—(Tamil.) A record of Tirumalai Raghunātha Sētupati Kāṭṭa Tēvar (1645—1670), dated Ś. 1579 (A.D. 1656), making a gift of land to Ahōbalaia of the Kaundinya gōtra.

106. C.P. No. 11 of 1911.—A record of Daḷavāi Sētupati Kāṭṭa Tēvar (A.D. 1604—21), dated Ś. 1529 (A.D. 1607), *Parābhava*, making gift of five villages to the temple of Rāmanāthasvāmin at Rāmēśvaram. [This is No. 30 of Mr. Sewell's C.P. list. He has however read the date wrongly as Ś. 1521. It has been edited in *Tam. and Sans. Inscrns.*, pp. 66—8.]

107. C.P. No. 12 of 1911.—A record of Daḷavāi Sētupati (A.D. 1604—21), dated Ś. 1530, *Plavaṅga*, registering gift of eight other villages to the same temple. This is No. 32 of Mr. Sewell's list and edited in *Tam. and Sans. Inscrns.*, pp. 68—70.

108. C.P. No. 14 of 1911.—(Tamil.) A record dated in the year Nandana registering an agreement between the *Dharmakarta* Rāmanātha Paṇḍaram and the 512 Ārya *mahājānas* of the Rāmēśvaram temple.

109. C.P. No. 16 of 1911.—(Tamil.) A badly engraved record of a . . . Vijayan Sētupati in the year *Prabhava*.

110. *Sētupati grant No. 2* (in *Tam. and Sans. Inscrns.*, pp. 65—6).—In the possession of Raghunātha Gurukkal of Rāmēśvaram. Records in Ś. 1529, expired, *Plavaṅga*, fourth lunar day in

Oath that he instigated Mr. March to have done soe, and yett Mr. March would not consent to it.

21st. That the said Hall hath forsworne himselfe and is guilty of notorious falcities:—

(1st). In the matter of buying Cossaes at Ballasore in the yeare 1675.

(2ndly). In the business concerning the weight of raw silk in this place.¹

(3rdly). In the examinations upon his narrative about Matt Vincents acting nothing at Cassambazar whilst the said Mr. Hall remayned there, more then rateing the Taffatyees and securing the weavers bookes, whereas it appeares by the Gennerall bookes sent home that Mathias Vincent did likewise make a Considerable Investment, which was part got in and sent home that yeare.

(4thly). In the matters of Mr. Reade as before, and in severall other perticulers that relate to his narrative, and other informations concerning the Podaur and Goepaully [Gopāl Bhāi], and 6000: rupees pretended to be demanded of them, and upon oath he declares his informations came from natives, whose names, places of aboade, or persons he knowes not nor ever did.

22d. That he hath solicited Mr. March and me to take the Honourable Companyes treasure here in partnership with him, the said Hall, at a certaine price to ourselves, whereby wee might make a perticuler benifitt of it.

23d. That after Mr. Marches deceased (*sic*) and before Mathias Vincent comeing up hither [Aug. - Oct., 1671], he asked Goepaully, the then Taffaty weigher, as he himselfe reported to severall of the Factory, for one or two thousand rupees, saying he understood and had heard that he had a great deale of money, which Goepaully denying to have any, said Joseph Hall told him he had a way to cast a figure and find out his money by the starrs and writeing, told him he perceived he had a 1000: rupees hidden in a pot under his cott; and alsoe that he

¹ In his letter to the Company of the 12th November, 1671 (O.C., No. 3599), Hall stated that, after March and Vincent had gone to Balasor, he examined the Kasimbazar books and found a 'Cheate on Raw Silke'—*viz.*, that the weight, as received from the merchants, was not that which was entered to the Company, who were losers to the extent of 4 in every 72 *tolās*.

Ananta Nayakar of Parakkāḍu, in regard to the measures of oil to be presented to the temple in interest for money borrowed. [The inscription is interesting for the rate of interest and price of oil, etc., given therein.]

118. *Sēṭupati grant No. 13 (Ibid., pp. 90—92).*—A record of Ś. 1655, expired, Saturday, full moon, Kārttikai 10, Rōhiṇi (year Pramādīcha), recording the grant of the village of Kuḷattūr to God Sabhāpati of Tēvai (Rāmnād).

119. *Sēṭupati grant No. 14 (Ibid., pp. 92—5).*—A record of Ś. 1656, expired, Ānanda, Kārttigai, Aparapaksha Trayōdaśi, Monday, Svāti. Records a grant of villages by Hiraṇyagarbhayāji Kumāra Muttu Vijaya Raghunātha Sēṭupati, son of Hiraṇyagarbhayāji Raghunātha Sēṭupati Kāṭṭa Tēvar, to God Vēlāyudhasvāmi of Paṇi.

120. *Sēṭupati grant No. 15 (Ibid., pp. 95—8).*—A record, dated in Ś. 1659, Naḷa, Uttarāyaṇa, Hēmanṭa Ritu, Pushya Kṛishṇapaksha, Amāvāsyā, Thursday, Śravaṇa nakshatra, made by Muttu Vijaya Raghunātha Sēṭupati Ayyar Avargal, the son of Kumāramuttu Vijaya Raghunātha Sēṭupati Avargal who was the nephew of Hiraṇyagarbhayāji Raghunātha Sēṭupati Avargal. Records the gift of the village of Mudalūru or Gōvindarājasamudram to Rāmapayya, the son of Kalānidhi Kōnayya of the Kāśyapagōtra, Aśvālāyana Sūtra and Rig Śākha.

121. *Sēṭupati grant No. 16 (Ibid., pp. 98—100).*—A record, dated Ś. 1585, expired, Subhānu Pushya, Aparapaksha-Amāvāsyā, Monday, Uttira nakshatra. Grants the hereditary priesthood (*purōhita-khāṇiyāksh*) of the Sēṭupati family by Hiraṇyagarbhayāji Ravikula Muttu Rāmaliṅga Vijaya Raghunātha Sēṭupati to Raghunātha Gurukkaḷ, the son of Tāṭṭa Siyarāma Bhaṭṭar of the Kāśyapagōtra, Āpastamba Sūtra and Yajus Śākha.

122. *Sēṭupati grant No. 17 (Ibid., pp. 100—3).*—A record, dated Ś. 1706, expired, Śōbhakrit, Chaitra Śuklapaksha, Gūruvāsara-Aṣṭami-Punarvasu. Records grant of the village of Seppodukōṇḍān or Mutturāmaliṅgapuram to Kṛishṇa Aiyāṅgar, son of Śēshādri Aiyāṅgar of the Hārīttagōtra, Āpastamba sūtra and Yajus śākha, during Mēsha-Saṅkrānti, by Muttu Rāmaliṅga Vijaya Raghunātha Sēṭupati Kāṭṭa Tēvar, descendant of Ravikulaśekhara Hiraṇyagarbhayāji Raghunātha Sēṭupati Kāṭṭa Tēvar. The village was in Kaiki nāḍu.

123. *Sēṭupati grant No. 18 (Ibid., pp. 103—5).*—A record, dated Ś. 1705, expired, K. 4884, Śōbhakrit, Mithuna, Śuklapaksha-Trayōdaśi, Anusha, Friday. Records grant of the village of Bhuvanēśvarapuri or Muḍindanāvāyal in the Brahmadēśa of Varagunavālānāḍu to Śaṅkaraliṅga Gurukkaḷ, the son of Mantranātha Gurukkaḷ by Hiraṇyagarbhayāji Muttu Rāmaliṅga Vijaya Raghunātha Sēṭupati Kāṭṭa Tēvar.

ade out against him. To *Streyusham Master, Esq: etc.*
cell In Cassambazar, per MATHIAS VINCENT.

*1r. Joseph Halls answer to Mr. Vincents charge, delivered in
 Consultation att Cassambazar, October the 26th, 1676.*

Cassambazar, the 24th October, 1676.—Joseph Halls answer to
 Scandalous and Malicious paper called a Charge, Conteyning
 Articles, exhibited against him by Mr. Mathias Vincent,
 bearing date the 20th Currant.

1st Article.—I answer that in the time of Mr. Bridges Cheif-
 hip I did not charge the Company with an extravagant and
 unreasonable accompt, but a just and reasonable accompt as
 most judged, except such freinds as my present accuser is; and
 it was not more unreasonable for me to have it because I dis-
 burst the money myselfe, when others had theirs imediately
 paid by the Company; and since Agent Foxcraft and Councell
 ordered the payment¹ and the Honourable Company not dis-
 approveing of it, one might thinke my accuser might otherwayes
 imploy himselfe then to stirr up this after soe many yeares
 past, unless Judged them weake orders that contradicted his
 will, as I heard he Did by Sir Wm. Langhorne and Councells.

And you need not wonder if I refused to goe Third to Pattana,
 coming out of Councell at the Fort,² that being more to serve
 their owne ends (and send me as far as they could out of the
 way) then to serve the Company or to comply with the Com-
 panyes orders. And when the Company ordered me Second
 of Cassambazar, I deny that I refused to goe when I had the
 Cheifes order,³ and had I gone with[out] the Cheifes order
 that might have binn matter of charge against me, As it was
 when I proceed[ed] to Hugly upon the Agent and Councells
 order, without the Cheifes order in writeing, though he promised
 to send one after me, as indeed soe he did, but it was to Mr.

¹ George Foxcroft, or Foxcraft, was Agent at Fort St. George 1665-70. From 1665-68 he was imprisoned by Sir Edward Winter, whom he superseded. There is no record of Foxcroft's orders for the reimbursement of Hall's expenses.

² When Hall was elected factor, in 1667, he was appointed 'one of the Councell at the Coast and Bay' (*Court Minutes*, vol. xlviii., fol. 67).

³ See *ante*, note on p. 451. Hall delayed his departure from Hugli to Kasimbazar till 30th December, 1670.

Vīra-Kampana-Uḍaiyār (II) in Ś. 1296, Ānanda. Records a private agreement. See note to 124.

133. 115 of 1903.—(Tamil.) At the entrance into the maṇṭapa in front of the central shrine in the same temple, left side. A damaged record in Ś. 1700, Hēviḷambin.

134. 116 of 1903.—(Tamil.) On a slab built into the floor at the entrance of the first gōpura of the same temple. A record in the eighth year of the Pāṇḍya king Māravarman *alias* Tribhuvana-chakravartin Sundara Pāṇḍyadēva (I?). Records gift of land.

Tiruttarakōśamaṅgai.

This important seat of Śaivite worship is traditionally famous as the place where Śiva appeared before Māṇikkavāśaga in the guise of his teacher.

135. 83 of 1905 (No. 4 of Mr. Sewell's Local List).—(Tamil.) On the south wall of the maṇṭapa of the Maṅgaḷēśvara temple. Records in Ś. 1393, expired, Kḥara, a private gift to the temple.

136. 84 of 1905 (No. 3 of Mr. Sewell's Local List).—(Tamil.) On the same wall. A record in Ś. 1505, expired, Chittrabhānu, of the Nāyaka king Sevvappa-Nāyaka-Achyutappa-Nāyaka. Records the gift at Rāmasētu by the king of a village in the Chōḷa country to the temple at Tiruvuttarakōśamaṅgai in Śrīdēśam, a subdivision of Śembi-nāḍu. See *Tanj. Gazr.*, pp. 38—9.

137. 85 of 1905 (No. 6 of Mr. Sewell's Local List).—(Tamil.) On the same wall. Records in Ś. 1425, expired, Dūndubhi, gift of money. The village is described as in the above record.

138. 86 of 1905.—(Tamil.) (This is No. 5 of Mr. Sewell's Local List, but date misread as 1305.) On the same wall. A record in Ś. 1355 and twelfth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of land. Mentions Muttūru-kūṛram. [So this king came to the throne in A.D. 1421.]

139. 87 of 1905 (No. 1 of Mr. Sewell's Local List).—(Tamil.) On the east wall of the kitchen of the same temple. Records in Ś. 1530, expired, Kīlaka, gift of money for celebrating certain festivals for the merit of Muttuvīrappa-Nāyaka (1609—23).

140. 88 of 1905 (No. 2 of Mr. Sewell's Local List).—(Tamil.) On the same wall. A record in the twenty-seventh year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kōṇērimēlkōṇḍān Śrī-Kaliyugarāman Tirunelvēli-Perumāḷ Vīra-Pāṇḍyadēva. Records gift of land. Mr. Sewell misreads the date as the twenty-fifth year. [This king was the joint ruler with the celebrated Arikēsari Ponnum-Perumāḷ Parākrama Pāṇḍya Jaṭilavarman, the founder of the Teṅkāśi temple, who ruled from 1422 to 1464.]

npanyes ground, which I forbiding, yett he sett m^en to
 ke thereon, was forced to hinder them, as haveing noe
 ler for his soe doing. And after this happened, I heard
 at Mr. Reade should report the forementioned Slander of the
 ortuguez, though, in soe many yeares after, never to my face
 id in the least mention any such thing by him, allthough now
 charged by Mr. Vincent for changing the Pearle, which is as
 false as maliciously done by him, for want of otherwayes to
 vent his Spleen.

And I would faine know what this Article Concerneth the
 Company, if it had binn true, that my accuser should trouble
 Esquire Master with it, who comes to enquire into differences
 between the Company and their servants as to matters of fraud
 only. Herein he shews his boyling malice cannot keep within
 its bounds, and would I make reflection, I might Sufficiently
 make this Article fly in my accusers face, which I now
 forbare.

3d.—I deny to have framed accompts in the Companyes
 Generall Bookes to render any out of favour with the Company,
 and scorne to frame any unjust accompts for the favour of any
 of their servants,¹ otherwise it is possible I might be better
 esteemed of by my accusers then now I am. I charged Samuell
 Hervy, by the Cheifes orders to doe, as I shewed Hervy under
 Mr. Clavells owne hand, and I gave the Cheife Creditt according
 to his Cash accompt, which may be found entred seven or
 eight monethes together in those bookes I kept, not haveing
 received them sooner. And if I did not Creditt the Cheife for
 1000: rupees, long since sent to Dacca, it was because I had
 not order for soe doing, nor did I know of such a summe. But
 I suppose the business my accuser is offended at is that, when
 I kept the bookes, I discovered 1000: rupees which he had
 mistaken in one Invoyce to the Companyes wrong [prejudice].

¹ Throughout the time that Hall kept the Company's accounts at Balasor and Hugli, 1672-74, there were constant complaints of his methods. Writing to the Court on the 28th December, 1674, Clavell and his colleagues imputed to Hall the 'rudeness' of the journal and ledger sent to England. They stated that they had petitioned the Agent at Fort St. George to allow the books to be kept by a more capable person. They accused Hall of false entries, of crediting himself with unreasonable allowances, and of refusing to make up the invoices of the 'Europe' ships (*Factory Records, Hugli*, vol. iv.).

Māranēri.

148. 480 of 1909.—(Tamil.) On the west wall of the ruined Śiva temple. A damaged and incomplete record in the eighteenth year. Appears to record a gift of land to the shrine of the goddess in the temple of Sundarapāṇḍīśvaramuḍaiya-Nāyanār.

149. 481 of 1909.—(Tamil.) On the north wall of the same temple. A record in the twelfth year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records gift of land for offerings to the temple of Sundarapāṇḍīśvaramuḍaiya-Nāyanār at Māramaṅgalam *alias* Sundarapāṇḍyanallūr in Karunilakkuḍi-nāḍu.

Nenmēni.

150. On a stone in front of the temple of Anantarāja Svāmi. Records the grant of a tank to the temple in Ś. 1583 (A.D. 1661) in honour of Chokkaliṅga Nāyakkar of Madura and others. For an account of the reign of Chokkanātha Nāik see *Ind. Antq.*, 1917 (February—April).

151. On a stone north of the Perumāḷ temple. Records a grant in honour of Chokkaliṅga Nāyakka "and others" in Ś. 1587 (A.D. 1665).

SIVAGANGA TALUK.

Kālaiyarkōvil.

152. 575 of 1902.—(Tamil.) On the south wall of the Kālśvara temple. A record in the twelfth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II, 1276—90), corresponding to Wednesday, August 27, A.D. 1287. Records gift of land to the temple of Kānappēr by Aghōraśiva Mudaliyār *alias* Vaidyachakravartin. Mentions also a certain Pushpavanaśiva. *Ep. Ind.*, Vol. VIII, p. 279. [Śaivite legends say that Kānappēr or Kālaiyār Kōvil was one of the fifteen Śaivite holy places in the Pāṇḍyan land. It is associated with sage Kaundilya and also with Sundaramūrti Nāyanār. The Sun-god is also said to have worshipped Śiva here.]

153. 576 of 1902.—(Tamil.) On the east wall of the same temple. A damaged record in the fourteenth year of Tribhuvanachakravartin Kōṇerinmēlkoṇḍān.

154. 577 of 1902.—(Tamil.) On the east wall of the 100 pillared maṅṭapa in the same temple. An incomplete record in the fortieth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), "who conquered every country."

155. 578 of 1902.—(Tamil.) On the north wall of the kitchen in the same temple. A record in the fourteenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva, corresponding to Sunday, 16th January 1457. Records gift of land. See *Ep. Ind.*, Vol. VIII, p. 283.

which is already proved many wayes,¹ but that I, or any person by my direction, informed the Governor anything concerning Mr. Reade, as a freeman or otherwise, to his prejudice, is not true but maliciously forged.

9th.—Mr. Clavell never ordered me to stay at Hugly that hee might examine the Charge against Mr. Vincent, but writ to Mr. Reade that I came about my owne business; therefore I looke on this as false.

10th.—That I received the Honourable Companies Packett in the yeare 1675 in Ballasore is true; and if you will but consider my Quallity, and the Agent and Councells order for my being Cheife in Mr. Clavells absence, I hope you will thinke it but reasonable I should take the Packett, notwithstanding Mr. Bugdens being there.

11th.—Mr. Vincent Certainly would thinke it hard to be kept from the Companies business, as well as Lodging and dyett, notwithstanding the Agents and Councells order for his Settlement, and yett not have leave to doe his owne business, which case was mine. What I did to the Occoone [*akhūn*] was for putting a stop to the Companies business, because Ludram, [*Lodh Rām*] must not be trusted with a large quantity of the Companies goods, besides what he already owed.

12th.—In January last, when [I] left Hugly, the *Ganges* was rideing before the Factory, and I did not medle or concerne myself with the dispatch of her, nor had I anything aboard of her then for myselfe or any other person. But Mr. Clavell, etc. ordered that she should not (as I remember) stay for the Cassambazar goods, or otherwise longer then the 4th or 5th of January, and Mr. Vincent not strictly observeing to send the Honourable Companies goods within the limited time of the Sloopes stay, notwithstanding the Cheifes order for the same, I suppose was the cause they were left behind. Therefore it were well the saddle were layd upon the right horse, and if dammaged (*sic*) happened to the Company thereby, lett them make it good that were the cause of it. Mr. Vincent, in Cassam-

¹ In Hall's 'Narrative' of charges, sent to the Company in 1673, he accused Reade of cheating the Company and of private trade (*Factory Records, Miscellaneous*, vol. iii., pp. 142-152).

the two sections of the inhabitants of Koṇḍakai. [The great Prabandhic teacher Śrīśailēśa or Tiruvāymolipillai, the preceptor of the celebrated Maṇavāla Mahāmuni, was according to the *Guru-parampara*, born at Kuntinagara, and we can be sure that this is the place referred to. For Śrīśailēśa's career and teachings see my article on the *History of Śrī Vaishnavism from the death of Vēdānta Dēśika to the present day in Mythic Society Journal*, 1917.]

Sivagaṅga.

167. C.P. No. 28 of Mr. Sewell's List.—Dated in Ś. 1706 (A.D. 1784), K. 4885, *Śōbhakrit*, Chitrai 5. By this document the then Zamindar of Sivagaṅga makes over certain lands in *sarvamānyam* (freehold) to a Muhammadan named Moṭṭai Fakir Saheb of Sivagaṅga. The Zamindar's name is given as "Muttu Vaḍuganātha Tēvar, son of Vijaya Raghunātha Śivanna Periya Uḍaya Tēvar." [The dates are not quite consistent. This is the same as C.P. 19 in *Tam. and Sans. Inscrns.*, pp. 105—7.]

Śōlapuram.

168. 88 of 1908.—(Tamil.) On the north, west and south bases of the ruined Gaṇēśa temple. Stones out of order. Seems to contain portions of the historical introduction of Māravarman Sundara Pāṇḍya (I, 1216—35), which begins *pū-maruviya*, etc.

168-A. On the steps of the south gate of the Vikrama Pāṇḍyēśvara temple. Records that Kōṇērinmaikoṇḍān granted to the deity, in his fifth year, a village which he purchased for 1,000 *paṇams*. *Ins.*, S. Dts., p. 278, No. 49.

168-B. On a stone in the north side of the same temple. Records grant of one *mā* of land and the appointment of a superintendent of the temple by Kulāśekhara dēva Ativīra Rāma, in his thirteenth year, in Ś. 1483, Durmati. *Ibid.*, No. 50. [This ruler should have been different from Śrī Vallabha Ativīra Rāma whose coronation was in 1562.]

168-C. In the same place. A damaged grant of Parākrama Pāṇḍya in Ś. 1409, Śrīmukha, in his second year. *Ibid.*, No. 5.

Tiruppūvaṇam.

[One of fifteen Śaivite holy places of the Pāṇḍyan kingdom.]

169. 17 of 1894.—(Tamil.) On the east wall of the maṇṭapa in front of the Pushpavanēśvara shrine. A record in the eighth year of Kōṇērinmaikoṇḍān. Records gift of land.

170. A copper-plate grant (Sanskrit and Tamil) in the possession of the temple authorities, recording a gift of lands to 1,080 Brahmans well versed in Vēdas, etc., by Śrī Kōchchadaivarman Tribhuvanachakravartigaḷ Śrī Kulāśekhara Dēva Rājagambhīradēva (I, 1190—1217) in the twenty-fifth year of his reign. The plate was first published by Caldwell in *Ind. Antq.*, Vol. VI, 142 ff., but

acquaint him of my delivery of a pair of Cassambazar bookes delivered Mr. Vincent to send him, and they being ready some time before, soe could not imagine why he sent them not to Mr. Clavell, unless by pretending blame to me that they were not ready, which foreseeing, was part of my reason in sending the 4th Currant one pair of bookes, as alsoe to avoyd Contest with him, because would have me charge to profit and loss the Quicksilver and other Comodityes, and make good soe much to Mr. Marches accompt. I told him I would not doe our Masters soe much wrong. He replyed he would make me doe it, which was the Cheife cause of my sending the first paire of bookes to Mr. Clavell without his knowledge.

Alsoe, since my last, is returned the man that went to see the Quicksilver, by which was gained about nine annaes each seer more then I charged to Mr. Marches accompt. As to the money long since cleared, and for the Taffaty, gave the true and full relation to the Honourable Company as being noe wayes prejudiced by me and submitted to their determination.¹

15th.—As to this Article, I have, both upon oath and by way of answer to papers, spooken at large, and leave the Honourable Company to judge of the truth, as alsoe my Zeale for their service.

16th.—After Rugo Podaur's arrivall from Rajmaul I did keep him on the doore,² but never Chabuckt him, and did take some accompt from him in loose papers, and advised Mr. March by my letter to Ballasore³ and gott what money I could from him, which brought to the Companyes accompt, but falling short of what Rajamaull voyage was debitted with, and Mr. March acting privately in that affaire, I could not doe less then charge him with what wanted to ballance that accompt. It's true I chauckt⁴ one of his Relations for delivering out to weavers without my order about 1000: rupees, by which they gott 50: rupees,

¹ On the 12th November, 1671, Hall wrote a long statement of his grievances to the Company. He accused March and Vincent of grossly overrating silk goods, and of keeping him in ignorance of the prices charged (O.C., No. 3599).

² *I.e.*, under surveillance at the entrance to the factory.

³ March left Kasimbazar for Balasor on the 29th July, 1671, according to Hall's 'Narrative.'

⁴ 'Did chaubuck' [whip] in the duplicate copy.

1562—63. The whole grant is excellently summarized by Venkayya in *Ep. Rep.*, 1906, pp. 71-2. He refers to the various kings of the line as given in the grant, the previous epigraphical references to them, Dr. Caldwell's description of them, and above all to the literary works of Ativīra Rāma and Varatuṅga Rāma. The inscription has also been edited by Mr. Gōpinātha Rāo in his *Travancore Archaeological Series*, Vol. I, pp. 61—89, together with the plates. Mr. Gōpinātha Rāo differs from Mr. Venkayya in regard to the relation between Ativīra Rāma and Śrīvallabha and holds that the latter was the younger brother of the former. Mr. Venkayya, on the other hand, believes them to be identical. The whole is referred to in detail in my *History of the Nāik Kingdom of Madura, Ind. Antq.*, 1915. The inscription is thus of the greatest value in regard to the political and literary history of South India in the sixteenth century.

Puduppālaiyam.

174. 503 of 1909.—(Tamil.) On the south wall of the Parannaṅgattaruḷiyasvāmin temple. A much damaged record of the Pāṇḍya king Śrīvalladēva, dated in his sixth year. Appears to record a gift of money for a lamp.

175. 504 of 1909.—(Tamil.) On the east wall of the same temple. Dated in the eleventh year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva whom the Government Epigraphist identifies with Māravarman Sundara Pāṇḍya I who ruled from 1216 to 1235. Refers to his palace at Mādakkuḷakkīl-Madurai and to the seat called *Maḷavarāyan*, and seems to register a gift of land for feeding the ascetic Īśanadēva and his pupils who were residing at Nalla perumaḷ-maḍam at Karuṅgaḷam *alias* Sādvāchakanallūr and had emigrated from Kṛishṇa-Gōḷaki maṭha at Tiruvārūr. [See *Ep. Rep.*, 1909, p. 104, for another maṭha called the *Āchāramalāgia* in the same place.]

176. 505 of 1909.—(Tamil.) On the lintel of the entrance into the same temple. Records that the door posts and the step stone were the gift of Śrīvāla-Pāṇḍyadēva (Ativīra Rāma?).

Śrīvilliputtūr.

See Mr. Sewell's *Antiquities*, I, 305, for a short description of this important place. It is celebrated as the birth-place of Periālvār and Gōḍā and is therefore one of the most sacred places of Vaishṇavism. For its religious structures and its figure in later history see my *Hist. Nāik Kingdom of Madura*, in *Ind. Antq.*, 1916 (September and October). Mr. Sewell gives three inscriptions here, but the *Mack. MSS.* contain as many as forty-six inscriptions. These are summarized in *Ins., S. Dts.*, pp. 268—78, and though they are very meagre I have included them here.

178-O. In the same place. Records that one Tiruvēṅgaḍa-muḍaiyān gave the village of "Culculloor" in Chōḷamaṇḍalam for the Goddess. *Ins., S. Dts., p. 268, No. 15.*

178-P. In the same place. Records that Narasiṁharāja Uḍaiyār gave the Goddess in Ś. 1375, Śrīmukha, some land in Teṅkarai and Vaḍakarai villages. *Ibid., No. 16.*

178-Q. On a stone in the Vaṭapatraśāyi temple. Records that in the reign of Kōṇērinmaikoṇḍān, 377th day, Śaṅkara-muḍaiyān gave some land to the God. *Ibid., No. 17.*

178-R. North of the maṇṭapam in the temple. A Tamil record of the second year of a certain king. No details. *Ibid., No. 18.*

178-S. In the same place. A damaged grant of Bhuvana-chakravarti. *Ibid., No. 19.*

178-T. In the same place. A damaged grant of the second year of a Sundara Pāṇḍya. *Ibid., No. 20.*

178-U. In the same place. A damaged grant of the twenty-eighth year of Kulōttuṅgachōḷa. *Ibid., No. 21.*

178-V. In the same place. A damaged grant of the eleventh year of Vikrama-Pāṇḍyadēva. *Ibid., No. 22.*

178-W. In the same place. A damaged grant of the thirty-seventh year of Rājarājadēva. *Ibid., No. 23.*

178-X. In the same place. Records that Parākrama Pāṇḍya gave the village of Pāpāgni to Paḷḷikōṇḍarūḷiya Paramasvāmi and Śūḍikkūḍuttanāchchiyār in his second year, Vishu (?). *Ibid., No. 24.*

179. On a stone on the inner temple. Records that Vira Uḍaiya Mārttāṇḍavarma gave the village of Parāntakanallūr in his seventieth year to the God and Goddess. *Ibid., p. 273, No. 25.*

179-A. In the same place. Records that Vīrapāṇḍyadēva granted some land to the Goddess in his second year. *Ibid., No. 26.*

179-B. Place not given. Records that Sundara Pāṇḍya gave the village of "Cadarattore" in the second year of his reign to the Goddess. *Ibid., p. 274, No. 27.*

179-C. North of the above. Records that Kulaśēkharadēva gave some land in Vīramākuḷam in his twentieth year to Paḷḷikōṇḍaperumāḷ. *Ibid., No. 28.*

179-D. In the same place. A damaged record of Kulaśēkharadēva in Ś. 1465, Krōdhi. *Ibid., No. 29.*

179-E. In the same place. A damaged grant of Abhirāma Parāntaka Pāṇḍya in Ś. 1483. (Parāntaka is evidently a mistake for Parākrama.) *Ibid., No. 30.*

179-F. In the same place. A damaged grant of Tribhuvana-chakravarti to ten Brahmans. *Ibid., No. 31.*

	Rupees.
Brought forward -	747: 10:
For two servants to looke to the house and dress Victualls - - - -	55:
For Charges fitting the house and petty housholdstuff - - - -	15:
For a standing Cott - - - -	10:
For Pallankeen furniture - - - -	110:
For Cossids [<i>kāṣid</i> , a running messenger] with advices to the Fort - - -	45:
For Piscash [<i>peshkash</i> , offerings] given dureing my abroad in the Dutch Factory ¹ - - - -	50:
For house rent in a house was forced to take at 10: rupees per moneth - -	80:
For recruit of petty housholdstuff and things burnt - - - -	100:
For 5: servants, the house standing remote	147: 8:
Rupees	<u>1360: 2:</u>

Mr. Hall Confesseth that he refused to goe to Pattana wher chosen thereto by Consultation anno 1669, and for his reasons for soe doeing referreth to his answer to his Charge. And for Mr. Halls goeing to Hugly afterward the same yeare, it appeares by the Register of Consultation and letters that he was appointed and ordered thereto, and Mr. Hall acknowledged he did not goe.

Mr. Mathias Vincent being duely sworne, deposed That the Honourable Companyes order for Mr. Hall to be second at Cassambazar [dated 7th December, 1669] arrived at Ballasore the latter end of June upon the *Zant* frigott, and that Mr. Hall did not leave Ballasore untill the 30th day of December following, but the Deponent doth not know that Mr. Hall had any orders from the Cheife and Councell to proceed from Ballasore sooner.

To the 2d. Article.—This not being an abuse or injury done

¹ Probably from April, 1670, when Hall's house was burned, as stated above, until the following August.

the son and grandson respectively of Parākrama Pāṇḍya and Abhirāma Pāṇḍya, gave in Ś. 1474, Virodhikrit (Uttarāyaṇa, Hēmantaritu, Makara, new moon, Śravaṇa Nakshatra), during a solar eclipse, the village of Kṣhīrārjunapura in Mallināḍu to a number of Brāhmaṇas.

TIRUPPĀTTŪR TALUK.

Kumakkuḍi.

This village is noted for its cave temples adjoining the modern temple of Tēnāṇṇīśvara at the foot of the hill. The iconographical features of the place have been described by Mr. Krishna Sastri in *Ep. Rep.*, 1910, p. 79. Of the five inscriptions which Mr. Sewell mentions in this place, three have been identified, but not the two others which are attributed to the twentieth year of Tribhuvanachakravartin Vīra-Pāṇḍya and Ś. 1442 (A.D. 1550).

181. 24 of 1909.—(Tamil.) On a pillar of a rock-cut cave in the hill. An unfinished record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Mentions the temple of Tirumalai-uḍaiya-Mahādēva at Tirukkunrakkuḍi, one of the villages irrigated by the river Tēnāru in Rājendraśōla-vaḷanāḍu in Rājarāja-Pāṇḍināḍu.

182. 25 of 1909.—(Tamil.) On a second pillar in the same cave. A record in the sixth year of the Pāṇḍya king Tribhuvana-chakravartin Vikrama-Pāṇḍyadēva. Records gift of land for offerings to the temple of Tirumalai-uḍaiya Tēnāṇṇi-Nāyakkar at Tirukkunrakkuḍi in Aḍalaiyūr-nāḍu, a subdivision of Kēraḷaśīṅga-vaḷanāḍu. This is No. 3 of Mr. Sewell's list.

183. 26 of 1909.—(Tamil.) On the same pillar in the same place. A record in the sixth year of the Pāṇḍya king Tribhuvana-chakravartin Vikrama-Pāṇḍyadēva. Records gift of land to the same temple by Uyyavandān Gaṇḍan *alias* Gāṅgēyan *alias* Tyāga-migāman. This is No. 4 of Mr. Sewell's list.

184. 27 of 1909.—(Tamil.) On the third pillar in the same place. A damaged record in the fourth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva. Seems to record a gift of land to the temple of Mūlasthānamuḍaiya-Nāyanār on the hill in the same village.

185. 28 of 1909.—(Tamil.) On the fourth pillar in the same place. A record in the fortieth year of the Chōla king Tribhuvana-chakravartin Kulōttuṅga-Chōladēva. Records gift of land by a certain Aḍalaiyūr-nāḍālvān to the temple described as in No. 181.

186. 29 of 1909.—(Tamil.) On the same pillar in the same place. In modern characters. Records in Plavaṅga the sale of a sluice (*marugal*).

Letter Q. 1673-4 before the Pattana and Cassambazar bookes arrived?

Mr. Clavell, Deponent, answered that he doth not remember any such order given by him, but one pair of bookes, either Pattana or Cassambazar, This Deponent did send to Mr. Hall to enter in the Gennerall bookes, and Mr. Hall returned answer that the bookes were closed.

The 1000: Rupees which Mr. Hall in his answer sayes hee found in one Invoice and brought it to the Companyes Credit, Upon Examination of the Invoice booke, was found to be only an error in the Casting up the sumes of the Chest of Taffatyes November the 23d, 1672.

To the 4th Article.—It was not thought fitt to take examinations upon Oath to this Article.

*To the 5th Article.*¹—It was not thought fitt to take examinations upon Oath to this Article.

To the 6th Article.—Walter Clavell, Deponent, answered that in the yeare 1675 there came one Prunck (a Dutch skipper)² to this Deponent and shewed this Deponent some accompts depending between one Mury, a freeman of Batavia, and Mr. Joseph Hall, desiring this Deponent to conclude the difference between them. And in the said accompts this Deponent doth well remember there was Saltpeter, Wheat 500: or 800: Maunds, and a few Sannoos which were sent for Mr. Halls accompt by the said Mury from Ballasore to Mallaca and Batavia dureing the time of the late wars with the Dutch [in 1673]. And this Deponent further voluntary declareth that, neither himself, nor any other for him or by his order or licence did sell or furnish the said Mury with any wheat or Saltpeter.

Was that accompt which skipper Prunck shewed you under Mr. Halls hand?

Mr. Clavell, Deponent, answered that the accompt was in Dutch, not signed by Mr. Hall, but the said skipper told this Deponent that it was a copy of the accompt he had from Mr. Hall.

Mr. Edward Reade, Deponent, answered that in the yeare

¹ See *infra* for the examination of these two charges, *de bene esse*.

² I have found no other reference to this individual.

196. 39 of 1909.—(Tamil.) In the verandah of the same cave, below two images. A much damaged record in the seventh year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to distribute the Chōḷa Country." Seems to record a gift of land to Āḷudaiya-Piḷḷaiyār. The king was most probably Māravarman Sundara Pāṇḍya I, 1216—35.

197. 40 of 1909.—(Tamil.) On a wall in front of the same cave. A much damaged record in the sixteenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), "who took the Chōḷa country and was pleased to perform the anointment of heroes and the anointment of victors at Muḍigonḍaśōḷapuram." Seems to record a gift of land for offerings to the temple of Tēnārru-Nāyakar.

198. 41 of 1909.—(Tamil.) On the north wall of the Agastyēśvara shrine at the foot of the hill in the same village. An incomplete record in the twenty-second year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), "who has pleased to take every country." Mentions the temple of Tēnārru-Nāyakar.

199. 42 of 1909.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Rājārājan Sundara-Pāṇḍyadēva. Built in at the end and damaged. [The king has not been identified.]

200. 43 of 1909.—(Tamil.) On the east wall of the Madhunaḍṣvara shrine at the foot of the hill. A damaged record in the seventeenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), "who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigonḍaśōḷapuram." Records gift of land to a private person. Mentions Niyamam "irrigated by the river Tēnāru" in Kēraḷaśingavaḷanāḍu.

201. 44 of 1909.—On the roof of a natural cavern called Jñāniyārmaḍam on the same hill. In Brāhmi characters. [The huge boulder here is similar to that at Pañchapāṇḍavamalai near Kīḷavaḷavu and "must have contained below it a number of the usual stone beds. The whole space under the boulder is, however, now converted into a building with several compartments and is occupied by mendicant beggars who call it *Gñāniār-maḍam*. In the *maḍam* they have placed figures of a nāga, a Hanūmān and a seated image which they call Gñāniār." (*Mad. Ep. Rep.*, 1910, p. 80.)

Pirānmalai.

In his *Antiquities* Mr. Sewell gives ten inscriptions in this place of which Nos. 2, 3, 5 and 6 have been identified with 203, 204, 205 and 212 of the following list. The other inscriptions of

ing the Factory at Ballasore upon Mr. Clavell, and said that God knew he could not lay any such thing to Mr. Clavells Charge, and therefore desired Mr. Clavells forgiveness and that his recantation might be written, which this Deponent did then write for him and he willingly and voluntary signed it, with teares in his eyes, in the presence of severall witnesses.¹

To the 8th Article.—(1st.) For sorting the Companyes Goods, it's referred to Mr. Halls accusation in his narrative, and said Halls Depositions to the 31th Article taken the 15th May [in Balasor] and in Hugly the 7th June, 1676:² which doe not seeme to agree, and to an attestation now produced by Mr. Reade, signed by Gabriell Townesend, dated the last December, 1672.³

(2dly.) Mr. Reade produced a letter to Mr. Clavell etc. in Hugly from Mr. Hall at Ballasore, dated June the 1st, 1672, which Mr. Hall now owned to be his hand writeing, adviseing as followeth, *vizt.*, 'In Ballasore wee have binn much allarumed by theives. Two one night got upon Hury Churns [Hari Charan's] wall, and 16: attending there, oppening the Doore all in armes. A little before Burmull [Pūran Mal] gave us and all the Towne notice to stand upon our Gaurd, 300: Rogues discovered towards Nelligree [Nilgiri] hill, the said Governour carrying all out of his house and hideing (all)⁴ what of treasure. Another night appeared severall men in armes behind our Factory, all in black coates and sashes [turbans] ; and, within two nights, after were allarumed after 12: in the night by eight persons on the side of the Factory next the Million [melon] Garden, Cattwall [*koṭwāl*] and wattchmen cryeing out theives, our gaurd of Peons in the Factory runing out to help ; and, on theire neare approach, some with their bowes going to shoot their arrowes, occasioned some of those eight to cry out, Mr. Reade is there,⁵ but, supposeing it to be a lye, and going to lay hold of them to bring them to the Factory, found Mr. Reade with them, who were five Fringues [*farangī*, a Portuguese

¹ There is no other record of this incident, nor any further mention of Copleston.

² This refers to the examination of Hall's charge against Vincent by Puckle.

³ This 'attestation' does not exist.

⁴ The word 'all' is added from the duplicate copy.

⁵ 'Heare' in the duplicate copy.

kingdom and renowned as the place where Mahōdara Rishi performed worship.]

210. 145 of 1903.—(Tamil.) On the base of the same maṇṭapa. A record of Tribhuvanachakravartin Kōṇērinmaikoṇḍān. Records gift of land. Mentions Tuvarāpati-Vēḷār and Bhūpāla-Puramdara. The latter was probably a title of the king. Contains also a fragment of an inscription of Sundara-Pāṇḍya "who performed the anointment of heroes at Nellūr," i.e., Jaṭavarman Sundara Pāṇḍya I who ruled from 1251 to 1264.]

211. 146 of 1903.—(Tamil.) On the west wall of the Viśva-nātha shrine in the same temple. An incomplete record of the Vijayanagara king Vīrapratāpa Kṛṣṇadēva Mahārāya "who conquered Ḫaṃ and every country and witnessed the elephant hunt," in Ś. 1440, Chitrabhānu (wrong); Venkayya points out that this inscription is "a unique" record among the Tamil inscriptions of the Emperor in claiming the conquest of Ḫaṃ for Kṛṣṇarāya.

212. 147 of 1903.—(Tamil.) On the north wall of the same shrine. Mentions Tuvarāpati-Vēḷār and Bhūpāla Puramdara. Records in the thirty-fourth year gift of land. [This is evidently inscription No. 2 in Mr. Sewell's list assigned to the thirty-fourth year of Tribhuvanachakravartin Kulaśēkhara.]

213. 148 of 1903.—(Tamil.) On the north and west walls of the same shrine. A record in the sixteenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Built in at the end. Records gift of land. Contains the Sanskrit introduction beginning with *Samasta-jagadādhāra*, etc.

214. 149 of 1903.—(Tamil.) On the south wall of the steps leading to the Maṅgainātha shrine. An incomplete record. Records an order of Māḷavachakravartti.

215. 150 of 1903.—(Tamil.) On the east wall of the same. A record in the tenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Records a sale of land. [Was he the king who came to the throne in 1334?]

216. 151 of 1903.—(Tamil.) On the west wall of the steps leading to the Maṅgainātha shrine in the same temple. A record of the Śāluva king Immaḍi Naraśiṅgarāya (son of Naraśiṅga, the usurper) in Ś. 1422, Raudra. Records gift of land for the merit of Tipparasa Ayyan by Eppuli Nāyakar.

217. 152 of 1903.—(Tamil.) Inside the Subrahmaṇya shrine in the same temple. A record in the sixteenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), "who conquered every country." Records gift of money for offerings.

218. 153 of 1903.—(Tamil.) On the north wall of the same shrine. Records in fifteenth *Vibhava*, gift of land.

THE DIARY (*continued*).

October 27th.—This day wee received advices from Dacca that the Dutch had demanded 150,000: rupees of the Nabob, being the sume which they formerly gave him to excuse the imputation of a murder layd to their Charge, and the Nabob upon this Demand bid them be gon out of the Countrey.

THE CHARGE OF MATTHIAS VINCENT AGAINST JOSEPH HALL (*continued*).

October 28th, Saturday morning.—The Councell Continued to take the Examinations and Depositions upon Mr. Mathias Vincents Charge against Mr. Joseph Hall.

To the 9th Article.—Walter Clavell, being duely sworne, deposed that upon the receipt of the Agent and Councells letter and order for Mr. Hall to be alternate Cheife of Hugly and Ballasore with this Deponent,¹ which letter was now produced, upon Mr. Halls telling this Deponent that he would goe up to Hugly, This Deponent replied to him againe that after he, this Deponent, had ended the merchants accompts at Ballasore, he would goe up to Hugly alsoe, and deliver over to him the charge of that Factory, and alsoe with said Hall examine the Charge against Mr. Vincent.² Whereupon Mr. Hall did goe to Hugly, but, upon hearing of this Deponents comeing thither, returned thence againe to Ballasore,³ as is sett forth in Consultation booke the 23: and 24th of May last in page 33: 34: of this Consultation booke, to which Mr. Hall hath signed.⁴ And this Deponent further saith that he went to Hugly with intention to observe the Agent and Councells orders by delivereing the charge of that Factory to Joseph Hall, and to examine the business against Mr. Vincent, But, Mr. Halls leaveing Hugly before this Deponents arrivall, he could not put it in Execution.

To the 10th Article.—Referred to a letter to Ballasore, dated

¹ This order is dated 18th February, 1675 (*Factory Records, Fort St. George, vol. i.*).

² *I.e.*, of tampering with a chest of taffaties sent to the Company in 1672.

³ Hall arrived at Balasor in July, 1675, and said he had come by Clavell's orders (*Factory Records, Fort St. George, vol. xxviii.*).

⁴ The Consultations for the first part of the year 1676 do not exist.

a *brahmadēya* of Miḡuṇḍāru in Koluvūr-Kūṛram, by Tennavan. Pallavaraiyan *alias* Māran Āchchan of Poliyūr.

229. 91 of 1908.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahāmaṇḍalēśvara Kṛṣṇarāya, in Ś. 1432, Pramōda. Records gift of land to a native of Tirupputtūr by Śiṅgama-Nāyaka for the merit of Vira-Narasimharāya-Nāyaka *alias* "the lord and the prosperous Śellappa." This chief figured afterwards as a rebel. For details see my *History of the Nāik Kingdom in Ind. Antq.*, 1914.

230. 92 of 1908.—(Tamil.) On the same wall. An unfinished record of the Vijayanagara king Mahāmaṇḍalēśvara Vīrapratāpa Kṛṣṇayadēva Mahārāya, in Ś. 1432, Pramōda. Records gift of the two villages Nāraṇamaṅgalam and Kāraiyyūr in Kēraḷaśiṅga-vaḷanāḍu, a district of Pāṇḍimaṇḍalam for the merit of Vira-Narasimharāya (Nāyakkar *alias*) Śellappar. These two villages were clubbed together under the name Śellappapuram.

231. 93 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine. A record in the twenty-first year of the Pāṇḍya king Tribhuvanachakravartin Śrīvallabhadēva. Records gift of 50 sheep for a lamp by Rājendraśōḷan Kēraḷan *alias* Nichuḷarāja to Śrītalipparamēśvara at Tirupputtūr, a *brahmadēya* in Kēraḷaśiṅga-vaḷanāḍu.

232. 94 of 1908.—(Tamil.) On the same wall. A record in the eleventh year of the Pāṇḍya king Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Records gift of paddy by Rājendraśōḷan *alias* Nishadharāya of Ponnamarāpadi in Puramalaināḍu, for a festival in the temple of Tiruttaḷiyāṇḍār.

233. 95 of 1908.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin Kulaśēkharadēva. Records gift of a lamp-stand and money for a lamp by a native of Niyamam, which was irrigated by (the river) Tēnāru (*Tēnārruppōkku*).

234. 96 of 1908.—(Grantha.) On the same wall. Records an unfinished verse in the Ārya metre, which mentions Kuntalapati and Śrīsthali (i.e., Tiruttaḷi).

235. 97 of 1908.—(Tamil.) On the south wall of the same maṇṭapa. A record in the seventeenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva. Records gift of paddy and gold by a merchant of Aruviyūr *alias* Deśi Uyyavandapaṭṭaṇam.

236. 98 of 1908.—(Tamil.) On the same wall. A record in the third year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Records that the assembly (*mūlapariśai*) of Tirupputtūr met together in the temple of Jayaṅḡṇḍaśōḷa Viṇṇagarāḷvār and decided to utilize the proceeds

31: of this booke¹ were reveiwd, and in page 36: Mr. Halls receipt for rupees 493: in full of his accompt as stated in Consultation, to which reference is had.

To the 14th Article.—Mathias Vincent, being duely sworne, deposed That Mr. Joseph Hall did send the Honourable Companies bookes of accompts of this Factory of Cassambazar to Ballasore in or about the moneth of November, 1671, without this Deponents knowledge. And some dayes before when Mr. Hall paid this Deponent some moneys, as part of the Honourable Companies, sayd Hall told this Deponent that the remainder he would pay when the bookes were ballanced, and he could certainly tell the summe, or words to that effect; but afterwards, by his sending away the bookes as aforesaid, this Deponent could not tell what to demand, and it appeared afterwards that Mr. Hall carryed away rupees 3501: of the Companies money from this Factory to Ballasore. And Mathias Vincent, Deponent, further saith that Mr. Hall did deliver to this Deponent a foule paire of bookes² which were not ballanced; and being soe blotted and unmethodicall that he could make nothing of them, he returned them to Mr. Hall againe, who afterwards closed them, and sent them away as aforesaid, which, or a Coppy of them, were afterwards returned to this Deponent from Ballasore by Mr. Clavell, and not being duely Ballanced, were returned to said Clavell againe, and ballanced by Mr. Littleton; and this Deponent doth not know Mr. Hall left any other in this Factory.

Walter Clavell, Deponent, answered that about the moneth of February or March, 1671 [1672], This Deponent being in Ballasore, demanded of Mr. Hall the Companies money, which he had paid short of the Cash in Cassambazar, Whereupon Mr. Hall offered to deliver a Chest of Taffaties in part of payment, demanding 8: rupees per peece, but this Deponent and the rest of the Councell would [not] agree thereto, and thought it unreasonable that he should demand more then the Taffaties cost in Cassambazar, where he had the money. But afterwards

¹ Apparently Puckle's Bengal Diary, which does not now exist. See *ante*, in the list of his papers on p. 408.

² *I.e.*, a first copy, defaced with corrections.

THE DIARY (*continued*).

October 28th.—This day I wrote a letter to the Honourable Company by way of Surratt overland, adviseing of the danger of their aff[a]ires in the Bay for want of a Phyrmand [*farmān*] from the King [Aurangzēb], Coppy of which letter will be entered after these examinations are over.¹

THE CHARGE OF MATTHIAS VINCENT AGAINST JOSEPH HALL (*continued*).

October 30th, Munday forenoone and afternoone.—The Councel Continued to take the Examinations and Depositions upon Mr. Mathias Vincents charge against Mr. Joseph Hall.

To the 15th Article.—Mr. Mathias Vincent refers to the Examinations taken upon Mr. Halls narrative about the overrating of Taffaties and silk, and the weight of silk, and the Examinations taken upon the Podaur's business etc. since.

Mr. Samuel Puckle, Examinant, sayeth that he hath heard his father Major Puckle say that either Mr. Hall, or Mr. Smith, or both, had told him that, when he came to Cassambazar, it would be convenient to remove Mr. Vincents Family out of the Factory for feare of Poysoning, or words to that effect.

John Naylor, being duely sworne, Deposed that in the moneth of July last past, this Deponent being with Mr. Hall in his chamber in this Factory, and askeing Mr. Hall why he wrote against him to the Company, the said Mr. Hall replied that he had never writ anything against this Deponent nor any inferiour person, but he had against Mr. Clavell and Mr. Vincent, and the reason he had wrote against Mr. Vincent was because he would not lett him have halfe share in the Packing of those goods that yeare he was here, or words to that effect. JOHN NAYLOR. *Cassambazar, the 30th October, 1676.*

To the 16th Article.—Referred to the Examinations of Bishna, the Son of Rugo Podaur [Raghu the *poddār*], Moraud and Narundas [Murād and Nārāyan Dās],² taken the 11th and 13th July last [before Major Puckle], which were now produced and

¹ See after the Consultation of 30th October.

² The duplicate copy adds the names 'Anuntram and Nemo Podar' [Anant Rām and Nem Chand, *poddār*].

Śuraikkudi. See *Ep. Ind.*, Vol. XI, p. 138, where the date is shown to be 2nd December, A.D. 1339.

261. 123 of 1908.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I or II?). Records sale of the right of *Kārāṇmai* by a temple tenant in favour of the goddess Tiruk-kāmakkōttamuḍaiya-Nāchchiyār who was set up by Kaṇḍiyadēvar.

262. 124 of 1908.—(Tamil.) On the south wall of the same prakāra. A record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva in the twenty-second year and Ś. 1344, Śubhakrit, Dhanus 19, Pūrva 3, Wednesday, Śravaṇa. Records grant of a lease of certain temple lands to three private individuals, viz., Śeṇbagaraiyar, Parākrama-Pāṇḍya Vijayālayadēvar and Ariyarayar. [See *Ep. Ind.*, Vol. XI, p. 139, where it is shown that the date corresponded to Wednesday, 16th December, A.D. 1422, after changing the third *tithi* to the second.]

263. 125 of 1908.—(Tamil.) On the same wall. A record in the twenty-third year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), "who was pleased to take every country." One of the stones is misplaced. Continuation not traceable. Seems to record a list of temple lands acquired by sale and refers to the misbehaviour of a temple servant.

264. 126 of 1908.—(Tamil.) On the same wall. Records in Ś 1309, Prabhava, sale of rights and privileges attached to the place of the temple accountant, by the priests.

265. 127 of 1908.—(Tamil.) On the same wall. A record in Ś. 1309, Prabhava. Similar to the above. But, here, the sabhā takes the place of the temple priests.

266. 128 of 1908.—(Tamil.) On the same wall. A record in the twentieth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Vira-Pāṇḍyadēva. Records that certain temple lands were leased out by the priests. [Vide *Ep. Ind.*, Vol. XI, p. 137, where it is shown from the details of the date (Rishabha 4, Pūrva 2, Rōhiṇi) that it corresponded to Sunday, 3rd May, A.D. 1318. The solar day, however, was the eighth and not the fourth.]

267. 129 of 1908.—(Tamil.) On the west wall of the same prakāra. A damaged record in the twenty-first year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), "who was pleased to distribute the Chōla country." Records a sale of land to Śrikanṭhaśiva, one of the Āchāryās residing in *Tirujñānasambanda-maṭha* at Tiruppuṭtūr, by Malayamānikkam Tirukkānaippēruḍaiyān *alias* Maḷavachakravartin of Śembōnmāri in Talaiyūr-nāḍu.

268. 130 of 1908.—(Tamil.) On the north wall of the first prakāra of the Agastyēśvara shrine in the same temple. A record

To which Mr. Hall answered that he doth not remember anything of it.

*To the 19th Article.*¹—The Cassambazar bookes kept by Mr. Hall, Letter L., were produced, and in Journall, folio 26, September 10th, 1671, Mr. John March was found charged with severall sumes to the amount of rupees 24356: 3½ annaes, and among the said sumes is gold Mohurs 1115: amount[ing] to Rupees 16725;² and in the following parcell, in the same folio, John March is Creditted Rupees 22808, whereof 21725 rup: is said to be left by Mr. John March in Cash under the keeping of a Banian [baniya]³ when he went to Ballasore, being the 29th July, Joseph Hall then remayneing in Cassambazar, and had much trouble to recover said money, although by peice meale, and allowing what he paid out and disposed of for Mr. Marches use, as sayd the Banian. And the Cassambazar bookes, Letter M., Journall, folio 17, May the 1st, 1672, were alsoe produced, wherein there is lead 29: seer and Sandall wood 4: maunds 30: seer brought to Mr. John Marches Creditt, and found in the Factory.

Tis to be noted that Seerpore [Sherpūr] is the place where white silke is procured, and Tessindia is the place where white sugar is procured, and neither sugar in Seerpore nor silke in Tessindia.

To the 20th Article.—Mr. Mathias Vincent produced Mr. Rich: Edwards Depositions, taken the 28th August, in the following words, vizt., *Cassambazar, the 28th August, 1676.* ‘Mr. Richard Edwards, aged twenty eight yeares or thereabouts, was this day duely sworne by the Cheife, then in Councell, to declare his knowledge of the matters charged on Mr. Joseph Hall by Mr. Mathias Vincent in a paper of this date delivered to Wm. Puckle in Councell, vizt., That the said Joseph Hall did instigate, Councell or advise John March, then Cheife of Cassambazar [1669-1671], to overrate the Honourable Companyes goods that were to be sent to England upon accompt of extraordinary

¹ From this point up to the end of this day's proceedings there is a duplicate copy in *Factory Records, Hugli*, vol. i.

² This is taking the gold mohar at Rs. 15, whereas, at that date (1676), it appears to have been usually reckoned at Rs. 14.

³ One of Hall's accusations in his ‘Narrative’ was that when March went to Balasor, he ‘left the Company's Cash in the Banyans hands.’

of money for one lamp and eleven flower garlands by Maravan-Aṇukkappērariyan *alias* Kaḍamban-Vēḷan to the temple of Tiruttaliṇṇaḍṇar, at Tirupputtūr, a *brahmadēya* in Koḷuvūr-kūṇṇam.

276. 138 of 1908.—(Vaṭṭeḷuttu.) On a slab lying in the Aṅgālamman temple in the same village. A record of the Pāṇḍya king Māraṇjaḍaiyan, the date of which is lost. Records gift of sheep for a lamp to the temple of Jalaśayanattuppaḍṇar at Tirupputtūr, a *brahmadēya* in Koḷuvūr-kūṇṇam, by Manōmayan Māran of Veṇbaikkudī-nāḍu.

277. 139 of 1908.—(Tamil.) On the second slab set up in the same temple. A much damaged record in Ś. 1476, Ānanda. Mentions Aṅgālamman.

278. 140 of 1908.—(Tamil.) On the south wall of the Ninra-Nārāyaṇa Perumāḷ temple in the same village. A record in the twenty-first year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of land to the temple of Kōlavarāhaviṇṇagar-Emberumān by the chief Gāṅgēyan.

TIRUVĀDĀNAI TALUK.

Hanumantagudī.

279. 408 of 1907.—(Tamil.) On stones lying in front of the Maḷavanātha (Jaina) temple. A fragment of record in Ś. 1455, expired, of the Vijayanagara king whose name is lost. One of them mentions Jinēndramaṅgalam *alias* Kuruvaḍimidi . . . in Muttōoru-kūṇṇam and Aṇjukōṭṭai in the same kūṇṇam.

280. In the local masjid. A stone epigraph recording-gift of lands to a Mussalmān in Ś. 1595 (A.D. 1673) by Tirumalai Sētopati Katta Tēvar. [*Antiquities*, Vol. I, p. 298.]

281. A C.P. grant in the masjid. Records gift of lands to a Mussalmān in Ś. 1666 (A.D. 1744) by Muttukumāra Vijaya Raghunātha Sētopati, son of Muttu Vijaya Raghunātha Sētopati and grandson of Hiraṇyagarbhayāji Muttu Vijaya Raghunātha Sētopati. [*Ibid.*, p. 298.]

Rājāśiṅgamaṅgalam.

282. 119 of 1910.—(Tamil.) On the north, west and south walls of the central shrine in the Kailāsanāthasvāmin temple. A record of the Pāṇḍya king Jātāvarman *alias* Tribhuvanachakravartin, the date of which is lost. Stones out of order. Mentions Rājasiṁhamaṅgalam, a *brahmadēya* in Varaguṇa-vaḷanāḍu.

Tiruvāḍānai.

283. 433 of 1914.—(Tamil.) On the main gōpura of the Ādi-ratnēśvara temple, right of entrance. Registers in Ś. 1557, Yūva,

vizt., '1st August, 1676, Mr. Hall desired to see this examination and desired that the words (last past) might be made anno 1674.'

Mr. Hall produced a Certificat signed by Mr. Jno: Smith, dated the 8th August, 1676, certifieing as followeth, *vizt.*, 'The said Mr. Joseph Hall did at the same time, when he was upon examination, declare that it was when the *Lancaster* and *Phoenix* were in Ballasore road, and when he, the said Mr. Hall, resided in the dwelling house of Mr. Valentine Nurse in Ballasore, which was in the latter end of the yeare 1674, which the examiner hath not exprest in the examination.'

(2dly.) Mr. Halls Depositions upon the 10th Article of his narrative, taken in Ballasore the 13th of May, 1676, And Mr. Richard Edwards Deposition, taken in Cassambazar the 31: July, 1676, were both produced, to which reference is had.

(3dly.) Mr. Joseph Halls Depositions to his Narrative, taken in Ballasore the 13th May, 1676, upon the 9th Article, Cassambazar bookes Letter M. 1671-2, and the answer to the Auditors paper No. 4, the 3d Paragraph, were all produced and examined, to which reference is had.

(4thly.) Referred to Mr. Halls Deposition upon the 13th Article of his narrative taken in Ballasore the 15th of May, and in Hugly the 7th June, 1676, and to the said Halls deposition taken in Ballasore the 13: May last to the 7th Article,¹ and to Mr. Halls Deposition taken the 29th September, 1676, in this booke,² all which were now produced and thereunto reference is had.

To the 22th Article.—Mr. Walter Clavell, being duely sworne, Deposed that, in the yeare 1671, Mr. John March being at Ballasore after he came from Cassambazar [29th July, 1671], in discourse with this Deponent, did say that Mr. Joseph Hall had solicited him, the said March, to take the Honourable Companies treasure at a sett rate upon their owne accompt, and what should be gained by it by sending it to Rajamaule [Rāj-mahāl] to be divided between them.

Mr. Mathias Vincent, being duely sworne, deposed that, after

¹ The papers referred to here were those in Puckle's custody: None of these are extant.

² Either the Kasimbazar Consultation Book or Puckle's Diary.

SALEM DISTRICT.

ĀTTŪR TALUK.

Āragal (Āragalūr).

Āragalūr was in Ārrūr-kūrām, a subdivision of Magadai Maṇḍalam in Malāḍu or Jananāthavaḷanaḍu (which extended into modern South Arcot district).

1. 408 of 1913.—(Tamil.) On the north wall of the central shrine in the Kāmēśvara temple. An incomplete record of the Vijayanagara king Kumāra Vīra-Narasimha Bhujabala Vasantarāya in S. 1430, *Vibhava, Kumbha, śu. di. 7*, Friday, *Śubhayōga*, corresponding to Friday, January 26, A.D. 1509. Registers that Eramāñchi Timmaya-Nāyaka's son Tulukkapa-Nāyaka, provided a car which had not existed since the time of the Pāṇḍya king to the temple of Tirukkāmīśvaram-uḍaiya-Tambirānār at Āragalūr in Ārrūr-kūrām, a subdivision of Magada maṇḍalam in Malāḍu *alias* Jananātha-vaḷanaḍu. [Bhujabala was Nuniz's Busbal Rao and the elder brother of Kṛishṇadēva Rāya. His title *Viravasanta* is met for the first time in this epigraph. The *Kōyilōḷugu* refers to Eramāñchi Timma Nāyaka and says that Uttamanambi, the manager of the Śrīraṅgam shrine, received in S. 1409 as many as 20 villages from him. He is styled the inspirer of fear in the Chēra, Chōḷa, Pāṇḍya and Vallāla kings, the establisher of Yādavarāya and enemy of Śambuvarāya.]

2. 409 of 1913.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛishṇadēva-Mahārāya in S. 1435, *Bhāva, Simha, śu. di. 11*, Wednesday, Svāti. Registers that Eramāñchi Akki-Timmaya-Nāyaka rehabilitated the deserted village of Paṇattalai, a *dēvadāna* and *sarvamānya* of the same temple, under the name Immaḍi-Tulukkapa Nāyakkan peṭṭai and fixed certain taxes which were evidently collected by the temple. [The date is irregular and inconsistent. The Kaikkōlars and other classes who took the village as *Kaṭṭukkuttagai* had to pay 3 *paṇams* for each loom and 3 for each plough, but were free from obligations and assessments like *ecāchōru*, *varisōru*, *ālamanji*, etc.]

3. 410 of 1913.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravartin Rājarāja-dēva (III?). Records gift of the village Naraittalai Navalūr to the temple of Tirukkāmīśvaram-uḍaiya-Nāyanār at Āragalūr in Ārrūr-kūrām, a subdivision of Magada-maṇḍalanī, for burning 150 lamps in the shrines of the god and goddess and the subsidiary shrines.

Which accompt Walter Clavell deposed was delivered to him, the Deponent, by Mr. Joseph Hall in the yeare 1671, upon this Deponents demanding the Companyes money which Mr. Hall had paid short in Cassambazar, according to the Ballance of his bookes of that Factory, Letter L. And Walter Clavell, Deponent, further saith that in discourse with Mr. Joseph Hall, This Deponent urging the unreasonableness of his demand in that accompt, said Mr. Hall did tell this Deponent that he had received the Dustore of 2r: 13am: per Cent. upon all the money that he had given out to the weavers, which by the bookes of accompts Letter L., Journall, folio 23; and 25; appears to be Rupees 14054.

To the 25th Article.—The Consultation in this booke^o of the 16th and 20th of June last, Page 39; and 40; of the 11th 12th and 13th of October,¹ page 124; 128; and 138; were turned to, in all which it appears, to which reference is had. WALTER CLAVELL. MATT: VINCENT. *October the 30th, 1676.*

The following Examinations were taken *De bene esse*² upon Articles which were passed by before, as not immediatly relating to the abuses and Injuriyes done the Honorable Company. ^c

To the 2d Article.—Mr. Walter Clavell sayd that in the yeare 1672, Antonio Goes Valente,³ a Portuguez who lived in Ballasore, hath told him that Mr. Hall did change a parcell of Pearle of his, returning the quantity in Number he had delivered, but much short in weight.

Mr. Edward Reade sayd that, in the yeare 1672, he being at Ballasore and in Company with Antonio Goes Valente, who was overseeing his servant cutting a Channell for conveighance of water from his house, there came some Peons from Mr. Hall to forbid him soe to doe, whereupon the said Antonio returned answer by Mr. Halls Peon that they should tell their master he was digging there to looke for the Pearle their Master had stolne from him.

To the 4th Article.—Mr. Edward Reade sayd that about the

¹ Only the last three of these Consultations exist.

² According to the present worth, without prejudice.

³ I can find no other reference to this individual. The name is given as De Goes in the duplicate copy of this portion of the Diary.

had been purchased from Malaiyanuḍai-Śambai by the trustees, was made tax-free in favour of the same temple, for maintaining worship, festivals and repairs by the trustees of that temple. The document is attested by the officers Vānakōvaraiyan and Villavarāyan.

10. 417 of 1913.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva (III). Records sale of Ilattipāḍi to the trustees of the temple by Malaiyanuḍaiyān Śambaiyālvān, for 135 *pon*.

11. 418 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva (III) in his twenty-ninth year; *Kanyā, śu. di. 2*, Wednesday, *Hasta* (corresponding to September 6, A.D. 1206). Records gift of 5,000 *kāśu* for maintaining the sacred bath, twilight lamps, garlands, cloths and offerings to the three saints (*emberumakkaḷ*) (i.e., Appar, Sundarar and Sambandar) set up in the temple of Tirukkāmīśvaram-uḍaiya-Nāyanār at Āragalūr. [The date in reality refers to Tuesday, September 5 and not September 6. See *Ep. Rep.*, 1914; p. 64.]

12. 419 of 1913.—(Tamil.) On the south base of the same maṇṭapa. A record in the fifteenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, ? 1251—64). Registers a gift of 1,000 *kuḷi* of land, made rent-free in the thirteenth year of the king, for the maintenance of two Brāhmaṇas who recited the Vēdās in the temple, by the chief Śēdirāyan. Also at the command of the king, the *nāṭṭār* inhabiting the districts included between the rivers Vēmbarāru and Pennai were required to assign certain specified taxes to the temple for the health of the king. The *nāṭṭār*, having, however, collected the *kāṇikkai-paṇam* in the fifteenth year of the king, they were ordered to return the collections immediately to the temple.

13. 420 of 1913.—(Tamil.) On the same base. A record of the Śaḷuva king Tamarāya Immaḍi-Narasa Nāyaka (son of Naraśiṅga) in Ś. 1427, *Krōdhana, Makara, śu. di. 3*, Sunday, *Dhanishthā, Mahā-Saṁkrānti* day. Registers that Allālanātha Ilaiya-Nāyaka and the inhabitants of Āṅṅur-nāḍu and Mulaippāru-nāḍu, having met together, provided for supplying oil to burn perpetual lamps and twilight lamps in the temple for the health of Eṛamāñchi-Tulukkaṇa Nāyaka. [Mr. Swamikannu Pillai points out that in January 11, A.D. 1506, the intended date, the week day is correct, but not Krittikā or Dhanishthā. Nor was it *Saṁkrānti* of any kind.]

14. 421 of 1913.—(Tamil.) On the same base. Registers in his seventh year that the chiefs Vānakōvaraiyan and Villavaraiyan granted annually ten of their bull-calves as *vrishabhas* to the temple and assigned the remainder for work in connexion with

it were for this Examinants being a wittness to a protest that Mr. Reade drew against Mr. Hall, or for some words that passed between them about a Couple of small Lampes that burnt in this Examinants chamber; and this examinant further saith that Mr. Clavell did never beat him, but once the Peons in a Counter scuffle thrust him downe staires, and Mr. Vincent, upon some words between them, only gave him a push.

To the 23d Article.—Goepaulby [Gopāl Bhāi] was sent for, and being asked concerning the same, he said Mr. Hall, being in this Factory after Mr. March went away [29th July, 1671] and before Mr. Vincent came [October, 1671], did demand of this examinant rupees 2000; and this examinant telling him he was poore and had not soe much money, Mr. Hall replied he heard hee had money hid in a pott in the place where he slept, and that he had a stick with an iron at the end of it and when it came over any place where money was buried in the ground, it would turne round and strick [strike]¹ itself into the ground over it.² To which this examinant sayd that he then replied to Mr. Hall that hee had noe money, and whether his Father had hidden any hee could not tell, and if Mr. Hall would goe, he would goe along with him, and if Mr. Hall could find the money he should have it.

To the 26th Article.—Mr. Wm. Puckle in his Diary, the 24th May last, noteth that Mr. Hall gave the Cheife the Lye to, his face, chargeing the whole Councill with illegall proceedings, which was now confirmed by Mr. Clavell and Mr. Marshall.

And Mr. Mathias Vincent, for further proof to this article, refers to Mr. Halls Narrative,³ alsoe to Mr. Shem Bridges declaration against Mr. Hall in the Consultation booke, dated the 12th of May, 1669,⁴ and to two letters of Mr. Halls in the

account of a violent personal attack made on him on the 17th June. Nurse denied the threat to take Hall's life, but confessed that he had said he would kick him (*Factory Records, Miscellaneous*, vol. iii., pp. 118-125).

¹ The duplicate copy has 'stick.'

² This is a reference to the use of the dowsing or divining rod.

³ The 'Narrative' is full of accusations against Clavell.

⁴ This 'declaration' (O.C., No. 3276), which is a very violent denunciation of Hall, accuses him of 'malice, folly, and slander,' and of wanting to be put over the heads of those 'capable and experienced' when he 'knows not the A.B.C. of the Company's affairs.'

Mīna, śu. di. 7, Thursday, Viśākha. The king receives Śāluva titles. Registers that Eṛamāñchi Tulukkāṇa-Nāyaka built a car for the temple which had not been in existence subsequent to the rule of the Pāṇḍya kings, instituted a festival called after Śivili-Nāyaka and appointed a private individual providing him with maintenance, for carrying the god in processions (*śrī-pātam tāṅgi*). [The date is an irregular one.]

21. 428 of 1913.—(Tamil.) On the same wall. An incomplete record of the Vijayanagara king Kṛṣṇadēva-Mahārāya in Ś. 1436, Yuvan, Mithuna, śu. di. 5, Monday, Aśvini. The king receives Śāluva titles. Records that Akki-Timmaya Nāyaka of Eṛamāñchi and the temple authorities together, granted to a private individual, 250 *kūḷi* of land as *uramai*. [This is also an irregular date. See *Ep. Rep.*, 1914, p. 68.]

22. 429 of 1913.—(Tamil.) On the same wall. A record in the ninth year, Māsi, nineteenth day of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251—64), "who took every country." Records gift of 2,000 *kūḷi* of wet land below the tank Kulaśēkharan Periyēri for a garden, by the king. Attested by Āchchan Gaṇapati Ālvān *alias* Kāḍuveṭṭi, native of Kappalūr, *alias* Ulagaḷandaśōlanallūr in Muttūrū-kūṛram, a subdivision of Pāṇḍi-maṇḍalam.

23. 430 of 1913.—(Tamil.) On the north base of the same maṇṭapa. A record of the Vijayanagara king Viruppaṇṇa Uḍaiyār (Virūpāksha I), son of Vīra-Ariyaṇa-Uḍaiyār (Harihara II), in Ś. 1306, Raktākshi, Mēsha, śu. di. (Paurṇami), Wednesday, Svāti, (corresponding to Wednesday, April 6, A.D. 1384). Registers the sale of the right (*kāṇi*) of worship by three priests of the temple of Tirukkāmīśvaramuḍaiya-Nāyanār at Āragalūr to a priest of the temple of Tiruvalaṇjiram Uḍaiya-Nāyanār at Valaṇjiram in Pānūr-kūṛram, a subdivision of Malāḍu *alias* Jananātha-Valanāḍu, in Magadai-maṇḍalam.

24. 431 of 1913.—(Tamil.) On the same base. A record of the Vijayanagara king Vīra-Kampanṇa-Uḍaiyār, son of Vīra-Bukkaṇṇa-Uḍaiyār II, in Ś. 1297, Rākshasa, Vriśchika, śu. di. 11, Friday, Rōhiṇi. The servants of the temple, viz., the *śrī-rudras*, *śrī-mahēśvaras* and temple accountants having assembled together, gave to a certain Ennuḍaiya Nāyanār, son of Aghōraśiva-Mudaliyār, the work of supervising the different services in the temple and a house for his living. Mr. Swamikannu Pillai says that the week day and solar month are wrong, and Rākshasa, śu. 11, Rōhiṇi, fell on Thursday, 3rd January 1376.

25. 432 of 1913.—(Tamil.) On the same base. A record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva III (1276—90), in his thirteenth year, Mithuna, śu. di. 13, Friday, Anurādhā, corresponding to Friday, June 3, A.D. 1289.

THE DIARY (continued).

October 28th.—To the Honourable the Governour and Company of Merchants of London Trading to the East Indies.¹

May it please your Honours, The 17th [7th] July last It pleased God to arrive the shippes *Loyall Eagle*, *Falcon*, *Surratt Merchant* and *Johanna* at Fort St. George, whereof Sir William Langhorne your Agent and Councill advised your Honours the 15th of said moneth *via* *Surratt*.² The 7th of August the shipp *Mary* arrived there [Fort St. George]. According to your orders, I proceeded upon the *Loyall Eagle* from thence to Metchlepatam, where I stayed neare a fortnight, and haveing put your affaires in that Factory into the best order I could, sailed farward to the Bay, where it pleased God to arrive [me] the 23: August with said ships *Loyall Eagle*, *Falcon* and *Surratt Merchant*. The *Johanna* being sent before [on the 19th July], wee then found at anchor in Ballasore roade. After a small [stay] in Ballasore, I embarked on your Honours Sloopes to Hugly, and from thence arrived in this place [Kasimbazar] the 23: of September, where your Generall Councill of the Bay was mett to put in Execution your Honours Commission to Mr. Wm. Puckle, which he had gone through with great prudence and Integrity,³ whome it pleased God to take from us the 16th Instant after he had kept his Chamber about 12: dayes. I condole your loss of soe good and faithfull servant, and pray God wee may all bee prepared for our dissolutions.

At this time I shall not give your Honours a perticuler account of my Transactions in your affaires, referring that untill the dispatch of your ships, the present not allowing me leisure. And though this goes hence to *Surratt* and thence intended overland, a Conveighance which is uncertaine and tedious,⁴ yett soe great is the Hazzard and perill of your whole trade in the Bay Bengala, that I chuse to adventure to send to you advice

¹ See *ante*, p. 480, for a note of the despatch of this letter.

² No copy of this letter exists among the *India Office Records*.

³ His examinations, however, had led to no definite conclusions in the majority of the cases.

⁴ The letter arrived safely, and reached England on the 13th July, 1677 (*Letter Book*, vol. v., p. 440).

from the king to the managers of the temple, stating that the weavers settled by them outside the northern gate of Āragalūr were to be cultivators (*kuḍimakkal*) of the *dēvadāna* lands belonging to the shrine of Kulaśekhara-Āḷudaiyār founded in this temple by the chief Kaṇḍiyadēvar. Attested by Ādittan Gaṇapati-Āḷvān *alias* Kaḍuveṭṭi of Kappalūr.

32. 439 of 1913.—(Tamil.) On the north wall of the same *prākāra*. A record of the Pāṇḍya king . . . *alias* Tribhuvana-chakravartin Sundara-Pāṇḍyadēva (I?) in his twelfth year, Mēsha, śu. di. Pūrṇai, Thursday, Svāti. The right of worship for $3\frac{1}{8}$ days of a month in the temple which had been owned by a certain lady was ordered to be sold evidently on account of the defalcation of temple jewels by her and her accomplices. The lady was arrested by the temple *maheśvaras* and officers who then met in a maṇṭapa and decided that 250 *paṇam* (=25,000 *śōḷiya kāṣu*) was to be paid by the other worshippers of the temple for distributing among themselves the privileges that were under sale. [The inscription is of value in illustrating the method of temple management. In discussing the date of the inscription Mr. Swamikannu Pillai says that it might be taken to be either Thursday, April 6, A.D. 1262, in the eleventh (very near the twelfth) year of Jaṭavarman Sundara Pāṇḍya I (1251—1264), or Thursday, April 23, A.D. 1282 in the twelfth year of a king of the same name who, according to his own researches, ascended the throne in 1271. See *Ind. Antq.*, Vol. 42, June and Aug. 1913.]

33. 440 of 1913.—(Tamil.) On the east wall of the same *prākāra*; right of entrance. A record in the thirteenth year (of an unknown king). Stones out of order. Refers to the terms of a political compact between the two chiefs Rājarājadēvan Pon-parappinār *alias* Kulōttuṅgaśōḷa-Vānakōvaraiyar and Kīḷyūr Malaiyamān of Tirukkōvalūr. They fix the boundaries of their dominions, bind themselves not to oppose each other, combine in serving the king and defend each other against external enemies. [See No. 28. The Government Epigraphist sees in these political compacts the decline of the Chōḷa central government.]

34. 441 of 1913.—(Tamil.) On the same wall; left of entrance. Records in the thirteenth year, Pūrattādi, gift of 3,000 *kūḷi* of wet land reclaimed from forest in the village of Dēviyakuruchchi in Ārrūr-nāḍu for worship and repairs in the shrines of Kulaśekhara-Āḷudaiyār and Vāḷvitta-Maṅgaiyār in the temple of Tirukkāmīsvaram-uḍaiya-Nāyanār at Āragalūr. Attested by Kaḍuveṭṭi, chief of Kappalūr.

35. 442 of 1913.—(Tamil.) On the same wall; left of entrance. Records in the eleventh year, Āvaṇi, gift of land, tax free, for the maintenance of the gardeners of a flower-garden belonging to the

had a Phyrmand already, why need they have another, which dasht all the business, and the Vackeel afterwards dyeing, noe farther Progress hath binn made therein.¹

Now you may please to understand the Dutch have a Phyrmand to trade according to their former custome,² upon which they pay 4: per Cent., which is paid on all their Traffick. Besides, there presents to the Governours are tenn tymes as much as ours, and the English haveing noe Phyrmand, and yett tradeing custome free, is great greife of heart to them, soe that upon all occassions they stirr up the coales to mischeife your affaires what lyes in their power; in soe much that a few monethes since, there being a Petition prefered to the Nabob at Dacca by the sonne of one De Soito,³ a Portuguez, who pretends to have sent goods upon an English ship to Persia anno 1651 [1652], of which he received no returnes or effects (and for which he hath binn up at the Mogulls Court and from thence brought the Kings Phyrmand [*farmān*] to have justice done him), I say this Petition was soe seconded by the Dutch there, and wittnesses suborned to say what was put in their mouthes (as is ordinary), that Shasta Chaun [Shāistah Khān], the Nabob, ordered in publicque Court that the money should be payd him. And upon Mr. Samuell Hervyes (your servant then Resident at Dacca) not consenting to pay it (for if that demand, which was 5300: rupees, had binn paid, there is others to the amount of 100000: rupees must have binn payd alsoe on the same pretence), The Nabob ordered him to prison, whereupon he was forced to take it off by underhand dealings, which cost you above 10000: rupees, and yett Shasta Chaun is not satisfied therewith. But since I came hither, by reason of [? that] the usuall present is not yet given, his Duan⁴ threatens to bring that business on againe. And your servants at Dacca a few dayes since advised that the Nabob was in hourly expectation of the Kings answer to his letter about our Phyrmand,

¹ I have found no other account of these negotiations.

² A copy of this *farmān* follows the Consultation of 4th November, 1676. See *infra*.

³ A full relation of the affair of De Soito is given after the Consultation of 25th November, 1676.

⁴ The Nawāb's *diwān*, or chief Minister, at this time was Rāī Nandā Lāl.

Pramāthin, Mithuna, śu. di. 13, Friday, Anurādhā. Registers that three *sthānikas* of the temple of Perumāḷ-Kariyavar went on a deputation to the king, to Vijayanagara and complained of the injustice done by the authorities (*rājāgaram*) stationed at Dēviyakuruchchi, a village belonging to the temple. The chief *Amaram* Timmarasa introduced them to the king, got their grievance redressed, presented them each with a garland, a head dress, a horse and an umbrella, and granted 900 *kūḷi* of wet land at Ponparappi and at Dēviyakuruchchi, as *sarvamānya* gift. [The date has been verified to be Friday, June 10, A.D. 1519.]

43. 450 of 1913.—(Tamil.) On the south base of the same shrine. A record of the Śāḷuva king Tammayyarāya, son of Śāḷuva-Naraśiṅgarāya (the founder of the Śāḷuva dynasty) in Ś. 1424, Rudhirōdgārīn (wrong), Simha, śu. di. 10, Friday, Svāti. A certain Tammayya-Nāyaka in the name of his master Kumārasvāmi-Ammaṇa-Nāyaka granted land at Śīrreṇi, a hamlet of Āragalūr, to three worshippers in the temple of Perumāḷ-Kariyavar who were in the enjoyment of the privilege called *archanāvibhava-kāṇi* for the victory of Narasa Nāyaka. The Government Epigraphist points out that this as well as No. 38 refer to the latter part of the year in which Narasa Nāyaka died and was succeeded by his son Vira Narasiṃha. [The date is irregular.]

44. 451 of 1913.—(Tamil.) On the south base of maṇṭapa in front of the same shrine. A record of the Vijayanagara king Kṛṣṇadēva-Mahārāya (1509—30) in Ś. 1446, Tāraṇa, Makara II, Rēvati, Friday, Saṃkramaṇa-puṇyakāla. The record gives a genealogy of the king from Tammayyarāya. Registers a grant of eight Emberumān-aḍiyār for service in the temple of Kariya-Perumāḷ and a provision of 1,000 *kūḷi* of land for their maintenance, by a certain Mrityuñjaya-Nāyaka for the merit of his master Tirumalai-Nāyaka. The date is declared by Mr. Swamikannu Pillai to be irregular as Śukla 11 and Rēvati can join in Vrischika, not in Makara.

45. 452 of 1913.—(Tamil.) On the north base of the same maṇṭapa. A record of the Vijayanagara king Achyutadēva-Mahārāya, "who levied tribute from all countries", in Ś. 1454, Nandana, Kumbha, śu. di. 3, Monday, Uttara-Bhādrapada, corresponding to Monday, January 27, A.D. 1533. (But *Uttara* Bhādrapada is wrong for *purva* Bhādrapada.) The epigraph is to the effect that Kaṇṇan, a *kaikkōla* of Kuhaiyūr, having instituted a car festival in the temple, the managers met together in the Sōpāna-maṇṭapa and decided to grant him and his descendants, a house, a loom, a piece of land and some privileges in the temple.

46. 453 of 1913.—(Tamil.) On the south wall of the Kamalamāṅgai shrine in the same temple. A record in the eighteenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin

some to your servants; and theres noe possibilitie of standing it out, for, if they will not consent to pay willingly what he shall demand, he will sett watches and gaurds upon them, putt a stopp to all business and lett nothing goe out of the Country (and soe long as it is upon the land it is his when he pleases), soe that the damage you may suffer by the Stop of your business and want of returnes of stock will bee as great as the payment of his demands.

And you have noe Vackeel [*vakil*] at Court to stave off [stave off, delay] such an order,¹ nor is there any provision, order, or endeavour that way, for it cannot be done without some expence extraordinary. And in your Honours letter to the Bay this yeare you say Positive[ly] that they ought not to dispose of your mony but by your order, or an order from the Agent and Councell at the Fort.² And your Agent and Councell at the Fort will not vary one jot from your orders, for they send downe to the Bay one of your Honours letters to them, Confirming, recommending and referrin to the same, and they say plainly that they doe not thinke it safe for them to give one tittle of direction more to others then your Honours give to them, but in keeping close to that, they esteeme themselves safe, lett what will befall your business.³ And your servants here are so affrighted with your Honours orders to demand the 13000: rupees of Mr. Vincent expended upon Rugo Podours business, and the prementioned order, that they account it more safe for them to lett your business run to the utmost danger, nay to ruine itselfe, that is to lett your estate be forced from them, rather then by their consent to part with [anything] to preserve your Interest, and they doe not spare to tell me that though they have engaged to serve the Company, yett not to suffer Imprisonment, Irons, beating, and it may bee murdered, under these Arbittary and Tyrannicall Governments (where it is ordinary to suborne wittnesses and make any lye a pretence to gett money), when money may excuse them such sufferings,

¹ James Price, who was acting as the Company's *vakil* at Dacca, does not appear to have been recognised as such until a later date.

² See paragraph 11 of the Company's letter to Hugli, *ante*, p. 311.

³ There is no other record of these remarks attributed to the authorities at Fort St. George.

Tirumēnittelivudaiya-Tambirānār at Ārrūr. Aruṇagirinātha is referred to in No. 49 and ought not to be confounded with the great Tamil poet and devotee of that name who was the contemporary of Dēvarāya II.

53. 407 of 1913.—(Tamil.) On a slab set up in the same temple. A record in the fourteenth year of Chōla king Parakēsarivarman. Records gift of paddy to the temple of Tirumēṇṇālī-Nāyakkar (or Ālvār) at Malaiyamānāru, a *brahmadēya* in Ārrūr-kūṛram, which was a subdivision of Milāḍu, by three servants of that temple.

Eṭappūr (Eṭappūr).

54. Mr. Sewell gives a copper-plate inscription "in the town, dated Ś. 1636 (A.D. 1714), recording a deed of sale in the reign of Doḍḍa Kṛishṇa Uḍaiyār of Maisur." [*Antiquities*, Vol. I, p. 201 and *Salem Manual*, p. 87.]

Kariyarāman Kōyil.

55. In front of the temple on the hill. Le Fanu in his *Salem Manual*, p. 80, gives a translation of this epigraph. See Supplement.

Taḍāvūr.

56. 456 of 1913.—(Tamil.) On the south wall of the Ekāmra-nāthasvāmin temple. Records in the ninth year (of a king not given) gift of land at Virāṣōlanallūr, to the temple Tiruvēgambam-Uḍaiya-Nāyanār at Taḍāvūr. Attested by Tāyilunalla-Perumāl and Viḷuppādarāyan and communicated to Vilāḍarāya and the accountants (*puravariyār*).

57. 457 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Vijayarājēndradēva (Kulōttuṅga III). Records gift of land for worship and repairs to the temples of Tiruvēgambam-uḍaiya-Nāyanār and Kunṇameṇḍa-Perumāl.

58. 458 of 1913.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tirubhuvanachakravartin Kulōttuṅga-Chōladēva III, "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Registers that the temple of Tiruvēgambam-uḍaiya-Nāyanār at Mēlgaṅgapāḍi *alias* Taḍāvūr in Ārrūr-kūṛram a subdivision of Milāḍu *alias* Jananāthavaḷanāḍu, was built of stone, the cost being met from gold already in possession of the temple and from what was presented now by the king and the youngest of the queens.

59. 459 of 1913.—(Tamil.) On the north wall of the same temple. Records in the seventeenth year (of ?), Vaikāśi, gift of land which had been lying waste for many years as a *dēvadāna* to the same temple for worship, repairs and festivals. Attested by Ādittan Gaṇapati-Ālvān *alias* Vāṇādarāyan of Kappalūr.

four yeares; which the Councell haveing taken into Consideration, did think fitt, and appoint that the said John Naylor, for his future encouragement in the Honourable Companies service, be paid 50 *li.* per annum in this Factory, beginning from Michelmas last past, and to continue soe long as he shal behave himselfe well in his imployment, or untill the Honourable Companies farther pleasure.

Richard Moseley, Dyer, who came out a souldier for Fort St. George in the yeare 1669, and in 1671 came thence¹ to this Factory, where he hath since served the Honourable Company as Dyer at souldiers pay, haveing put in his petition to the Councell, setting forth the same, and desired to be considered and encouraged with some addition to his sallary, according to his industry and ability, The Councell thought fitt and doe order that the said Richard Moseley his wages be advanced from 114: rupees to 180: Rupees per annum, beginning from Michelmas last past, soe long as he behaves himselfe well in his imployment and dureing the Honourable Companies pleasure.

And whereas the [said] Richard Moseley hath sett forth in his Petition that there was a summe of 1885 *li.* 1: 3d: due to his wife, the widdow of Gabriell Boughton,² from the Honourable Company, which was sent by Henry Cherry to Persia, anno 1655 [1652], and, upon his decease,³ seized upon by the Companies servants, whereof but 1550: rupees hath binn paid, and the remayneing summe he desires Consideration for, The Councell sent [for] the said Moseley and advised him to give noe disturbance to the Honourable Companies affaires in these parts by the Nabob or Governours, least the Councell should take some rigorous course with him, but to draw up the state of that case and his demands to be sent home to the Honour-

¹ Moseley, 'who came out a soldier and is alsoe a dyer,' was permitted, on Naylor's recommendation, to go to Bengal in August, 1671. His appointment as a dyer was approved by the Company on the 15th March, 1672 (*Letter Book*, vol. iv., p. 539).

² The widow of Gabriel Boughton, a native woman, married, secondly, William Pitts. There is no record of her third marriage with Moseley.

³ The date 1655 is wrong. Cherry died in Gombroon in 1653. Details of his ill-fated voyage in the *Mayflower* from Balasor to Persia are given with the De Soito papers, to be found after the Consultation of the 25th November, 1676.

rescued the Chōla king from the Kādava king Kōpperuñjiṅgadēva (see S.A. 329) and that it was on his return perhaps from that campaign that these gifts were made by his general.]

67. 202 of 1910.—(Tamil.) On the west wall of the same temple. A record of the Hoysala king Rāmanāthadēva in Ś. 1182, and in his sixth year. Records gift of money for a lamp by a native of Maṅgalam to the temple of Mayindīśuram-Uḍaiyār. [The inscription proves that Rāmanātha came to the throne in 1255, apparently at the lifetime of his father. (See *Ep. Ind.*, Vol. III, p. 10).]

68. 203 of 1910.—(Tamil.) On the same wall. An unfinished record. Records gift of land to the temple of Paramēśuram Uḍaiyār at the eastern entrance into the village of Mayindira-maṅgalam for the merit of Vīra-Sōmēśvaradēva and Sōmaya-Daṇṇakkar. Mentions Śiṅgaya Daṇṇakkar who was, perhaps, a son of Sōmaya. For Sōmaya see next inscription and also those at Ratnagiri (103 of 1892) and Tirumalavāḍi (73 of 1895). A servant of Sōmēśvara for a long time, he was honoured with the title *Kumāragaiḍarākōva*.

69. 204 of 1910.—(Tamil.) On the south wall of the maṅṭapa in front of the same temple. A record of the Hoysala king Sōmēśvaradēva (A.D. 1233—54) in Ś. 1171, Sādhāraṇa, and in his seventeenth year. Records gift of land below the tank of Kuḷattūr to the temple of Mayindīśuramuḍaiya-Nāyanār by Sōmaya-Daṇḍanāyaka for the health of the king. [The inscription shows that the first years of Vīra Sōmēśvara overlapped the last years of his father Vīra Narasiṃha II. Nj. 36 shows that he was at Kaṇṇanūr (taken by his father about 1224) in 1228. He helped his father against Kāḍavarāya and the Pāṇḍya in Ś. 1156. See *Ep. Carn.*, V, Ak. 123. Later on, he was in cordial terms with Māravarman Sundara Pāṇḍya II (see Tirumayyam and Tinnevely inscriptions). With Jaṭavarman Sundara Pāṇḍya I (1251—64), on the contrary, he was not friendly. See Śrīraṅgam inscription in *Ep. Ind.*, Vol. III, p. 7 ff.]

70. 205 of 1910.—(Tamil.) On a slab lying in front of the Sōmēśvara temple in the same village. A damaged record in the fifteenth year of the Hoysala king Sōmēśvaradēva. Records remission of certain taxes on temples in Tagaḍaināḍu and Puralalai-nāḍu by the residents of the seventy-nine districts, for the health of the king and of Sōmaya-Daṇṇakkar. See No. 68 above.

71. 206 of 1910.—(Tamil.) On the north base of the same temple. A much damaged record in the nineteenth year of the Chōla king Kuḷōttuṅga-Chōladēva.

72. 207 of 1910.—(Tamil.) On the same base. A much damaged record in the twenty-fifth year of the Chōla king Kuḷōttuṅga-Chōladēva. Seems to record gift of paddy by a native of Ariyambākkam to the temple of Mayindīśiram Uḍaiyār.

ore then are found to be needfull at present in this of those professions, and the former past his labour, latter not expert in his trade, The Councell thought fitt r their returne to Fort St. George by the Europe shippes are.¹

re being a parcell of throwne silk² in this Factory which prepared for black Taffaties, but being the first tryall, is e and ill throwne and soe not fitt for that worke, Therefore thought fitt that it be sent for England this yeare, and that r finer and more fitt bee provided for that use.

Mr. Vincent and the rest of the Factory haveing represented the Councell that the place where the weavers loomes and rowster Mill stand, being a low thatcht place, is very subject fyre, which, if it should happen, would not only be a great ss to the Company but alsoe require eight monethes time o recruit and fitt againe, Which the Councell haveing duely weighed and debated, it was Resolved to be for the Honourable Companies interest to build a brick roome for those conveniencys within the Factory, which was proposed might amount to about 15: or 1600: rupees, and Mr. Vincent was ordered to goe forward with the said building and to finish it with speed, useing all frugallity therein.

The Accompts of the Factorys of Hugly and Ballasore haveing for some yeares past binn comprehended in one paire of bookes, intermixt the one with the other, which hath severall times binn considered and discoursed among the Councell, they at this time undertooke to debate and regulate the same. And, upon the whole, they did find great inconveniencyes to accrew by keeping the said two Factorys accompts in one pair of bookes, which occasioned the keeping of two accompts of Cash and double accompts for each sort of Europe goods, as Broadcloth Hugly, Broadcloth Ballasore, Lead Hugly, Lead Ballasore,

¹ Farrill had been sent to Kasimbazar from Fort St. George with Loveney in February, 1675. Writing to Bengal on the 12th December, 1677, the Court expressed their disapproval that 'Peter Farrell and Daniel Singer, two debauched persons not in the service, should be continued in the Factory,' and ordered them to be sent to Fort St. George or to England (*Letter Book*, vol. v., p. 520). They must therefore have evaded Master's orders for their return.

² Silk consisting of two singles twisted together to form a rope.

79. 309 of 1901.—(Kanarese verse.) On a slab set up on the tank bund in the same village. Mentions the preceptor Viddērāṣi (Vidyārāṣi) of Tagadūru.

80. 347 of 1901.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the Mallikārjuna temple. A much damaged record of Kulōttuṅga Chōladēva.

81. 348 of 1901.—(Kanarese.) On four sides of a broken pillar lying in the Māriyamman temple in the fort. A record of the Pallava Mahēndra Noḷamba, dated in Ś. 800, *Viḷambin*, apparently making grant to a Jaina temple. [It was this Mahēndra who conquered Mahābali Bāṇa Rāya about A.D. 890 and gave his name Mahēndramaṅgalam to Adhamankōṭṭai.]

81-A. In a slab in the street of Virūpākshipuram. A record making the grant of a village by a local chief in the reign of Śrī Raṅga of Vijayanagar in Ś. 1541 (A.D. 1619) the king having his capital at Penukoṇḍa. [*Salem Manual*, p. 223.]

82. 198 of 1910.—(Kanarese.) On a granite pillar lying in the quarter known as Virūpākshipuram. A record of the Noḷambha king Iruḷa, son of Aṇṇiga, in Ś. 853, *Virōdhi*. The record gives a list of the Noḷamba kings and their queens. The last face which usually records the grant is damaged. This is an important inscription giving the Noḷamba-Pallava genealogy from Pallavādhirāja to Iruḷa and showing that the Tagadūr nāḍu was under the Noḷambas even after the conquest of the neighbouring Bāṇa territory by Parāntaka I.

83. 199 of 1910.—(Kanarese.) On the fragment of a pillar lying in the house of Īśvarayya in the same village. A record of a Noḷamba king, whose name and date are lost. Appears to have contained a genealogy of the Noḷambas. Mentions, among the boundaries, the roads to Puramale-nāḍu and Piribellōle. [The inscription gives the details of the actions of the individual kings of the line.]

84. Tagadūr spurious Sanskrit and Kanarese plates of the W. Gaṅga king Harivarman Mahārāja issued from Talavanapura. See *Ep. Carna.*, Vol. III, p. 202, No. 122 and Kielhorn's *Southern List*, p. 20, No. 109. The date of the grant (Ś. 188, Vibhava, daśami, Guruvāra, Punarvasu) is irregular.

Hamumantapuram.

85-86. 16 and 17 of 1900.—(Vaṭṭeḷuttu.) On a slab in a field. A record in the seventeenth year of "Gaṅga-Pallava king" Vijaya-Īśvaravarman. Record the death of two heroes in battle in the service of Kaṭṭirai. [Dr. Hultzsch believes the latter to be identical with Kaḍava or Pallava. He is not, however, the chief conquered by the Hoysala Narasiṃha II but evidently Īśvaravarman himself. See *Ep. Ind.*, Vol. VII, pp. 23-4.]

And the same Persons did offer to procure 300: in a thousand peeces of an ordinary sort of Mullmuls,³² Covads long and two Covads broad, at 4: Rupees per peece, which is esteemed somewhat to deare; but they not coming to a lower price at present, it is left to them to bring in the parcell at Hugly, and the price to be then made according as the goods shall rise. The Persons requireing 300: Rupees at present upon the bargain, The Councell thought fitt and accordingly ordered the said summe to be paid them out of the Cash of this Factory, for which they are to give their respective obligations. Musters [patterns] of all which prementioned goods were now looked over and approved, and labells of the dementions and prizes annexed to them. And Santapore¹ (being the place where these goods are provided) lyeing in the way between this place and Hugly, they [the merchants] were minded to gett what quantity they can in readiness against the boates goe hence, that they [the boats] may take them in in their way to Hugly.

The Councell haveing taken into Consideration and debate which of the two places, Hugly or Ballasore, might be most proper and convenient for the residence of the Cheife and Councell in the Bay, Did resolve and conclude that Hugly was the most fitting place, notwithstanding the Europe shippes doe unloade and take in their ladeing in Ballasore roade, Hugly being the Key or scale [centre of trade] of Bengala, where all goods pass in and out, to and from all parts, and being neare the Center of the Companyes business, is more commodious for receiveing of advices from and issueing of orders to all subordinate Factoryes.

Therefore, it is thought convenient that the Cheife and Councell of the Bay doe reside at Hugly, and, upon the Dispatch of the Europe ships,² the Cheife, with the Councell or some of them (as shall be thought convenient), doe yearly goe downe to Ballasore, soe well to expedite the dispatch of the ships, as to make inspection into the affaires of Ballasore Factory. And the Councell did likewise Conclude that it was

¹ Sāntipur, in the Nadiā district, on the Hugli River.

² The shipping for Europe was usually despatched in November and December.

lands below the tanks in the Kaḍaḡattūr country must give *sarivāram*, i.e., equal share of the produce to the owner and pay a specified fee for strengthening the tank bunds with stone and earth. This was done for the merit of the chief Kumāra Jagadēva. This was evidently the chief of Channapaṭṭaṇa in Bangalore district conquered by the rising Mysore chiefs about 1635. [See *Mys. Gazr.*, II, p. 62.]

Mōdūr.

93. 209 of 1910.—(Tamil.) A damaged record in Sarvadhārin. Refers to an officer "who possessed the strength and powers of the Hoysaḷa king Viṣṇuvardhana" and to the remission of the marriage tax in Tagaḍa-nāḍu.

94. 210 of 1910.—(Tamil.) On a boulder in front of the temple of Nelapperumāḷ in the same village. A record in the third year, Āṅgiras, of the Chōḷa king Rājakēsarivarman *alias* Tribhuvana-chakravartin Tribhuvanavīra-Chōḷadēva. Records gift of the village of Mōdūr in Tagaḍa-nāḍu, a district of Nigarilichōḷa-maṇḍalam (E. Gaṅga country), to the temple of Śīṅapperumāḷ which was attached to the temple of Durgaiyār in Padi-nāḍu, a district of Mēl-maṇḍala. [Mr. Krishna Sastri identifies Padināḍu in Mēlmaṇḍala with Haḍināḍu in Mysore and Durgaiyār with the famous Chāmuṇḍi of that place, a proof of which he sees in the existence of a field named Chāmuṇḍi Aṇimanāḍu. As regards the identity of the king he believes that he might be the same as the king of the Tiruvaṇṇāmalai record whose accession Dr. Hultzsch attributes to A.D. 1341-2 and whose third year fell in Āṅgiras. See *Ep. Ind.*, Vol. VIII, p. 7 ff.]

Peṇṇāgaram.

95. 14 of 1900.—(Kanarese.) On a slab set up near the *dhvajastambha* in the Narasiṁhasvāmin temple at Haḷēpuram near Peṇṇāgaram. A damaged record in Vijaya.

96. 15 of 1900.—(Tamil.) On a slab set up at Kūttappāḍi near Peṇṇāgaram. A much damaged record.

97. 46 of 1898.—(Tamil.) On the south wall of the Brahmēśvara temple. Records the building of the temple and its maṇṭapa for the merit of the Pallava king Nandivarman.

98. 47 of 1898.—(Tamil.) On the north wall of the Brahmēśvara temple. Records in the fourth year of the Pāṇḍya king Ravi-varman *alias* Vīra-Pāṇḍyadēva gift of money for six lamps.

99. 48 of 1898.—(Tamil.) On the same wall. Records in the twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Rājaraḷadēva gift of gold for four lamps.

at, and our boates passing by Rajamall to and from Pattana. Wee call not elce to mind, soe remaine, Your very loving Friends, STREYNHAM MASTER, &c.

November 1:; Wednesday Afternoone. — Att a Consultation, Present : — STREYNHAM MASTER, ESQ: [and Council as before].

The Councell proceeded to make choice of a person to take charge of the Factory at Ballasore as Cheife, and haveing respect to the late settlement made in Ballasore the 11: Aprill last,¹ and to make as little alterations therein as possible might bee, with regard to the Honourable Companyes Interest, Mr. Edward Reade and Mr. John Marshall were in nomination, and they being withdrawne, upon the question, it was voted for Mr. John Marshall, still reserveing to Mr. Reade his right of precedency, as appointed in the Honourable Companyes letter of 23d December, 1672.²

And to Supply the Second-ship of Cassambazar, vacant by Mr. Marshalls remove, it was thought fitt that Mr. Edward Littleton, formerly appointed third, bee now Second of Cassambazar, and Mr. Richard Edwards, formerly appointed fourth, be now third.

And out of those persons (by the aforesaid settlement) appointed to Hugly and Ballasore, Tis thought fitt that John Billingsley (reserveing to Richard Edwards and George Peacock³ their Right of Seniority and precedency)⁴ be second, and Henry Carpenter third, at Ballasore, and Samuell Anthony and George Perrin, writers, now at Ballasore, to remaine there. All the other[s] before appointed to both places,⁵ are now to reside in Hugly.

¹ This 'settlement' was made by Major Puckle. The list of the Company's servants in Bengal, as arranged by him, is to be found in *Factory Records, Fort St. George*, vol. xxviii., p. 49.

² The letter referred to is dated 13th December, 1672 (*Letter Book*, vol. v., p. 26).

³ George Peacock was entertained by the Company as a 'writer for the Coast and Bay' on the 22nd November, 1667 (*Court Minutes*, vol. xxvi., fol. 67).

⁴ Edwards had been fourth at Kasimbazar and Peacock third at Patna.

⁵ These were W. Clavell, E. Reade, E. Bugden, S. Hervey, J. Byam, G. Knipe, S. Smith (deceased), R. Trenchfield, C. Oxinden, J. Peachey, J. Thredder, and A. Rutton.

105. 205 of 1911.—(Tamil.) On four other detached slabs in the same place. A record of the Hoysaḷa king in Ś. 1219, Hēvilambi, and in his third year. Refers very probably to the temple mentioned in No. 104 and calls it Uḍaiyār Sōmanāthadēvar at Kundāṇi in Virivi-nāḍu, a subdivision of Nigariliśōḷa-maṇḍalam.

106. 206 of 1911.—(Tamil.) Left of entrance into the Bhairavēśvara temple on the hill near the same village. A much damaged record in Ś. 1252, Prajāpati. Mentions Kundāṇi in Virivi-nāḍu.

Dodḍa Bēlūr.

107. On a local anicut. An inscription, dated Ś. 1595 (A.D. 1673), recording its construction by Kumāra Rāya Daḷavāi in the reign of Chikkadēva Rāja. *Antiquities*, Vol. I, p. 194.

Hōsūr.

108. C.P. No. 9 of Mr. Sewell's List.—Records a deed drawn up in Ś. 1683 (A.D. 1761), in the year Vrisha, by certain merchants of Hōsūr in the Salem district, promising to give to the priests a certain fixed proportion on every bale of cloths and thread bought in that town.

109. On a rock in the neighbourhood. Records that one Kēśava Nāyakan inscribed and dedicated the stone to Nārāyaṇa, the protector of the five classes of people in Aippiṣi 1 of K. 4266, *Pramādhī*, in order that "Śrī Vallan Dēvar may attain the throne." [The cyclic year is wrong by six years. The reigning Ballāḷa king was Vīra Narasiṃha, and he was succeeded by Vīra Ballāḷa in 1188, i.e., 22 years after the date of this epigraph. *Antiquities*, I, App. C, p. XXXIII.]

Taḷi.

110. On the local tank bund. (Kanarese.) Records the construction of the tank in Ś. 1452 (A.D. 1530), during the reign of Achyuta Dēva Rāya by some merchants.

111. An epigraph of A.D. 1799, recording the fall of Śrīraṅga-paṭṭaṇam (Seringapatam).

112. An epigraph, dated A.D. 1802.

113. In the temple of Gōpāla. Records that it was built by Kṛishṇa Rāya Uḍaiyār of Maisūr in Ś. 1640 (A.D. 1718).

Tirtham.

114. 207 of 1911.—(Tamil.) On the west wall of the central shrine in the Tīrthagiriśvara temple. Records in Ś. 1197, Vibha (mistake for Bhava) gift of gold for a lamp to the temple of Titta-Nāyanār at Puṣavūr in Viravi-nāḍu.

Agent and Councill at Fort St. George, they might render themselves responsible for any damage that may accrew^t to the Honourable Companyes affaires thereby, Did therefore think fitt, for the safety of the Honourable Companyes affaires and their owne security, that no charge or trust in the Honourable Companyes affaires be hence forth committed to Mr. Joseph Hall, nor that he be admitted to sett in Councill untill farther orders or directions from the Agent and Councill of Fort St. George, after the whole proceedings in this affaire, The Charge, his answer, and the proofes have binn presented to them for their satisfaction.

And the Councill did farther thinke fitt that the Cheifeship of Dacca, to which Mr. Hall was appointed,¹ doe remayne vacant, and that Mr. Hall doe receive the same allowance of Dyet etc. as he hath formerly done on the Honourable Companyes account, untill receipt of orders or directions from the Agent and Councill hereupon as aforesaid; and Mr. Samuel Herry, who hath binn three yéares at Dacca, first, second to Mr. Elwes [in January, 1673], and, after his decease [4th December, 1675], by order continued in the management of the business of that Factory, was appointed to be second at Dacca, to reside there and observe such orders as shall from tyme to time be sent to him.

THE CHARGE OF WALTER CLAVELL AGAINST JOHN SMITH (concluded).

It being moved that the result and oppinion of the Councill upon the evidence of the charge against Mr. John Smith might be taken into Consideration: The Councill agreed thereto.

Mr. Smith upon desire withdrew.

The Councill then having taken into Consideration and debated the weight of the evidence upon the charge against Mr. John Smith, upon which they have declared him unfaithfull in his trust and imployment in the Honourable Companyes service the 26th October last, as appeares in that Consultation,

¹ The appointment was made by Major Puckle in his 'Settlement' of the Company's servants in Bengal, 11th April, 1676.

proofs of which he sees in the palæography of the epigraph and in the reference to Mahābali Vānarāya, a title bestowed on the Gaṅga Prithvīpati II by Parāntaka Chōla I (906—47). See *Ep. Ind.*, Vol. V, pp. 49—53.]

Tukkōjinahalli ?

121-A. 6 of 1900.—(Tamil.) On a rock near the Lakshmīnara-simha temple. Records gift by a private individual to the temple of Śingaperumāl on the hill at Tiṇḍal.

121-B. 7 of 1900.—(Tamil.) On another rock at the same place. Records in Śōbhakrit gift to the Brāhmaṇas of the village of Tiṇḍal *alias* Madhurāntaka Vīra-Nuḷamba-chaturvēdimāṅgalam by Madhurāntakan Vīra-Nuḷamban Rājanārāyaṇa Vayiravan Ponnambalakkūṭṭan.

ŌMALŪR TALUK.

Tārāmaṅgalam.

In his *Antiquities* Mr. Sewell gives thirteen inscriptions in this place. Of these nine have been identified with those of the departmental list. The other four are not identifiable. Two of them are undated and record gifts or repairs by private parties. One records gift of land by the temple authorities to a Brahman for conducting the service; and the fourth records a grant of land to temple by the inhabitants of a village in the sixteenth year of Tribhuvanachakravartin Sundara Pāṇḍya.

122. 19 of 1900 (*No. 1 of Mr. Sewell's List*).—(Tamil.) On the north wall of the maṇṭapa in front of the Kailāśanātha temple. A record of Vīravasantarāyar in K. 4009 (mistake for Ś. 1490), expired, Vibhava, third year. Records the grant of the village of ḷama-samudram to the Kailāśa and ḷamīśvara temples at Tārāmaṅgalam.

123. 20 of 1900.—(Tamil.) On the north wall of the same maṇṭapa. A much damaged record in the fourteenth year of Rāmanāthadēva. Records gift of land. See No. 120 above.

124. 21 of 1900 (*No. 3 of Mr. Sewell's List*).—(Tamil.) On the south wall of the maṇṭapa in front of the ḷamīśvara temple at the same village. A record of the Vijayanagara king Achyutarāya (1530—42) in Kaliyuga 4642, expired, Plāva. Records the building of a maṭha at Chidambaram by a native of Tārāmaṅgalam and registers the grant of the proceeds of certain taxes for the maintenance of the maṭha.

125. 22 of 1900 (*No. 7 of Mr. Sewell's List*).—(Tamil.) On the south wall of the maṇṭapa in front of the ḷamīśvara temple at the same village. A record in the sixth year of Tribhuvanachakravartin Kōṇērinmēlkoṇḍān. Records gift of land.

to Ballasore in order to their going to Fort St. George, they would admitt it; but when they are either in Hugly or Balasore they must be conformable to the orders of the Factory, and not goe from one place to another without acquainting the Cheife of either Factory therewith.¹

¹ From this date Joseph Hall and John Smith ceased to be members of Council and their names disappear from the signatures to the proceedings. In December, 1678, Smith obtained leave to ship his 'necessaries' on the *Williamson* at Balasor, and announced his intention of 'going to the Fort according to the Honble. Companys orders.' Instead of sailing in the *Williamson*, he 'rann' away in a small vessell bound to Achin, and was murdered on the voyage, as related in vol. ii. (*Factory Records, Hugli*, vol. ii.).

134. 31 of 1900.—(Tamil.) On the north wall of the same shrine. Mentions a certain Śrīkaṇṭhadēva, who bore the *birudas* Gauḍaśaktiśūdamāṇi and Vidyāsamudra, and records a gift of land made to his father as *gurudakshina* by the six Veḷḷālas of Tārāmaṅḡalam, of whom Nalla Uḍaiyappar was one.

Vanavāsi.

135. C.P. No. 195 of Mr. Sewell's List.—Records in Ś. 1698 (A.D. 1776), K. 4876, Manmatha, the grant of a garden to the Śiva temple at Vanavāsi in the "Vanjināḍu" of Maisūr, by a private person, during the reign of Immaḍi Vīra Rāja Uḍaiyār at Maisūr. [There is a village of the name of Vanavāsi in Ōmalūr taluk and the present epigraph may refer to it.]

Vellār.

136. 655 of 1905.—(Tamil.) On a slab set up at the foot of the hill. A damaged record in the seventh year of Rājarājadēva.

137. 656 of 1905.—(Grantha and Tamil.) On two faces of a broken slab in the same place. A fragmentary record. The preserved portion contains a few Hoysaḷa *birudas*.

138. 657 of 1905.—(Tamil.) On the top of the hill in the same village. An incomplete record in the seventeenth year of the Pāṇḍya king Rājakēsarivarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Mentions Madaga-nāḍu *alias* Veḷḷārai-nāḍu and the temple Tirukkuṅṟēsvaramuḍaiyār. [The inscription is interesting for its reference to a Pāṇḍyan king with a Chōḷa title. It is difficult to identify him, but it seems to me that he might be the Koṅgu-Pāṇḍya of the same name who ruled from A.D. 1265 to 1281 at least. See Cb. 196 and Cb. 197.]

Yelavampatti.

139. On a local rock. Date not clear. A record stating that during the reign of Achyuta Dēva of Vijayanagar a man of the Mudali caste presented this village to the temple at Tārāmaṅḡalam. *Antiquities*, Vol. I, p. 201.

SALEM TALUK.

Rāshipuram.

140. C.P. No. 193 of Mr. Sewell's List.—Records a private agreement by the Śūdras of the place to pay a tax for the maintenance of service in the Viṣṇu temple at Rāshipuram in Ś. 1726 (A.D. 1804), Kaḷiyuga 4905, Kāḷayukti.

141. C.P. No. 194 of Mr. Sewell's List.—Records another similar agreement for tax for the support of worship in the same temple in Ś. 1746 (A.D. 1824), K. 4925, Tārāṇa.

Salem.

In his *Antiquities*, Vol. II, Mr. Sewell gives six copper-plate grants in this district. Of these Nos. 193, 194, 195 and 9 have been allocated to the villages proper. Nos. 8 and 196 are vague and have therefore been given here. They are said to be in the District Court and Tahsildar's office, Salem.

142. *C.P. No. 8 of Mr. Sewell's List.*—Records grant “by a Rāja of Maisūr, part of whose name is ‘Kṛishṇa Rāja,’ given in a year of the Kaliyuga, of which only the first three figures, 482, are visible, the last figure, the name of the cyclic year, and the Śaka date all having been tampered with. The grantor was probably Dodḍa Kṛishṇa Rāja, who reigned over Maisūr from A.D. 1714—31. The grant, then, dates within the years A.D. 1719—1728.”

143. *C.P. No. 196 of Mr. Sewell's List.*—(Kanarese and Telugu.) Records a private agreement between villagers to maintain worship in a temple in Ś. 1709 (A.D. 1787), Kaliyuga 4889, Plavaṅga.

144. 42 of 1888.—Right of entrance into the *garbhagriha* of Śukavanēśvara temple. Beginning lost.

145. 43 of 1888.—Left of entrance into *garbhagriha* of the same temple. A record in the fifth year of Kō-Parakēsarivarman.

146. 44 of 1888.—A record on a pillar in the Nrittamaṇṭapa.

147. 45 of 1888.—On a pillar in the Nrittamaṇṭapa. A record in the twenty-sixth year of Sundara-Pāṇḍyadēva.

148. 46 of 1888.—On the north wall. A record in the twenty-sixth year of Sundara-Pāṇḍyadēva.

149. 47 of 1888.—On a stone at the entrance of Svarṇāmbika shrine. A record of Kō-Rājakēsarivarman.

150. 48 of 1888.—On a stone at the entrance of Svarṇāmbika shrine. A record in the sixth year of Kō-Parakēsarivarman.

151. 49 of 1888.—Right of entrance of Svarṇāmbika shrine. A record in the fifth year of Kō-Rājakēsarivarman.

152. 50 of 1888.—Left of entrance of Svarṇāmbika shrine. A record of Kō-Parakēsarivaram.

153. 51 of 1888.—On a pillar to the right of Svarṇāmbika shrine. A record in the twenty-sixth year of Sundara-Pāṇḍyadēva.

154. 52 of 1888.—On a pillar in mahāmaṇṭapa in the Saundara-rāja Perumāḷ Temple. A record in the twenty-fourth year of Sundara-Pāṇḍyadēva.

155. 53 of 1888.—On a pillar in mahāmaṇṭapa in the same temple. A fragment of record.

156. 54 of 1888.—On a pillar in mahāmaṇṭapa in the same temple. A record in the twenty-fourth year of Sundara-Pāṇḍyadēva.

157. 55 of 1888.—On a pillar at the mahāmaṇṭapa in the same temple. A record in the twenty-fourth year of Sundara-Pāṇḍyadēva.

158. 56 of 1888.—Right of entrance of *garbhagriha* of the same temple. A record in the twenty-fourth year of Chakravartin Sundara-Pāṇḍyadēva.

159. 57 of 1888.—North wall of the same temple. A record of Kō-Maravarman *alias* Tribhuvanachakravartin.

160. 58 of 1888.—Round Saundaravalli shrine in the same temple. The stones do not seem to be in their original order.

Uttamachōlapuram.

161. 59 of 1888.—On the south wall of the Karabūranāthēśvara temple. A record in the twenty-seventh year of Kṛishṇarāya.

162. 60 of 1888.—On the west wall of the *garbhagriha* of the same temple. A defaced fragment of record.

163. 61 of 1888.—On a stone on the floor of mahāmaṇṭapa of the same temple. Name of king illegible.

TIRUCHENGŌDU TALUK.

Kokkarāyanpet.

164. 465 of 1913.—(Tamil.) On the south wall of the Brahma-purīśvara temple. A record of the Vijayanagara king Virapratāpa Achyutadēva-Mahārāya (1530—42) in Ś. 1453, Vikriti, Aippaṣi, twenty-fifth day, śu. di. 12, Punarvasu, Monday. Records gift of the village of Tagadappāḍipālaiyam *alias* Vāḍivuḍaiyamangaipuram to the temple of Brahmīśvaram-uḍaiya-Tambirānār, by a certain Śāma-Nāyinār, agent of Kṛishṇarāya-Nāyaka. [The date is irregular; Monday, 25th *Aippaṣi*, was October 24, A.D. 1530, but does not agree with the other data.]

165. 466 of 1913.—(Tamil.) On the east wall of the same temple; left of entrance. A record of the Vijayanagara king Virapratāpa Kṛishṇadēva Mahārāya (1509—30) in Ś. 1438, Iśvara (wrong), Tai, twenty-ninth day, Pūrva-Phalguni, 14, Āyushya-yōga, Monday (corresponding to Monday, 25th January 1518). The king receives, among others, the title *Rājakkal-tambirān*. Registers the gift of the village Śaṅgamapura to the same temple.

166. 467 of 1913.—(Tamil.) On the same wall. An unfinished and damaged record in Sarvadhārin, Āḍi, first day. Seems to record a gift of two villages for the enjoyment and repairs of the temple of Brahmīśvara and for the maintenance of a dancing master, etc., in the temple.

167. 468 of 1913.—(Tamil.) On four slabs built into the floor of the same temple. A record in the fourth year of the Chōla king Rājakesarivarman *alias* Chakravartin Kulōttuṅga-Chōladēva (I).

Registers the detailed provision made for offerings at the temple of Brahmīśvaram Uḍaiyar at Kīlkarai. . . . maṅgalam in Nāḍāḷva-nāḍu, a district of Koṅgu *alias* Vīraśōḷa-maṇḍalam, by Gaṅgai-kondān Ammaiappan *alias* Mādhavarāja, for the health of the emperor (chakravartin).

Tiruchchengōdu.

168. 622 of 1905.—(Grantha and Tamil.) On the rock just below the boulder known as Nagarguṇḍu, west of the steps leading to the Ardhanārīśvara temple on the hill. A record in the ninth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, ? 1251—64). Records gift of land by the people of Kīlkarai-Pūndurai-nāḍu in Koṅgu *alias* Vīraśōḷa-maṇḍalam. Refers to the breach of a tank and states that the land irrigated by it was lying fallow for a long time. Koṅgu was later on called Chōḷakēraḷa-maṇḍalam.

169. 623 of 1900.—(Tamil.) On the rock to the west of the same boulder. A record in the fourteenth year of the Chōḷa king Rājakēsarivarman. Records gift of gold for a lamp.

170. 624 of 1905.—(Tamil.) On the same rock. A damaged record in the fourteenth year of Rājavarman.

171. 625 of 1905.—(Tamil.) On the same rock. A record in the sixteenth year of the Chōḷa king Rājakēsarivarman. Records gift of gold for Brāhmaṇas.

172. 626 of 1905.—(Tamil.) On the same rock. A damaged record in the tenth year of the Chōḷa king Parakēsarivarman *alias* Rājendra-Chōḷadēva (I). Seems to record an agreement among the *uvachchar* to play on the drum.

173. 627 of 1905.—(Tamil.) On the same rock. A record in the fourteenth year of the Chōḷa king Rājakēsarivarman. Records gift of gold for feeding Brāhmaṇas. The village is called Tiruchchengōdu.

174. 628 of 1905.—(Tamil.) On the same rock. A record in the twelfth year of the Chōḷa king Parakēsarivarman. Records gift of gold for feeding Brāhmaṇas.

175. 629 of 1905.—(Tamil.) On the same rock. A record in the thirteenth year of the Chōḷa king Rājakēsarivarman. Records gift of gold for feeding twenty Brāhmaṇas on the day of *ēkādaśi*.

176. 630 of 1905.—(Tamil.) On a rock east of the steps known as Arubadāmpaḍi on the same hill. A record in the twenty-eighth year of the Chōḷa king Parakēsarivarman. Records gift of gold for a lamp.

177. 631 of 1905.—(Tamil.) On the same rock. A damaged record in the twenty-seventh year of the Chōḷa king Parakēsarivarman. Mentions Puḡaḷiyūr. Records gift of gold for feeding

Brāhmaṇas. [This is perhaps the place where the king Adiyan (Adigaimān) is reported to have met the Pāṇḍyan Neḍuñjaḍayan. See *Ep. Rep.*, 1906, p. 75, paragraph 36.]

178. 632 of 1905.—(Tamil.) On the same rock. A damaged record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of a lamp.

179. 633 of 1905.—(Tamil.) On the same rock. An incomplete record in the twentieth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Mentions Tiruppiḍavūr. A damaged record.

180. 634 of 1905.—(Tamil.) On the same rock. A damaged record. Records gift of gold. Pilgrims' scrawls have been freely engraved in modern characters over this inscription.

181. 635 of 1905.—(Tamil.) On the same rock. A record in the thirty-seventh year of the Chōla king Parakēsarivarman. The last remark made with reference to the previous number holds good here too.

182. 636 of 1905.—(Tamil.) On the same rock. A record in the ninth year of the Chōla king Parakēsarivarman. Records gift of gold for feeding Brāhmaṇas by a native of Īrōḍu (Erode).

183. 637 of 1905.—(Tamil.) On the same rock. A mutilated record in the twelfth year of the Chōla king Parakēsarivarman. Close to it is a modern record, dated Kaliyuga 4991 (= A.D. 1889-90).

184. 638 of 1905.—(Tamil.) On the same rock. A record in the twenty-eighth year of the Chōla king Parakēsarivarman. Records gift of gold for feeding Brāhmaṇas.

185. 639 of 1905.—(Tamil.) On the same rock. A record in the twenty-sixth year of the Chōla king Parakēsarivarman. Records gift of gold for feeding Brāhmaṇas.

186. 640 of 1905.—(Tamil.) On the same rock. A record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of gold for a lamp by a native of Kilinallūr in Kilār-kūṟam. The money was entrusted to the assembly of Tiruchcheṅgōḍu, while the people of the "eighteen districts" were to protect the grant.

187. 641 of 1905.—(Tamil.) On a boulder to the west of the same steps. A damaged record in the tenth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya-dēva (I, ? 1251-64). Seems to record a gift of land. Mentions the god Subrahmaṇya-Pillaiyār standing on the hill.

188. 642 of 1905.—(Tamil.) On the same boulder. A mutilated record in the fourteenth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōladēva (I). Records gift of gold.

189. 643 of 1905.—(Tamil.) On the rock close to the Papanāśa-tīrtha on the top of the same hill. A partially damaged record in the twenty-third year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōladēva (I). Seems to record a gift of land.

190. 644 of 1905.—(Tamil.) On the rock west of the Gaṇapati-tīrtha on the same hill. A damaged record in the seventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I. ? 1251—64). Seems to record a gift of land.

191. 645 of 1905.—(Tamil.) On the south wall of the central shrine in the Ardhanārīśvara temple on the same hill. An incomplete record. Records a gift by Pemmarasa-Uḍaiyār, the agent of Narasiṃharāja-Uḍaiyār, to the temples of Ardhanārīśvara and Subrahmaṇya on the hill at Tiruchcheṅḍu in Kīlkarai-Pūndurai-nāḍu, a district of Koṅgu *alias* Viraśōla-maṇḍalam.

192. 646 of 1905.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. Records in Ś. 1521, Śārvari, the building of the maṇṭapa. [This is perhaps the inscription No. 3 of Mr. Sewell's List which is dated Ś. 1522.]

193. 647 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. Registers in Ś. 1549, Vibhava, the building operations of a native of Mōrūr in Kīlkarai-Pūndurai-nāḍu. [This is perhaps the inscription No. 4 of Mr. Sewell's List, which is dated Ś. 1551.]

194. 648 of 1905 (*No. 1 of Mr. Sewell's List*).—(Tamil.) On the north wall of the maṇṭapa in front of the Subrahmaṇya shrine in the same temple. A record in Ś. 1541, Siddhārthin. Similar to the above.

195. 649 of 1905.—(Tamil.) On the same wall. A record in Ś. 1588, Kīlaka (wrong), of the Nāyaka king Chokkanātha-Nāyaka (1560—82). Records gift of land. The king was the son of Viśvanātha-Nāyaka Tirumala-Nāyaka Muttuvīrappa-Nāyaka (1559 A.D.). See *Ind. Antq.*, February-May 1917, where I have given a detailed account of his reign.

196. 650 of 1905 (*No. 2 of Mr. Sewell's List*).—(Tamil.) On the north wall of the maṇṭapa in front of the Subrahmaṇya shrine in the Ardhanārīśvara temple on the hill. A record in Ś. 1581 Viḷambi, of the Nāyaka king Viśvanātha-Tirumala-Nāyaka, (1623—59). Records gift of the village of Kōlaṅgaṇḍai in Parittipalli-nāḍu for the merit of Kumāra-Muttu-Tirumala-Nāyaka. For Kumāra Muttu's career see *Ind. Antq.*, 1917, pp. 37—8.

197. 651 of 1905.—(Tamil.) On the base of the same maṇṭapa. An incomplete record of the Vijayanagara king Virapratāpa Kṛṣṇadēva-Mahārāya (1509—30) in Kaliyuga-Śaka 1444, Chitra-bhānu. Records the gift of the market tolls for celebrating certain festivals. Mentions Kunṛattūr-durgam in Koṅgu *alias* Viraśōla-maṇḍalam.

198. 652 of 1905.—(Tamil.) Above the east wall of the *Nṛīṭṭa maṇṭapa* in the Kailāśanāthasvāmin temple in the same village. Records in Rudhirōdgārin the building of the maṇṭapa. A Telugu version of this inscription in engraved close to it.

199. 653 of 1905.—(Tamil.) On the north wall of the Subrahmaṇya shrine in the same temple. Records in Kālayukti the building of the shrine by a native of Āṇḍiyūr in Vaḍagarai-nāḍu.

200. 654 of 1905.—(Mentioned by Mr. Sewell also.) (Tamil, prose and verse.) On the ceiling of the gōpura in the same temple. A record of the Nayaka king Viśvanātha-Chokkaliṅga-Nāyaka (1660—1682) in Ś. 1585, Śōbhana. Records the building of the gōpura and of the temple of Kaśi-Viśvēśvara on the hill. See No. 195 above.

201. Above the goddess, on the ceiling of the *garbhagriha*. Undated. Records gift of lands to temple by the agent of Narasimha Uḍaiyār. *Antiquities*, Vol. I, p. 203.

202. A C.P. grant ("in the possession of Śivarāma Paṇḍitar"), dated in Ś. 1656 (A.D. 1734). Records grant of land to temple on the hill by Kṛishṇa Rāja Uḍaiyār of Maisūr. *Ibid.*

202-A. C.P. No. 10 of 1914-15.—(In the possession of one Muttusāmi Kōnār.) A record in Tamil of the Chōla king Rājarāja I in his tenth year. Records that a certain Maḷavarāyan *alias* Kolli-maḷavan Piridigaṇḍan Sundaraśōlan fixed the taxes and fines due from the merchants of Dūśiyūr and evidently granted these in favour of the local Paramēśvara temple, on the occasion when he constructed a stone well to appease the spirit of his father who died at Īlam.

202-B. C.P. No. 11 of 1915.—A record of the fifth year of Rājarāja I. The same individual (here also called Oṛṇiyūrān) gave to the temple of Tirumūlasthāna Uḍaiyār at Dūśiyūr, some lands, a tank and the village of Gaṇapatinallūr *alias* Amaṇkuḍi. The temple transferred it to the drummers (*uvachchars*) who made the five great sounds in the temple.

UTTANGARAI TALUK.

Buddireddipatti.

203. 155 of 1905.—(Tamil.) On the central shrine of the ruined Amman temple. An incomplete record of Tammayadēva Mahārāya (i.e., Immaḍi Narasimha), son of Narasimhadēva-Mahārāṣaḷ in Raudra (i.e., Ś. 1423). The king's agent Narasana Nāyaka (the founder of the Tuluva dynasty) and his agent Tippa-raśa-Uḍaiyār are mentioned; also Kundānichchīmai.

Kallāvi.

204. 213 of 1910.—(Kanarese.) On a boulder near the 157th mile stone on the railway line. Records that this is the *līnga*-

mudre (stone) in the garden land of the (Lingāyat) *maṭha* built by Paravata-muḍeya for Karibasappadēva of *Hiratta-maṭha*.

Kambayanallūr.

205. 8 of 1900.—(Tamil verse.) On the south wall of the central shrine of the Deśināthēśvara-temple. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III?). Mentions Viḍukādaḷagiyaperumāḷ (*Vyāmuktaśravaṇōjvala*), son of Rājarāja Adiga, the Lord of Tagaḍūr. See *Ep. Ind.*, Vol. VI, pp. 332-3. For the political activities of this chief in the weak times of Kulōttuṅga III see N.A. 393-4, 422 and 414.

206. 9 of 1900.—(Tamil.) On the same wall. A record in the second year of the Hoysaḷa king Vīra-Viśvanāthadēva. Records gift of the village of Kaḍāmbarpallī in Puramalaināḍu, a subdivision of Tagaḍai-nāḍu, by Madhurāntaka Vīranuḷamban Rājā-nārāyaṇa-Bhairavan for the merit of the king and for his own merit.

207. 10 of 1900.—(Tamil.) On the north and west walls of the same shrine. A record in the second year of the Hoysaḷa king Vīra-Viśvanāthadēva. Records gift to the temple of Deśināyakar at Nāgaiyanpallī *alias* Kāḷiṅgarāya-chaturvēdimāṅgalaṃ by Uttama-Śōḷa-Gaṅgādirāyan.

208. 11 of 1900.—(Tamil.) On the west and south walls of the same shrine. A record of the Vijayanagara king Immaḍi-Bukka-rāya (i.e., Bukka II, 1399—1406), son of Harihararāya (II), in Kshaya. Mentions Bukkaṇa-Uḍaiyār, i.e., Bukka I.

209. 12 of 1900.—(Tamil.) On a slab at the sluice of the tank in the same village. A record in the thirteenth year of the Chōla king Vikrama-Chōladēva (1118—35).

Mallapuram.

210. 18 of 1900.—(Tamil.) On a slab at the sluice of the tank. A mutilated record in the fourteenth year of the Chōla king Rājarājadēva. Mentions Tagaḍūr-nāḍu in Gaṅga-nāḍu, a subdivision of Nigarili-Śōḷamaṇḍalam.

Oddappatti.

211. 211 of 1910.—(Vaṭṭeḷuttu.) On a slab set up near a well. A record in the twenty-seventh year of the Western Gaṅga king Śrīpuruṣaparumar (Śrīpurushavarman). Records that Erumaiya Nakkanār, a servant of Teḷiṇiyyār, fell while the latter captured Yeruvāyil. See note to No. 212.

212. 212 of 1910.—(Vaṭṭeḷuttu.) On another slab close to the same. A record in the seventh year of the Western Gaṅga king Śrīpuruṣar (Śrīpurusha). Records that a certain Erumai-Eruvādi and a certain Kūnarundai-Vaḍugan fell, perhaps in connection

with a deer hunt (*mān-vēttai*). [Mr. Krishna Sastri believes that the king referred to was the W. Gaṅga Śrīpuruṣa Muttaraśa (765—805 according to Fleet) and Teḷiniyar was a form of *Eḷini* or Yavanika, a title of the Adiyamāns of Tagaḍūr (i.e., Dharmapuri), who had a territory which bordered the Gaṅga territory and who were therefore engaged in frequent raids. He thinks that the capture of Yeruvāyil ("somewhere near Oḍḍapaṭṭi") by Teḷiniyar must have referred to one of these raids. For the epigraphical evidence to prove that the Adiyamāns had the title of *Eḷini* see *Ep. Ind.*, Vol. VI, p. 331. Erumai is evidently Erumaināḍu of Tamil literature and Erumaṛaināḍu of the Hoysala records (See *Ep. Carna.* X, Cu. 20). For the detailed history of the Adiyamāns see *Ep. Rep.*, 1911, pp. 58-9 and *Ibid.*, 1906, p. 74.

213. "In the possession of a resident of the village is an undated copper-plate grant recording a gift of lands to the Brāhmanas." *Antiquities*, Vol. I, p. 202.

Paṭṭukkāṇampāṭṭi.

214. 254 of 1909.—(Tamil.) On the rock near the ruined Śiva temple. A record in the twenty-fifth year of the Chōla king Rājaraḷakēsarivarman *alias* Śrī-Rājaraḷadēva (I). Records gift of land to the temple of Mahādēva at Nelvāy by Nanni-gāmuṇḍan, son of Erumaiya-nālgāmuṇḍan *alias* Viraśōla-gāmuṇḍan of Ariyūr in Puramalaināḍu, while Pañchavan-Brahmādhiraṇyan was ruling Tagaḍūr-nāḍu, which was granted to him for maintenance (*jivitam*) by the king. [Tagaḍūr-nāḍu was included in Gaṅgavāḍi which was conquered by Rājaraḷa in or before the fourteenth year of his reign. The inscription shows that it was cōferred as a *jaghir* to Brahmadhirāja, who was a *perundaram* of the king. *Perundaram* has been interpreted to be a nobleman or high official. See *S.I.I.*, Vol. II, p. 141, note I.]

Tirthamalai.

215. 658 of 1905.—(Tamil.) On the north and west walls of the central shrine in the Tirthagiriśvara temple on the hill. A record of the Vijayanagara king Vijaya-Bhūpatirāya (1409—22), son of Vira Dēvarāya (I) in Ś. 1331, Virōdhin. Mentions Perumalai-nāḍu surrounding the hill (name not clear) on the southern bank of the Peṇṇai river in Nigarili-śōlamāṇḍalam.

216. 659 of 1905.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Vijayanagara king Vira-Vijayarāya-Uḍaiyār (1409—22), son of Vira-Dēvarāya-Mahārāja (I) in Ś. 1333, *Khara*. Mentions Tittamalai.

217. 660 of 1905.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājaraḷadēva (III ?). Records

gift of ornaments. Mentions a chief of Kūḍal in Puramalai-nāḍu, who bore the title Muḍigoṇḍa-Chōḷa-Karkaṭamārāyan.

218. 661 of 1905.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records gift of cows and a lamp-stand for a lamp to the temple at Tittamalai by a native of Miṇiyūr in Tāyal-nāḍu.

219. 662 of 1905.—(Tamil.) On the same wall. A record of the Western Gaṅga (?) king Mallidēva-Mahārāja. Records gift of the village of Ālambāḍi in Āḍaiyūr-nāḍu. The inscription is preceded by the words *svasti śri-Kuvalālapūraparmēśvara Gaṅga-kulōtta* in characters which appear to be somewhat older.

220. 663 of 1905.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, the date of which is doubtful. Records gift of sixteen cows for a lamp.

221. 664 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Bukkaṇa-Uḍaiyār (II, 1399—1406), son of Hariyappa-Uḍaiyār (Harihara II), in Ś. 1321, Pramāthin. Records gift of land. Mentions Bukkarāyanpēṭṭai and Ayanivēndarāmanallūr.

222. 665 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. An incomplete record of the Vijayanagara king Dēvarāya I in Ś. 1325, Subhānu. Built in.

223. 666 of 1905.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīra-Dēvarāya-Uḍaiyār (II) in Plavaṅga (i.e., Ś. 1350). Mentions the Mahāpradhāna-Lakkaṇṇa-Uḍaiyār.

224. 667 of 1905.—(Telugu.) On the south wall of the Śilai-Nāyaḍu maṇṭapa in the same temple. A record in Ś. 1620, K. 4799, Bahudhānya. Refers to the building of the central shrine and to the setting up of the image of Kāśi-Viśvanātha in it.

225. 668 of 1905.—(Vaṭṭeḷuttu.) On a slab placed near the central shrine of the same temple. A damaged record.

226. 669 of 1905.—(Tamil.) On the rock to the west of the same shrine. A record in the twenty-ninth year of the Chōḷa king Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōḷadēva (I). Mentions Kaṛkaḍai-Mahārāya.

227. 670 of 1905.—(Tamil.) On the same rock. A record in the twenty-ninth year of the Chōḷa king Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōḷadēva (I, 1011—43). Records gift of three villages by Uttama-Śōḷa-Puramalai-nāḍāḷvān, who seems to have been the chief of Rājendra-Śōḷa-Viriyūr-nāḍu. The donor repaired the temple and constructed the mukha-maṇṭapa. The

temple is called Tīrttamalai-Uḍaiyār-Mahādēvar in Puramalai-nāḍu, a subdivision of Tagaḍūr-nāḍu, which was a district of Nigarili-Śōla-maṇḍalam.

228. 671 of 1905.—(Tamil.) On the same rock. A record of the Chōla king Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōladēva (1011—43), the date of which is lost. Records the building of the shrines of Kshētrapāla and Chaṇḍēśvara. Mummudi-Chōla, son of Uttamachchōlapuramalai Nāḍaiyān, was the builder.

229. 672 of 1905.—(Tamil.) On the same rock. A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp.

230. 673 of 1905.—(Tamil.) On the same rock. A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp. Mentions the queen of Mummudi-Chōla-Kūḍal-alvār in this and in the above epigraph.

231. 674 of 1905.—(Tamil.) On the same rock. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of thirty-two cows for a lamp.

232. 675 of 1905.—(Tamil.) On the same rock. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of land for offerings.

233. 676 of 1905.—(Tamil.) On the same rock. A record in the tenth year of the Chōla king Kulōttuṅga-Chōladēva. Records the appointment of a *pūjāri* at the temple of Tīrttamalai in Tagaḍūr-nāḍu-Puramalai-nāḍu, which was a district of Nigarili-Śōla-maṇḍalattu-Gaṅganāḍu.

Supplementary Note.

55. The inscription purports to prove the origin of the local Malayāli settlers and says: "These hills are assigned by Venuva-rāyan, the ruler who owned a lakh of horses of each different colour, as a gift for the celebration of the car and other festivals in propitiation of Karia Perumāḷ and other deities in the nāds of Chinnakalvirāyan and Periakalvirāyan. The people of the seven nāds are herein concerned, and are bound to give effect to the wishes of the donor."

TANJORE DISTRICT.

ARANTĀNGI TALUK.

Arantāngi.

1. 409 of 1902.—(Tamil.) On the west wall of the Viśvanātha shrine in the fort. A record in the third year of Tribhuvana-chakravartin Kōnērinmaikoṇḍān. Records gift of land.

Ponpētti.

Venkayya identifies this place with Pōnpaṛṛi, the birthplace of Buddhamitra, the author of the *Viśāḍōliyam* which he composed in honour of his patron, the Chōḷa king Virarājendra I (1063—70). See *Ep. Rcp.*, 1899, pp. 18-19.

2. 617 of 1902.—(Tamil.) On the east wall of the Vīṛirunda Perumāḷ temple. A record in Ś. 1294, Paridhāvin, of the Vijayanagara king Kampaṇa Uḍaiyār II (son of Bukka I). Records gift of taxes by the king.

Tiruppunavāśal.

3. 612 of 1902.—(Tamil.) On a stone set up near the southern prakāra of the Vridhhapuriśvara temple. A record of the Pāṇḍya king Kōnērinmaikoṇḍān Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, in his seventeenth year, Ś. 1339, corresponding to Wednesday, 12th January 1418. Provides for the repairs of the temple. See *Ep. Ind.*, Vol. VIII, 281. The king came to the throne between 13th January and 27th July, A.D. 1401.

4. 613 of 1902.—(Tamil.) On the east wall of the maṇṭapa in front of the same temple. A record in the seventeenth year of the Pāṇḍya king Jaṭavarman *alias* Vīra-Pāṇḍyadēva. Records gift of land. [Was he the king who ascended the throne in 1253 ?]

5. 614 of 1902.—(Tamil.) On the same wall. A record in the fourteenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvana-chakravartin Vīra-Pāṇḍyadēva. Records gift of land. [See note to the above epigraph.]

6. 615 of 1902.—(Tamil and Vaṭṭeḷuttu.) On the inner side of the north wall of the same maṇṭapa. A record in the thirteenth year of the Pāṇḍya king Jaṭavarman *alias* Sundara-Pāṇḍyadēva. Mentions Vīra-Pāṇḍyadēva and quotes the fifth year of Kulaśēkharadēva. [It is impossible to say whether the king is Sundara Pāṇḍya I (1251—64) or Sundara Pāṇḍya II (1270—?) discovered by Diwan Bahadur Swamikannu Pillai or Sundra Pāṇḍya III (1276—90).]

7. 616 of 1902.—(Tamil.) In the same place. A record in the seventeenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, who conquered every country. Records sale of land. [The king referred to is apparently the second of that name, who ascended the throne between June 15, A.D. 1238 and January 18, A.D. 1239.]

KUMBAKŌNAM TALUK.

Aḷagādriputtūr.

7-A. 283 of 1908.—(Tamil.) On the north wall of the central shrine in the Svarṇapurīśvara temple. A mutilated record in the seventh year of the Chōḷa king Rājārājakēsarivarman. Records gift of land (1,300 *kūḷis*) for offerings to the temple of Tirupputtūr-udāiya-Paramasvāmin at Paradāyakūḍi, a *brahmādēya* in Tirunaṇṇaiyūr-nāḍu. Refers to the building of the central shrine with stone.

7-B. 284 of 1908.—(Tamil.) On the same wall. A damaged record in the twenty-eighth year of the Chōḷa king Rājārājakēsarivarman *alias* Rājārājadēva (I). Records gift of lamps.

7-C. 285 of 1908.—(Tamil.) On the south wall of the same shrine. A record in the seventh year of the Chōḷa king Vikrama-Chōḷadēva (III 18—35). Records gift of money for a lamp to the temple of Aḷagiyadēva of Tirupputtūr. On the same tier is an unfinished inscription with the usual historical introduction of Vikrama-Chōḷa beginning with the words *pū-mādupuṇṇara*, etc.

7-D. 286 of 1908.—(Tamil.) On the same wall. A mutilated record. Seems to record a gift of a lamp. Mentions Aḷagar-Tirupputtūr; in Kulōttuṅgaśōḷa-vaḷanāḍu.

7-E. 287 of 1908.—(Tamil.) On the east wall of the same shrine. A damaged record in the twenty-second year of the Chōḷa king Rājārājakēsarivarman *alias* Rājārājadēva (I). Records gift of land (3 *mās*) for a lamp to the temple of Tirupputtūr Mahādēva in Paradāyakūḍi, a *brahmādēya*, in Tirunaṇṇaiyūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.

7-F. 288 of 1908.—(Tamil.) On the same wall. A record of the Chōḷa king Rājākēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I), the date of which is lost. Records gift of land for offerings.

7-G. 289 of 1908.—(Tamil.) On the east and south walls of the same shrine. A record in the fourth year of the Chōḷa king Parakēsarivarman *alias* Rājendra-Chōḷadēva (I). Records sale of land (6 *mās* for 30 *kāṣus*) for offerings to the shrine of Sūryadēva, constructed in the temple by a native of Kallūr in Mēl-Vembanāḍu, a subdivision of Pāṇḍi-nāḍu *alias* Rājārājamandalam. Mentions Kurugūrmadam at the north bank of the tank where the

sabhā met. *Ulaḡaḡanda-kōle* mentioned. [There is a village of the name of Kallūr in this taluk.]

*Dārāśuram.**

The architectural merits of the two shrines here are far greater than those of the Kumbhakōṇam shrines. See Fergusson's *Ind. and East. Arch.*, pp. 367—9.

8. 2 of 1915.—(Tamil.) On the north wall of the verandah round the Airāvateśvara temple. Consists of 108 sections, each containing the name and surname of the Śaivāchārya whose image is sculptured below. See No. 10.

9. 3 of 1915.—(Tamil.) On a pillar of the maṇṭapa in front of the central shrine of the Sōmeśvarasvāmin temple in the same taluk. A damaged record in the fifth year of the Chōla king Rājārājakesarivarman (Rājārāja I). Records gift of land for sacred bath, offerings and *śrī-bali* to the Ālvār of Tirusōmīśvaram at Tirukkudamūcku (i.e., Kumbhakōṇam), a *dēvadāna* of Vaḍagarai-Pāmbura-nāḍu.

10. 16 of 1908.—(Tamil.) On the walls of the central shrine in the Airāvateśvara temple. Contains the names of Śaiva devotees, with sculptures representing the principal events of their lives. A very interesting epigraph illustrative of the establishment of Śaivite saint worship by the tenth century.

11. 17 of 1908.—(Tamil.) On the east wall of the first prakāra of the same temple. A damaged record in the twenty-first year of the Chōla king Tribhuvanachakravartin śrī-Rājārājadēva (II?). The temple is called Rājārājēśvaramuḍaiyār. Arrangements are made for the disposal of fruits grown on the temple garden. [This seems to be the same as *Ins.*, S. *Dts.*, No. 119, p. 248.]

12. 18 of 1908.—(Tamil.) On the same wall. A fragmentary record of the Chōla king Rājādhirāja II (1171—1186), containing a portion of the historical introduction beginning with the words *kadalśūḷnda*.

13. 19 of 1908.—(Tamil.) On the same wall. An unfinished record in the twelfth year of the Chōla king Rājakesarivarman *alias* Tribhuvanachakravartin śrī-Rājādhirājadēva (II?). [This seems to be the same as No. 124 in *Ins.*, S. *Dts.*, p. 249; but the regnal year reads thirteenth.]

14. 20 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakesarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva. The temple is called

* The Mack, MSS. (as summarized in *Ins.*, S. *Dts.*, pp. 248—50, Nos. 118—128) give eleven inscriptions. Of these three have been noted against the corresponding numbers in the departmental list. Others are given under Nos. 21-A to 21-H.

Rājarāja Īśvaramuḍaiyār. [The king referred is evidently Kulōttunga III, 1178—1216.]

15. 21 of 1908.—(Tamil.) On the south wall of the same prākāra. A record in the third year of the Pāṇḍya king Māravarman Tribhūvanachakravartin Vira-Pāṇḍyadēva. Records gift of land for repairs to the temple of Uḍaiyār Rājarāja-Īśvaramuḍaiyār-Nāyanār at Rājarājapuram. [Was this king one of the mediæval Pāṇḍyas or identical with Māravarman Vira Pāṇḍya Abhirāman Vīramāraṇ Śeliyan Kaliyugārāman Tirunelvēlpperumāḷ who ascended the throne between March and July 1443 and who was joint ruler with Arikēsari, 1422—64? See *Ins.*, S. Dts., p. 248, No. 118.]

16. 22 of 1908.—(Tamil.) On the inner gōpura of the same temple, right of entrance. Records in Ś. 1408, expired, Krōdhana, gift of land for providing the requirements of worship in the temple of Irārāsuram (also Rārāsuram).

17. 23 of 1908.—(Tamil.) In the same place. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Śrī-Vallabhadēva, the date of which is doubtful. Registers provision made for repairs and for celebrating festivals in the temple of Irārāsuramuḍaiya-Nāyanār. [Was the king the predecessor of the mediæval Pāṇḍya Jaṭavarman Kulaśēkhara I or identical with the later Irandakālamedutta Śrīvallabha or the great Ativīrarāma? It is evidently the former.]

18. 24 of 1908.—(Tamil.) Below the image of a dvārapālaka set up close to the same gōpura, left of entrance. A record of Uḍaiyār Śrī-Vijayarājendradēva. Records that the image was brought from Kalyāṇapuram by the king after his capture of the place. [The king was evidently Rājādhirāja (I), Jayāṅkoṇḍachōḷa (1018—52), the anointer of heroes at Kalyāṇapura.]

19. 25 of 1908.—(Tamil.) On the walls of the outer gōpura of the same temple. These are small labels containing the names of gods, whose images have, in most cases, since disappeared or have been mūtilated.

20. 26 of 1908.—(Tamil.) On two stones lying in the courtyard of the same temple. Each of them contains a portion of the historical introduction of Kulōttunga (I).

21. 27 of 1908.—(Tamil.) On a third stone in the same place. The gōpura is called Īgaimūvēndiraiyar-tirukkōpuram.

The following inscriptions have been taken from the *Mack. MSS.* Their exact places in the temple are not given.

21-A. A grant of half *paṇam* by each inhabitant of the village to the God in the tenth year of Vallabha Rāya Mahādēva.

21-B. Grant of 2 *mās* and $3\frac{1}{2}$ *kāṇi* of land for the God by Rājarājadēva in his thirty-first year.

21-C. A grant of $3\frac{1}{2}$ *vēlis* of land by the same king in his second year at "Vayeghanelloor."

21-D. A grant of $2\frac{1}{2}$ *vēlis* of land at "Auyenvama Rāja Poorum" by Pratāpadēvarāya in Ś. 1268, Krōdhi. The date is wrong.

21-E. A grant of $13\frac{1}{2}$ *vēlis* of land at "Taramala Varatadi Colla" by Rājarājadēva in his twenty-second year.

21-F. A grant of 3 *vēlis* and 8 *mās* of land in "Paninaralliyoor" to the Vrishabavāhana festival by Raṅgapati Uḍaiyān in the thirty-third year of Rājarājadēva.

21-G. A record dated in Ś. 1199, Bahudhānya, in the reign of Vīrapratāpa-Dēvarāya. Records the erection of a maṇṭapam and tank at Paṭṭiśvaram and grant of 4 *mās* and 3 *kāṇis* of land to Paṭṭiśvara-Nāyanār. *Ins., S. Dts., p. 250, No. 127.* Date wrong.

21-H. A record of Vīradēva Mahārāya in Ś. 1137, Dhātu. Records the erection of a pagoda of God Paṭṭiśvara and grant of $9\frac{1}{2}$ *vēlis* of land at "Chundole Poorum" for the repair of the temple. *Ibid., No. 128.* Date wrong.

Kāvalkūdam.

21-I. 298 of 1911.—(Tamil.) On a stone in the Kaṅkuḍutta Vināyaka temple. A much damaged record. Mentions the Mahāmaṇḍalēśvara Achyutappa Nāyakkar Aiyān (evidently the Tanjore Nāik king who ruled from 1572 to 1614).

Kumbhakōnam.

The antiquity of Kumbhakōnam is well recognized, its God Sāraṅgapāṇi or Ārāvamuda having been sung in the *Prabandhas* in the eighth century, but no epigraphical evidences are available to show its antiquity. It has twelve Śaivite and four Vaiṣṇavite shrines, besides a Brahma temple. The temples are comparatively modern (being the works of the Nāik kings) in outer parts, but ancient, going back to the Chōla period at least in inner parts. The Nāgēśvara shrine is famous for the adoration of its deity by the sun and the Chakrapāṇi shrine for the statue of a Tanjore king holding a lamp for the God. The *Śaṅkarāchārya maṭha* is one of the most important historical institutions.

22. 13 of 1908.—(Tamil.) On the west wall of the shrine of the goddess in the Nāgēśvara temple. A record in the eighth year of the Pāṇḍya king Māraṇjaḍaiyan. Records gift of 138 cows for milk and 100 *kāśu* for two lamps by the king to the temple of Tirukkīlkkōṭṭattu Bhaṭāra at Tirukkuḍamūkkū. [The exact identity of Māraṇjaḍaiyan is not known. Tirukkuḍandai Kilkkōṭṭam is famous in Śaivite tradition as the place where the sun worshipped Śiva and got back the splendour which he had lost owing to Viśvakarma's curse.]

23. 14 of 1908.—(Tamil.) On the north wall of the Sūrya-nārāyaṇa shrine in the Nāgēśvara temple. A record of the Chōla king Rājakēśarin Uḍaiyār Śrī-Vijayarājēndradēva (Rājādhirāja I), in his thirty-sixth year, Makha, Aparā, Wednesday, Āyilyam. Records sale of land for 498 *kaḷañju* and lands made rent-free. [See *Ep. Ind.*, Vol. X, p. 121, where Mr. R. Sewell points out that the date corresponds to December 29, A.D. 1053.]

24. 15 of 1908.—(Tamil.) On the east wall of the same shrine. An unfinished record in the eighth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājēndra-Chōladēva (I). Seems to provide for offerings to the shrine of Chandraśēkharadēva.

25. 223 of 1911.—(Tamil.) On the north wall of the central shrine in the Nāgēśvara temple. A record in the sixth year of the Chōla king . . . sarivarman. Built in at the beginning. Records gift of 96 sheep for a lamp to the temple of Tirukkīlkoṭṭattu-Paramasvāmi at Tirukkudamūkkū in Vaḍagarai Pāmbūr-nāḍu, by Inḡala-Mādēvan Kōdai Māran, a native of Inḡal-nāḍu.

26. 224 of 1911.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records sale of land to a certain Kāḍan Āchchan for 25 *kaḷañju* which he had deposited in the same temple, for maintaining a perpetual lamp. [Mr. Krishna Sastri surmises that the king referred to might be Āditya Karikāla II.]

27. 225 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman (Āditya II?), "who took the head of the Pāṇḍya." Records sale of land by the assembly of Tirukkudamūkkū, a *dēvadāna* in Vaḍagarai-Pāmbūr-nāḍu, to the palace woman (*peṇḍātti*) Periyān Tribhuvana-sundari (a resident) of Paḷaiya-vēlam at Tañjāvūr in Tañjāvūr-kūṛram, for 85 *kaḷañju* of gold which she had deposited, for feeding a Śivayōgin in the temple of Tirukkīlkoṭṭattu-Paramasvāmi. The land given by Kāḍan Āchchan (see the above epigraph) formed one of the boundaries of this land.

28. 226 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman (Āditya II?) "who took the head of the Pāṇḍya." Records gift of ninety sheep for a lamp to the temple of Tirukkīlkoṭṭattu-Paramēśvara by Peṇḍātti Dēvayan Puḷalakkāṇ *alias* Avaniśikhāmaṇi (a resident) of Kīlai-vēlam (quarter) at Tañjāvūr, called after Uḍaiyapirāṭṭiyār Kīlanāḍigal, the mother of Ānaimēṛṇjīnār [i.e., Rājāditya who was killed by Bhūtuga II while seated in his elephant and whose mother was Kōkkiḷānāḍigal, the queen of Parāntaka I. See *Leyden Grant* in *Tam. and Sans. Ins.*, p. 204 ff.; the Ātakūr inscription as interpreted by R. Narasimhachar in *J.R.A.S.*, April 1909; and *Mys. Arch. Rep.*, 1911, p. 38.]

29. 227 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Records sale of land by the assembly of Tirukkuḍamūkkil, to Arayan Kalāṅgāmalai, a Vellāla of Tañjāvūr, for feeding a Śivayōgin in the temple of Tirukkīlḱōṭṭattu-Paramasvāmi.

30. 228 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman (Gaṇḍarāditya?). Records gift of ninety sheep for a lamp by Kumāran Tūduvan, one of the *Kaikkōlas* of Viraśōḷatterīṇja-Kaikkōlar and a resident of Tañjāvūr. [Vira Chōla was a surname of Parāntaka I and the Kaikkōlars evidently got the title from him. For similar epithets see Tj. 1397 and 1398.]

31. 229 of 1911.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Parakēsarivarman. Records gift of ninety-six sheep for a lamp. Mr. Swamikannu Pillai calculates the date to be Thursday, the 30th January, A.D. 979, and so the king must have been Madhurāntaka Uttama Chōla who came to the throne in A.D. 969-70.

32. 230 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman (Āditya II?) "who took the head of the Pāṇḍya." Records sale of land by the assembly of Srī-kuḍandai to Kōilmayilai *alias* Parāntaka-Mūvēndavēḷān of Śirringan in Inṅanāḍu, for feeding twenty *apūrvins* versed in the Vēdās and five Śivayōgins in the temple (*śrikōil*) of Tirukkīlḱōṭṭattu Perumāḷ. [Kuḍandai is the name of Kumbhakōṇam by which orthodox Vaishṇavites even now call it.] See No. 35.

33. 231 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya." Records gift of land by the same person for feeding fifty Brāhmaṇas. See Nos. 26, 27 and 28 above.

34. 232 of 1911.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Built in at the end. An inscription to the left of this on the same wall has its beginning built in and records a gift of land for feeding a Śivayōgin and maintaining a lamp in the temple of Tirukkīlḱōṭṭattu-Perumāṇaḍigaḷ.

35. 233 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya." Records sale of land to Kōyilmayilai *alias* Parāntaka Mūvēndavēḷān by the assembly of Tirukkuḍamūkku, which he presented as a *bhaṭṭavritti* to those who expounded *Prabhākaram* in the temple. [Mr. Krishna Sastri identifies the Chōla king with Āditya Karikāla II, but it seems that Parāntaka II is more probable. *Prabhākara matha* is one of the famous schools of Mīmāṃsa, founded by Prabhākara, a contemporary of Kumarila in the eighth century.]

36. 234 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakēsarivarman. Records gift of ninety-six sheep for a lamp. Mentions Śrī-Uttamaśōla-Nambirāṭṭiyār. [Evidently refers to Madhurāntaka Uttamachōladēva.]

37. 235 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the fortieth year of the Chōla king Parakēsarivarman (i.e., Parāntaka I, 906–47) "who took Madirai (Madura) and Iḷam (Ceylon)." Records gift of ninety sheep for a lamp.

38. 236 of 1911.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Rājakēsarivarman. Quotes the third year of . . . kēsarivarman and seems to record a gift of seventy *Īakkāsu*, for offerings. [Īakkāsu = the coin of Ceylon.]

39. 237 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chōla king Parakēsarivarman, the date of which is doubtful. Records gift of eighty *kaḷañju* of gold for feeding Brāhmaṇas.

40. 238 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chōla king Madiraikoṇḍa Parakēsarivarman (906–47), the date of which is lost. Records gift of ninety-six sheep for a lamp to the temple of Tirukkiḷkōṭṭattu-Mahādēva, by a certain Kāri-Viḷupparaiyan.

41. 239 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chōla king Rājakēsarivarman, the date of which is lost. Records gift of ninety-six sheep for a lamp.

42. 240 of 1911.—(Tamil.) On same wall. A much damaged record in the thirteenth year of the Chōla king Parakēsarivarman. Records gift of land by Viranārāyaṇiyār, daughter of . . . and queen (*nambirāṭṭiyar*) of Śrī-Uttamaśōlar, for providing garlands of flowers to the temple of Tirukkiḷkōṭṭattu-Perumāḷ. [According to Mr. Swamikannu Pillai the date corresponds to Friday, the 9th June A.D. 982 and so the king referred to is Madhurāntaka Uttamachōla, whose date of accession was A.D. 969–70.]

43. 241 of 1911.—(Tamil.) On the same wall. Records gift of gold for lamps by two private individuals.

44. 242 of 1911.—(Tamil.) On the west and south walls of the same shrine. A record in the second year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp by a Kaikkōlaṇ named Dēvan Rājādittan.

45. 243 of 1911.—(Tamil.) On the same walls. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of sheep for lamps.

46. 244 of 1911.—(Tamil.) On the same walls. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of ninety-seven sheep for a lamp by a certain Dēvan Nakkan.

47. 245 of 1911.—(Tamil.) On the same walls. A much damaged record in the fourth year of the Chōla king Parakēsarivarman. Records sale of land by the assembly of Tirukkuḍamūku for maintaining a lamp in the temple of Tirukkīlkoṭṭattu-Paramasvāmin in the name of Kāri Kolamban, a Kaikkōlan. [According to Mr. Swamikannu Pillai the date corresponded to Thursday, the 22nd April, A.D. 975, and so the king referred to is evidently Madhurāntaka Uttamachōla whose accession was in A.D. 969-70.]

48. 246 of 1911.—(Grantha and Tamil.) On the same walls. A record in the twenty-eighth year of the Chōla king Parakēsarivarman. Records gift of money for a lamp by Tanavadi Araṅgan *alias* Pañchavan, a native of Karuvūr in Miḷalai-kūṛram, to the temple of Tirukkīlkoṭṭattu-Bhaṭṭāraka.

49. 247 of 1911.—(Tamil.) On the south wall of the same shrine. An incomplete record in the fourth year of the Chōla king Parakēsarivarman. Records gift of land for feeding a Brāhmaṇa by a merchant of Nandipuram.

50. 248 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of 25 *kaḷaṇṇu* of gold for a lamp, by Pūvan Kaṇṇan of Neḍumpuṛaiyūr in Malai-nāḍu.

51. 249 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I), the date of which is lost. Built in at the end and damaged. Records sale of land by the assembly of Tirukkuḍamūku for feeding two persons in the temple of Tirukkīlkoṭṭattu-Perumāṇaḍigaḷ. Mentions Āyirattali in Kiḷar-kūṛram, a subdivision of Teṅkaraināḍu.

52. 250 of 1911.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Madiraikoṇḍa Parakēsarivarman. Records gift of ninety-six sheep for a lamp by a certain Mainjan Kavaiyan, a native of Aiyyāru in Tirunaṛaiyūr-nāḍu.

53. 251 of 1911.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp by Kaḍigāvan Kaḷḷan, one of *Uḍaiyār-Viraśōlatterinja-Kaikkōlar*. See No. 30 above.

54. 252 of 1911.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājakēsarivarman. Records gift of a lamp by Kalayan Mānikkam, to the temple of Tirukkīlkoṭṭattu-Perumāṇaḍigaḷ.

55. 253 of 1911.—(Tamil.) On the same wall. A damaged record in the fortieth year of the Chōla king Parakēsarivarman (905-47), who took Madirai (Madura) and Īlam (Ceylon). Records gift of land for providing a lamp and burning incense (*śidāri*) in the temple of Tirukkīlkoṭṭattu-Perumāṇaḍigaḷ and for maintaining two lamps in the shrine of Sūryadevar.

56. 254 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa-Parakēsarivarman (906—47), the date of which is lost. Records gift of 105 pieces of gold (*tulaipon*) by Villavan Pēraraiyan *alias* Śiḍupayam Pāṇḍan, a native of Kāvalūr which was a *dēvudāna* of Āyirattali in Kīlār-kūrṇam a subdivision of Tenkaraināḍu, for conducting festivals in the same temple.

57. 255 of 1911.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Rājakēsarivarman (Gaṇḍarāditya). Records sale of land in Ariśālūr by the assembly of Tirukkuḍamūku to the temple of Tirukkīlkoṭṭattu-Paramasvāmi, for 500 *kaḷaṇṇu* of gold, in order to pay a part of 3,000 *kaḷaṇṇu* levied upon them as an impost (*daṇḍam*) by Madiraikoṇḍa-Uḍaiyār (i.e., Parāntaka I) in his thirty-eighth year. Mentions the army of the Pāṇḍya (Pāṇḍi-paḍai) and the temple of Jalaśayana. [In *Ep. Rep.*, 1907, p. 73, Venkayya describes the three invasions of Parāntaka I against the Pāṇḍya, in the last of which he conquered Īlam also. Inscriptions show that this took place in his thirty-seventh year. The present inscription corroborates it. The Pāṇḍipadayar has been interpreted to be the army which conquered the Pāṇḍya country.]

58. 256 of 1911.—(Tamil.) On the same wall. A much damaged record in the sixth year of the Chōla king Parakēsarivarman *alias* Rājēndra-Chōladēva (I). Records gift of land for providing offerings to the image of Śelvappirān in the Śrīvimāna (central shrine) of the temple of Tirukkīlkoṭṭam-Uḍaiyār, by the assembly of Tirukkuḍamūku in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.

59. 257 of 1911.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by a Brāhmaṇa lady, for maintaining certain festivals in the shrine of Maḍandaipāga-Nāyanār, situated in the temple of Tirukkīlkoṭṭam-Uḍaiyār at Tirukkuḍamūkil in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu. [This inscription is evidently the same as *Ins.*, *S. Dts.*, p. 195, No. 10. But the donors are given as Nārāyaṇa Ambalattān and "Pramanavooyavundan."]

60. 258 of 1911 *.—(Tamil.) On the same wall. A record in the twentieth year (Chitra, Mīna, first lunar fortnight) of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva. Begins with a new historical introduction *śir-manni-irunāngu-diśai*, etc. Records gift of land for repairs and jewels to

* The *Mack. List*, *Ins.*, *S. Dts.*, gives side by side with this another inscription (see No. 12 in p. 195). It is dated Ś. 1482 in the reign of Sadāśiva Rāya and grants 25 *pons* for the offering of cakes to the deity on new-moon days.

the same shrine by a certain Kūttāḍum Tirugñānasambandar Maḍandaipāgan. A gift of land by Kūttāḍum Tirugñānasambandar Māṇikkavāṣagan, to the shrine of Kūttāḍum Tirugñānasamban-
deśvaram-Uḍaiyār built by himself in the temple of Tirukkīl-
kōṭṭam-Uḍaiyār, is recorded below the above. [Mr. Swamikannu
Pillai calculates the year of the inscription to be 1235-36, and
so the king should have been Rājarāja III (1216-48). I have
traced this inscription in the *Mack. Lists to Ins., S. Dts.*, p. 195,
No. 11.]

61. 259 of 1911.—(Tamil.) On the same wall. A record of
Mahāmaṇḍalēśvara Paṭṭukkattāri Kōṇeridēva-Mahārāja, "lord of
Kāñchīpura, the best of towns," in Ś. 1412, Sādhāraṇa. Registers
that Timmanan (surnamed) Maḍandaipāga-Koṅgarāyan, son of
Śēdirāya-Māṇikkam, was granted food, house and land by the
authorities managing the temple of Maḍandaipāga-Nāyanār at
Tirukkudamūkkū, a *brahmadēya* in Pāmburattu-nāḍu, a subdivision
of Uyyakkonḍārsōla-vaḷanāḍu, for the services rendered by him
to the temple. [Mr. Krishna Sastri believes that the king might
be the same as he who is referred to in the *Kōyilolugu* as the
successor of Śāḷuva Tirumal Rāja in the Government of the
Trichinopoly country, who was an anti-Vaiṣṇavite. This in-
scription is given in *Ins., S. Dts.*, p. 194, No. 8, also.]

62. 260 of 1911.—(Tamil.) On the same wall. An unfinished
record in the thirty-fifth year of the Chōḷa king Tribhuvana-
chakravartin Tribhuvanavīradēva (Kulōttuṅga III) "who being
pleased to take Mādurai (Madura), Īlam (Ceylon), Karuvūr and
the crowned head of the Pāṇḍya, was pleased to perform the
anointment of victors and heroes." Records that a certain Ālvār
Tiruppurāmbiyam-Uḍaiyān *alias* Śēmbiyan Pallavaraiyan of Vēlūr
had set up an image called Tiruppurāmbiyam-Uḍaiyār in the
eastern enclosure of the temple of Tirukkīlkōṭṭam-Uḍaiyār and
presented 17,000 *kaṣu* for offerings and lamps to that image and
for a *makara-tōraṇa* to Tirukkīlkōṭṭam-Uḍaiyār. [This inscription
is given in *Ins., S. Dts.*, p. 194, No. 9.]

62-A. C.P. No. 4 of 1915.—A Telugu record of the Penugonḍa
king Virapratāpa Veṅkaṭadēva Mahārāja, dated Ś. 1630, Vikriti,
Kārttigai, *śu. di.* 15, Monday, Rōhiṇi. Records grant of land by the
Madura Nāik king Vijaya Raṅga Chokkanātha for the mainten-
ance of worship, feeding of Brahmans, etc., in the Śaṅkarāchārya
maṭha at Jambukēśvaram. For a full account of Vijaya Raṅga
Chokkanātha see *Ind. Antq.*, August and September 1917.

62-B. C.P. No. 5 of 1915.—Records an agreement in the reign
of Śrīraṅgadēva Mahārāja in Ś. 1663, Dundubhi, Tai 15, which the
servants of Vijaya Raghunātha Rāya Toṇḍaimān with one Bhavāni
Veṅkaṭakṛishṇaiya of Conjeeveram regarding the fee (?) due to
him from them.

62-C. C.P. No. 6 of 1915.—A Telugu record in Ś. 1608, Prabhava, Vaiśākha, *śu. di.* 15, Saturday, lunar eclipse. Registers that Mahādēvēndra Sarasvati, pupil of Chandraśekhara Sarasvati, of the Śaṅkarāchārya-Śārada *maṭha* at Kāñchi, gave to one Rāma-Śāstrilu of the Hoysaṇa-Kannāḍi sect land in the village of Mēlpāka, an annuity of two *varāhas* in the *maṭha*, and certain collections in the Jaghir of Chingleput given to the *maṭha* by Akkanna and Mādanna of Gōlconḍa. [These were the celebrated ministers of Abdulla Kutb Shah and Abul Hassan of Gōlconḍa. For a brief account of them as based on the Dutch journalist Havart see *Ep. Rep.*, 1915, p. 118. Mahādēvēndra Sarasvati was apparently the Āchārya who presided over the *maṭha* from 1703 to 1746 and in whose time the *maṭha* was removed from Conjeeveram first to Uḍaiyārpālaiyam and then, at the instance of Pratāpa Singh of Tanjore and of his minister Dabhir Pant, to Kumbhakōṇam.]

62-D. C.P. No. 7 of 1915.—A record of Kṛishṇadēva Rāya in Ś. 1450, Virōdhin Vaiśākha, Paurṇami, in Sanskrit. Registers the gift of the village of Udayambākkam in Chingleput Śīma, Kaḷattūr-kōṭṭam to Sadāśiva Sarasvati, a disciple of Chandra-Sekhara Śarasvati. [In a list of Śaṅkarāchāryas of the Kāmakoṭipīṭha of Conjeeveram, later on removed to Kumbhakōṇam, published by the talented scholar T. S. Narayana Sastri, I find that the fifty-fifth Āchārya was called Chandrachūdēndra and that he presided over the *maṭha* from 1506 to 1512 and that the fifty-sixth was Sadāśivēndra, who was in charge of the *maṭha* from 1512 to 1538. These are the two Āchāryas apparently referred to in this epigraph.]

62-E. C.P. No. 8 of 1915.—Registers a grant by Kṛishṇadēva Rāya in Ś. 1444, Svabhānu, Mārgaśīrsha, *śu. di.* 12, of the village of Poḍavūru or Kṛishṇarāyapuram in Śeṅgāḍ Kūrāṁ, Nīrvalūr Nāḍu in Chandragiri Rājya to Chandrachūḍa Sarasvati of Conjeeveram, disciple of Mahādēva Sarasvati. See the above epigraph.

Sundarapperumālākōyil.

The following inscriptions are taken from *Mack. MSS. (Ins., S. Dts., pp. 247-48, Nos. 115-17)*:—

62-F. On the steps of the spire of Sundararājapperumāl temple. Records that in Ś. 1193, Viśvāvasu, Pratāpa Rāyadēva granted two *vēlis* of land for the God. (The date is evidently incorrect.)

62-G. In the same place. Records that in Ś. 1299, Naḷa, Virūpākshadēvarāya gave twelve *vēlis* of land to the God. (Here also the date is evidently a mistake.)

62-H. In the same place. Records that Rājarājadēva gave 4 *mās* and $3\frac{1}{2}$ *kāṇis* of land for a festival of the God in the twenty-first year of his reign.

Svāmimalai.

The Subrahmaṇya shrine of this place, famous as the place where the God instructed His own father in religion and therefore a centre of pilgrimage and vows, has got two inscriptions of the sixteenth century. It has a choultry founded by a Principal Sadr Amīn who was cured of a disease by taking a vow in the temple ; it has, however, no epigraph in it.

63. 496 of 1907. — (Grantha and Tamil.) On the first gōpura of the Subrahmaṇyasvāmi temple, right of entrance. A damaged record of the Vijayanagara king Virapratāpa Kṛṣṇadēva Mahārāya in Ś. 1436, expired, *Bhava*. The *triśūla* and a peacock are engraved on the top of the inscription.

64. 497 of 1907. — (Grantha and Tamil.) In the same place. A record of the Nāyaka king Śevappa Nāyaka (1549—72) in Ś. 1495, expired . . . Refers to the son of Timmappa-Nāyakkar of the *chaturtha gōtra*, who was a native of Neḍuṅgunṇam in Toṇḍamaṇḍalam.

Taṇḍantōṭṭam (near Kumbhakōnam).

65. C.P. No. 7 of 1912. — (Sanskrit and Tamil.) An incomplete record of Kō-Vijaya. Nandivikramaivarman, the son of Hiraṇyavarman, making the gift of the village of Dayāmukhamāṅgalam (named after the donor Dayāmukha) to 308 Brāhmins learned in the Vēdās and Smritis, in the fifty-eighth year of his reign. The village granted was over the forest and uncultivated waste west of Taṇḍantōṭṭam. The record ends with the obligations imposed on the tenants and the exemptions (*parihāras*) as well. [The identity of Nandi Vikramavarman is a question of controversy. The Government Epigraphist believes that it is the so-called Gaṅga Pallava king Nandivarman III. He further points out that amongst the achievements of Nandivarman is mentioned his conquest of a Gaṅga king, and that this king might be Śivamāra II attributed by Dr. Fleet to A.D. 805—810. He cites in proof of this fact the Manne grant of Śivamāra II which says that "his forehead was adorned by a fillet" by the "two ornaments of the Rāshtrakūṭa and Pallava lineages named Gōvindarāja (i.e., Gōvinda III) and Nandivarman." But Prof. Dubreuil of Pondicherry is of opinion that the donor of the grant was not Nandivarman III, but Nandivarman II or Pallavamalla. He bases this on the ground of palæography and on the fact that we are aware of only one Hiraṇyavarman, viz., the father of Nandivarman II. Nandivārman III, he further argues, must have ruled only for a period of twenty-four years. See his *Pallavas*, 1917, pp. 62-3, for details. It seems to me that the arguments of Prof. Dubreuil are unanswerable and ought to be accepted.]

Tiruchchirai.

66. 612 of 1909.—(Tamil.) On a stone built into the tank in front of the Sāranātha-Perumāḷ temple. A mutilated record in the tenth year of the Chōḷa king Parakēsarivarman. Records gift of sheep for a lamp to the temple at Śēṟṟūr, a *dēvadāna* in Śēṟṟūr-kūṟram, by a native of Kīramaṅgālam which belonged to Poyyil-kūṟram.

67. 613 of 1909.—(Tamil.) On another stone in the same place. A fragmentary record of the Chōḷa king Rājendra-Chōḷa I. Contains a portion of the historical introduction which begins with *tirumanni*.

68. 614 of 1909.—(Tamil.) On the south wall of the central shrine in the same temple. Records in Ś. 1566, Tāraṇa, gift of land to the temple of Sāranāthasvāmin and to the shrine of Ālvār, by a certain Gōvindadāsa for the merit of king Vijaya-Rāghava. [Was the donor the celebrated Gōvinda Dīkshita, minister of Achyutappa Nāyaka (1572—1614) ?]

69. 615 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Sāra-Paramēśvara temple at Uḍaiyārkōyil, a hamlet of the same village. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva. Records gift of money for a lamp to the temple of Tiruchchennēri-Uḍaiyār at Tiruchchirai.

70. 616 of 1909.—(Tamil.) On the same wall. A damaged record in the first year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva. Records gift of money for a lamp to the temple at Tiruchchirai *alias* Rājasundari-chaturvēdimāṅgālam, by a native of Karivēdu in Dāmar-kōṭṭam of Jayaṅgōṇḍa-Chōḷamaṇḍālam.

71. 617 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fifth year of the Chōḷa king Vikrama-Chōḷadēva (1118—35). Built in, at the bottom. Records gift of land to the shrine of the goddess.

72. 618 of 1909.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Records gift of land to the temple of Tiruchchennēri Uḍaiyār at Tiruchchirai by the assembly of Viśalūr.

73. 619 of 1909.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōḷa king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Built in, at the bottom. Records gift of land by the same assembly.

74. 620 of 1909.—(Tamil.) On the same wall. A record in the forty-seventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I, ? 1070—1118). Records sale of land to

the temple of Tiruchchennēri Uḍaiyār at Rājasundari-chaturvēdimaṅgalam, a *brahmadēya* in Śēṟṟūr-kūṟṟam, which was a subdivision of Kulōttuṅga-Chōḷavaḷaṇāḍu. Another inscription below this is dated in the ninth year of Tribhuvanachakravartin Vikramal Chōḷadēva and records also a sale of land. [The inscription is of fiscal interest. It says that, in accordance with the king's *Śrī mukha*, the lands of those who were in two years' arrears of the royal dues during the forty-seventh year of the reign should be sold, and that the lands of certain Brāhmaṇa tenants who had been unable to pay the taxes and left the village were sold to the local temple. See inscriptions at Kōṇērīrājapuram, Tirumālam, Kūvam and Ukkāl for similar examples.]

75. 621 of 1909.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Records gift of land to the shrine of the goddess by a certain Ulaguyyavandān, who purchased it from the assembly of Rājasundari-chaturvēdimaṅgalam, a *brahmadēya* in the same district.

Tirubuvanam.

The Government Epigraphist surmises that the village was founded by Kulōttuṅga Chōḷa III who had the title Tribhuvanavīradēva.

76. 159 of 1911.—(Tamil.) On the south base of the Raṅga-nātha-Perumāḷ temple. A damaged record in the tenth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Registers a contract between the residents of "the city" of Trubhuvanavīrapura and those of Kulamaṅgala-nāḍu who owned the *ūr-kāval* of that village. [The *ūr-kāval* men take an oath not to be unjust or injure the people in any way and they receive, in return for their duty, a *śēlai* (cloth) on each marriage among the *Kaḷḷar-makkaḷ*. They were to demand no *śēlai* on other marriages than the first.]

77. 160 of 1911.—(Tamil.) On the north and west bases of the same temple. A mutilated record in the tenth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Refers to a contract similar to that registered in the above epigraph and mentions the chief Uḍaiyār Kulaśekharadēva *alias* Kūpakarāya in whose presence Śēnaipperumāḷ *alias* Kulōttuṅgaśōḷa-varaiyan, agreed to the contract. [Is the king referred to the same as Jaṭavarman Parākrama who ascended the throne in 1334?]

78. 189 of 1907.—(Grantha.) On the south wall of the central shrine in the Kampaharēśvara temple. A damaged record. Mentions Ārya Śrī-Sōmanātha.

79. 190 of 1907.—(Grantha.) On the same wall. A record of the Chōḷa king Śrī-Kulōttuṅga-Chōḷadēva (III). Registers the building operations of the king.

80. 191 of 1907.—(Grantha.) At the entrance into the outer gōpura of the same temple, right side. A record of the Chōla king Tribhuvanavīra. [This is a duplicate copy of the above epigraph.]

81. 192 of 1907.—(Grantha.) On the same gōpura, left side. A record of the Chōla king Śrī-Kulōttuṅga-Chōla. [This is also a duplicate copy of No. 79.]

Tirukkalittai.

82. 291 of 1908.—(Tamil.) On the north wall of the central shrine in the Vēdapurīśvara temple. A record in the seventh year of king Perumāḷ Sundara-Chōladēva, "who drove the Pāṇḍya into the forest." Records gift of land for offerings to the temple of Śrīkuṭittittai-Uḍaiyār in Vaḍagarai-Vēmbarrūr, by the king's general (*sēnāpati*) Pīrāntakan Śrīyavēḷār *alias* Tirukkarrāḷi-Pichchan. Edited in *Ep. Ind.*, XII, pp. 120—6, by Mr. K. V. Subrahmanya Ayyar, who points out that Sundara Chōla was Parāntaka II.

83. 292 of 1908.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōladēva (1012--43). Refers to the remission of taxes on land belonging to the temple of Śrīkuṭittittai Paramasvāmin in Vēmbarrūr *alias* Śōlamārttāṇḍa-chaturvēdimaṅgalam, a *brahmadēya* in Maṇṇināḍu, which was a subdivision of Rājendraśīṅga-vaḷanāḍu, by the assembly of that village, after the receipt of sixty-five *kāśus*. Out of the interest on this the assembly bound itself to pay all taxes. The taxes included, among others, the paddy for *pañchavāriyam* and those on corn, gram, oil, ghee, etc.

84. 293 of 1908.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōladēva (I). Refers to a similar transaction by the same assembly. Mentions Rājarāja-Īśvaramuḍaiyār. The chief territorial division is here called Vaḍagarai Rājendraśīṅgavaḷanāḍu. Amongst the terms figuring in the epigraph may be mentioned *Kaḍikai-madhyastha*, *Kāraṇattān*, *Vaikhānasa*, *Śiva Brāhmaṇa*, etc.

85. 294 of 1908.—(Tamil.) On the north wall of the central shrine in the Vēdapurīśvara temple. A record in the eighth year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōladēva (I). Registers still another transaction of the same kind. 50 *kāśus* received for taxes on $3\frac{5}{8}$ *mā*. (உலகளந்தபடி மும்மாவரை அரைக் காணி.)

86. 295 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the twenty-second year of the Chōla king Parakēsarivarman. Records gift of land for offerings to the temple of Śrīkuṭittittai-Perumāḷ by a member of the assembly of Amani-nārāyaṇa-chaturvēdimaṅgalam, a *dēvādāna* and a *brahmadēya* in Vaḍagarai (i.e., the northern bank).

87. 296 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of land for a lamp to the temple of Tirukkuḍittittai-Perumāl in Amaninārāyaṇa-chaturvēdimāṅgalam.

88. 297 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman, the date of which is lost. Records gift of a silver pot to the temple of Śrīkuḍittittai Mahādēva at Vēmbarrūr by Śembiyan-Mahādēvi-ppirāṭṭiyār, who gave birth to Uttama-Chōladēva. See next epigraph.

89. 298 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājarājakēsarivarman. Records gift of land for offerings and for the supply of 108 pots of bathing water to the temple of Mahādēva in Amaninārāyaṇa-chaturvēdimāṅgalam by Kiḷāṇaḍigal, the daughter of Viḷupparaiyar and the queen of Uttama-Chōladēva (970?—85), son of Gaṇḍarādittadēva.

90. 299 of 1908.—(Tamil.) On the south wall of the same shrine. An unfinished record in the fourteenth year of the Chōla king Rājakēsarivarman. Records gift of money for two lamps by the wife and daughter of Śiriyavēḷār. See No. 82 above.

91. 300 of 1908.—(Tamil.) On the same wall. An unfinished record in the fifteenth year of the Chōla king Rājakēsarivarman. Records gift of money for two lamps.

92. 301 of 1908.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājarājakēsarivarman *alias* Rājarājadēva (I). Records gift of ninety sheep for a lamp by Vēmban Śīruḍaiyār *alias* Mīnavan-mahādēviyār, queen of Rājarājadēva. States that Amaninārāyaṇa-chaturvēdimāṅgalam was situated in Maṇṇi-nāḍu, a subdivision of Vaḍagarai-Rājendra-simha-Valanāḍu.

93. 302 of 1908.—(Tamil.) On the same wall. A damaged record of the Chōla king Perumāl Sundara-Chōladēva *alias* Pon . . . "who drove the Pāṇḍya into the forest," the date of which is lost. Mentions Pirāntakan Śiriyavēḷār, the general referred to in No. 82 above.

94. 303 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Rājendra-Chōladēva (I), the date of which is lost. Records the remission of taxes on a land belonging to the temple of Tirukkuḍittittai-Paramasvāmin in Vēmbarrūr *alias* Śōlamārttāṇḍa-chaturvēdimāṅgalam, by the assembly of that village. The taxes are Śittāyya, Pañchavāra-ūriḍuvāri, Vēṭṭivēdinai and other Śilvaris. The amount received was 200 kāsus and this was for the exemption of the tax on $4\frac{1}{2}$ māś.

Tirumayānam.

(Called in orthodox tradition Tirukkaḍavūr Mayānam and famous as the place where Śiva burnt Brahma, adorned himself

with his ashes and then revived him. Hence the name Brahma-purīśvara.)

95. 53 of 1906.—(Tamil.) On the north wall of the maṭṭapa in front of the central shrine in the Brahma-purīśvara temple. An unfinished record in the thirty-fourth year of Tribhuvanachakravartin Kōṇērīmaikoṇḍān. Records gift of land for growing water lilies to be offered to the god Tirumayānamuḍaiyār.

96. 54 of 1906.—(Tamil.) On the same wall. A record in the twenty-second year of Tribhuvanachakravartin Kōṇērīmaikoṇḍān. Records gift of land. In continuation of this is an inscription which appears to be dated in the eleventh year of some unmentioned king. Provision is here made for the maintenance of those who have to play on the *vīṇa* and recite the Vēdās and the *Śrirudram*. Mentions the villages of Tiruttoṇḍattogaimaṅgalam and Śivapādaśekharamaṅgalam. [The inscription is interesting for the mention of the *vīṇa* and for the reference to the Śaivite saints. See Cg. 997 and 1006.]

97. 55 of 1906.—(Tamil.) On the same wall. A record in the ninth year of Tribhuvanachakravartin Kōṇērīmaikoṇḍān. Records gift of land. The temple is called Tirumayānamuḍaiyār at Tirukkaḍavūr, a *brahmadēya* in Ākkūr-nāḍu, a district of Jayaṅgoṇḍa-Chōḷa vaḷanādu. Refers to the revenue survey in the sixteenth year of the reign of Kulōttuṅga I, who abolished tolls. [Ākkūr is known in tradition as the place where Śiruppulī Nāyanār became one with the deity.]

98. 56 of 1906.—(Tamil.) On the south wall of the same maṭṭapa. A record in the sixth year of the Chōḷa king Tribhuvanachakravartin Vīrarājēndradēva (I or II?). Records gift of land for a lamp. In continuation of this is an inscription of the eighth year of a Kulōttuṅga.

99. 57 of 1906.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva, "who took Mādurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors" (i.e., Kulōttuṅga III). Records gift of land for cultivating water-lilies to be offered to the God Tirumaiyānamuḍaiya-Perumāḷ.

100. 58 of 1906.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Rājakeśarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II, 1171—86), "who was pleased to take Mādurai and Īlam (Ceylon)." Records gift of land. Mentions Tirunīṇṇuch-chōḷamaṅgalam (i.e., the village founded by Tirunīṇṇuchchōḷa or Rājarāja I).

101. 59 of 1906.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Pāṇḍya king Kōṇērīmaikoṇḍān Tribhuvanachakravartin Perumāḷ Kulaśekhara-dēva (I, 1268—1308), "who was

pleased to take every country." Records gift of land for celebrating a festival called Kulaśēkharaṇ-śandi and for repairs.

102. 60 of 1906.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III, 1178—1216), "who took Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land to the temple of Uḍaiyār Tirumaiyānamuḍaiya-Perumāḷ in Ambanāḍuṭpaḍamēviya Tirukkaḍavūr in Ākkūr-nāḍu, a district of Jayaṅḡḇa-Chōla-vaḷanāḍu.

103. 61 of 1906.—(Tamil.) On the west wall of the same maṇṭapa. A record in the eighth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madurai." Records gift of a lamp to the temple of Uḍaiyār Tirumaiyānamuḍaiya-Perumāḷ at Tirukkaḍavūr in Ākkūr-nāḍu, a district of Jayaṅḡḇa-Chōla-vaḷanāḍu.

104. 62 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura." Records gift of land for a lamp by a native of Kīlvēṅgaināḍu, a district of Rājarāja-vaḷanāḍu.

105. 63 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura." Records gift of land for a lamp.

106. 64 of 1906.—(Tamil.) On the west wall of the first prākāra of the same temple. A damaged record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III?), "who took Madurai and was pleased to take the crowned head of the Pāṇḍya."

107. 65 of 1906.—(Tamil.) On the south wall of the same prākāra. A damaged record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Stones out of order. Seems to record the appointment of a gardenēr to look after the temple flower-garden.

Tirumeyñānam (Tirumanjñānam.)

108. 310 of 1910.—(Tamil.) On the south wall of the central shrine in the Jñānaparamēśvara temple. A record in the twenty-fourth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (I, 1012—53). Built in on both sides. Mentions Śēṟṟūr-kurṟam.

109. 311 of 1910.—(Tamil.) On the same wall. Built in at the top. Refers to a gift of land to the temple of Brahmīśvarattū Mahādēva.

110. 312 of 1910.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Parakēsarivarman. Records sale of land by the assembly of Nālūr, a *brahmadēya* in Śērrūr-kūṛṇam.

111. 313 of 1910.—(Tamil.) On the same wall. A damaged record in the thirty-sixth year of the Chōla king Tribhuvana-chakravartin-Kulōttuṅga-Chōladēva. Seems to record a gift of two lamps to the temple of Tirumayānamuḍaiya-Paramasvāmin at Nālūr.

112. 314 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I 1012—53). Built in at the top and the left side. Seems to record a gift of land to the temple of Agastīśvarām-Uḍaiyār at Nālūr.

113. 315 of 1910.—(Tamil.) On the same wall. A damaged record. Built in at the top. Seems to record a sale of land.

114. 316 of 1910.—(Tamil.) On the west wall of the same shrine. A damaged record in the fifteenth year of the Chōla king Parakēsarivarman. Records sale of land to the temple of Tirumayānattu-Paramasvāmi by the assembly of Nālūr.

115. 317 of 1910.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Tribhuvanachakravartin Viḥrama-Chōladēva (II 118—35). Records gift of money for a lamp to the temple of Tirumayānam-Uḍaiyār in Nālūr *alias* Vānavan-mādēvi-chaturvēdimāṅgalam in Śērrūr-kūṛṇam, which was a district of Kulōttuṅga-Chōla-vaṇanādu.

116. 318 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is lost. Records sale of land to the same temple by the assembly of Nālūr.

117. 319 of 1910.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Parakēsarivarman. Records sale of land to the temple of Tirukkarkaṭīśvarattu-Perumān at Nālūr by the assembly of that village.

118. 320 of 1910.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Rājakēsarivarman. Records gift of land by the assembly of Paḷaiya Śembiyanmahādēvi-chaturvēdimāṅgalam on the southern bank of the Cauvery.

119. 321 of 1910.—(Tamil.) On the north wall of the same shrine. A record in the second year of the Chōla king Rājakēsarivarman. Records that the assembly of Nālūr sold the right of collecting the tax called *aṅgādi-kkūli* from stalls opened in the bazaar to the temple of Mūlasthānattu-Mahādēva of Tirumayānam. [The fees are specified to be one *nālī* in kind in each measurable article of paddy, rice, etc., brought for sale from towns outside Nālūr; one *paḷam* of articles sold by weight; one *paṛṇu* on each basket of betel leaves; and two nuts on each basketful of areca-nuts.]

120. 322 of 1910.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājarāja-Rājakēsarivarman *alias* Śrī-Rājarājadēva (I) in his twenty-fourth year, *makara*, *Aparapaksha*, Viśakha, Friday. Seems to record a gift of land for offerings to the temple of Lakshmi-Rāghavadēva of Tirunārāyaṇa-Viṇṇagar, by a merchant of Nālūr, on the occasion when the assembly of that village met at the big hall called Rājarājan in front of the temple of Sāmaparēśvarattu-Mahādēva.

121. 323 of 1910.—(Tamil.) On the same wall. An incomplete record in the forty-third year of the Chōla king Tribhuvana-chakravartin Śrī-Kulōttuṅga-Chōladēva (I?). Records sale of land by the assembly of Nālūr to a resident of Vānavanmādēvi-chaturvēdimāṅalam in Śērrūr-kūṛṅgam, which was a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu.

122. 324 of 1910.—(Tamil.) On the same wall. A damaged record. Seems to record a gift of land to the temple of Tirumayā-nattu-Paramasvāmi and mentions also the temple of Sāmaparēśvarattu-Perumāḷ.

123. 325 of 1910.—(Tamil.) On the same wall. A damaged record in the forty-third year of the Chōla king Tribhuvana-chakravartin Śrī-Kulōttuṅga-Chōladēva (I?). Seems to record a gift of land for a lamp.

124. 326 of 1910.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Rājarāja-Rājakēsarivarman *alias* Śrī-Rājarājadēva (I). Records gift of land for a lamp to the shrine of Kṛishṇa-Veṇṇaikkūttāḍi-aruluginṇa-Ālvār in Tirunārāyaṇa-Viṇṇagar of Nālūr, a *brahmadēya* in Śērrūr-kūṛṅgam, which was a district of Kshatriya-śikhāmaṇi-vaḷanāḍu. On this occasion the assembly of Nālūr met at the "big hall" called Gaṇḍa-rādittan.

125. 327 of 1910.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chōla king Maḍiraiṅḍa-Parakēsarivarman (Parāntaka I). Records gift of land to the temple of Sāmaparēśvarattu-Perumāṇaḍigal at Nālūr by the assembly of Akkiramakoṭṭa-chaturvēdimāṅala, a *brahmadēya* in Teḍharai-Tirunaṇaiyūr-nāḍu.

126. 328 of 1910.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman. Built in at the end. Seems to record a gift of land by the assembly of Ārurchchēri, a *brahmadēya* in Tirunaṇaiyūr-nāḍu, to the temple of Tirumayānam in Nālūr.

127. 329 of 1910.—(Tamil.) On the south wall. A much damaged record of the Chōla king Rājakēsarivarman, the date of which is doubtful.

128. 330 of 1910.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājakesarivarman. Records gift of twelve *lla-kāṣu* for twelve lamps, by a merchant of Nālūr, named Nāraṇan Śōḷadigaḷ *alias* Tirunāvukkaraiyan, to the temple of Tirumayānattu-Paramēśvara.

129. 331 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the seventh year of the Chōla king Tribhuvanachakravartin Virarājēndradēva. Records gift of two lamps by a lady from Śēmbiyaṅkuḍavāyil *alias* Alampālil to the temple of Tirumayānam-Uḍaiyār. [It is impossible to say whether the king was Vira Rājendra I or II. The former ruled from 1063 to 1070 and the latter (same as Kulōttuṅga III) from 1178 to 1216.]

130. 332 of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Registers a decision of the assembly of Nālūr *alias* Vānavanmāḍēvi-chaturvēdimaṅgalam, which met at the foot of a tamarind tree. States "that the residents should not do anything against the interests of their village nor against the temple of Tirumayānam-uḍaiyār and similar institutions; that if they did so, they must suffer as the *grāmadrōhins* do and that people who act against this decision should not be allowed the privilege of 'touching Śiva,' etc." Mr. Krishna Sastri believes that the *grāmadrōhins* were evidently the *grāmakaṇṭakas* of the Uttaramallūr inscriptions.

Tirunāgēśvaram * (*Aṇakkūḍi*).

The village is now well known not only for its Nāganāthasvāmi temple but its Uppiliyappan or Tiruviṇṇahar shrine referred to in the Prabandhas.

131. 211 of 1911.—(Tamil.) On the north wall of the central shrine in the Nāganāthasvāmin temple. A damaged record in the sixth year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōla (I). Provides for a gold jewel worked in gems and pearls, from the accumulated income of a land evidently presented by Aḍigaḷ Achchān, one of the junior elephant mahauts (*ḷaiyakuṇṇjira-mallar*) in the army of Uḍaiyār-Śrī-Rājendra-Chōladēva commanded by Śōlamūvēndavēḷār, to the temple of Tirunāgēśvaram Uḍaiyār at Tiruviṇṇagar-Tirunāgēśvaram in Tiraimūr-nāḍu, a subdivision of Uyyakkondār-vaḷanāḍu. [Tiruviṇṇagar is named after the local God Vishṇu or Uppiliyappa. The great Gōpāla Dēśika, the founder of the *Munitraya* cult of Śrī Vaishṇavism is said to be an *avatār* of this God.]

* According to Śaivite tradition this place is noted for the worship of Indra. The God's name is Champakāraṇyēśvara and the *tirtha* Indratirtha.

132. 212 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōla (I). Records gift of forty-eight sheep for half a lamp to the same Mahādēva (Śiva) temple by a palace-woman (*peṇḍāṭṭi*) Tīran Śattiviḍaṅgi for (the merit of) her daughter Araiyan Uttama-dāni (a resident) of Uḍaiyār-Ānaimēṟṟuṅjinār-vēlam *alias* Abhimānabhūshana-tterinda-tiruvandikkāppu-vēlam. Mentions Jananāthapuram in Tiraimūr-nāḍu.

133. 213 of 1911.—(Tamil.) On the same wall. A partly damaged record in the fourteenth year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōla (I). Built in. Registers jewels; gold and silver vessels, etc., owned by the temple, with the permission of the king which was obtained at the request of a temple servant named Kaṇḍan Kōvalanāḍan. Tirunāgēśvaramuḍaiya Mahādēva is stated to have been situated in Tirukkuḍamūkku in Pāmbūr nāḍu, a subdivision of Uyyakkonḍār vaḷanāḍu.

134. 214 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendradēva (1050—63). Records that the assembly (*mūla-paruḍaiyār*) of Tirukkuḍamūkku received 100 *kāṣu* from Mānikkan Māvali *alias* Vikkiramasiṅga-Pallavaraiyan, a native of Marudam in Veṅkuṇṇa-kōṭṭam, a subdivision of Jayan-ḡonḍa-chōla-maṇḍalam. This money was utilized by them for repairing damages caused by the Kāvēri floods to the irrigation channel. For this, interest at the rate one *kalam* of paddy on each *kāṣu* was set apart for providing offerings in the temple of Tirunāgēśvaram Uḍaiyār and for expounding the Śivadharma in the assembly hall called Tiruchchirrambalamuḍaiyān built in the temple by the abovementioned Vikkiramasiṅga-Pallavaraiyan.

135. 215 of 1911.—(Grantha and Tamil.) On the south wall of the same shrine. An unfinished and damaged record in the ninth year of the Chōla king Rājakēsarivarman (Gaṇḍarāditya). Seems to provide for offerings and mentions Ariṅjigaippirāṭṭiyār, a Bāṇa queen and the daughter of prince Arikulakēsari (son of Parāntaka I). Mentions the Simhaḷas (i.e., Ceylon). [The marriage of a Bāṇa king with Parāntaka's granddaughter shows the later friendship of the Bāṇa and the Chōla houses.]

136. 216 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Rājendra-Chōla I. Built in at the right end. Mentions Pāsupatadēva as the name of the image carried about in processions.

137. 217 of 1911.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva I. Built in at the right end. It

records gift of land to the temple of Tirunāgēśvaramudaiya-Mahādēva at Tirukkuḍamūkku in Pāmbūr-nāḍu, a subdivision of Uyyakkonḍār-vaḷanāḍu, by Nārakkan Kṛishṇan Rāman of Kēraḷāntaka-chaturvēdimāṅgalam in Vennāḍu, another subdivision of the same vaḷanāḍu. The twenty-fourth and thirty-first years of the king are quoted in the body of the inscription. Mentions also the coin *Rājendraśōlan-kāśu* (evidently issued by Rājēndrachōḷa I). It seems that the original area endowed was $9\frac{1}{8}$ *mās*, but according to "the *mā* of the twenty-fourth year which contained 128 *kulīs*" it amounted to $7\frac{1}{8}$ *mās*. [Kṛishṇan-Rāman was the general of Rājarāja I and superintended the building of the enclosure of the Brihadīśvarasvāmi temple. See S.I. Vol. II, p. 139. He also set up an Ardhanārīśvara image in the shrine.]

138. 218 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Rājarāja-Rājakēsarivarman (I). Records of sale of $1\frac{1}{2}$ *vēlis* of land to the same temple by the assembly of Madanamaṅgalam, a *brahmadēya* in Tirunaṟaiyūr-nāḍu. Tiruviṇṇagar Tirunāgēśvaram is stated to have been a *dēvadāna* in Tiraimūr-nāḍu. The cost of the land (6 *mā* and 1 *kāṇi*), viz., 101 *kaḷāṇju* (of *tuḷaiṇṇ*) was the fund formerly deposited for offerings by the princess Ariṇjigai-Pirāṭṭiyār, the Bāṇa queen and the daughter of Prince Arikula-kēsari. An introduction of Rājādhirāja beginning with *tingaḷēr taru* is inscribed next to this; but is much damaged and incomplete. [The *tuḷai-ṇṇ* is gold after being "burnt, cut, melted, cooled and found current."]

139. 219 of 1911.—(Grantha.) On the same wall. A damaged record. Mentions Gaṇḍarāditya, the temple (*harmya*) of Nāga, Madhurāntaka and the latter's mother and two queens. [It seems to be hinted, says Mr. Krishna Sastri, that Gaṇḍarāditya was the builder of the temple.]

140. 220 of 1911.—(Tamil.) On the north wall of the first prakāra of the same temple. A record in the nineteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (II?). Records gift of land in the hamlet of Śivapādhaśekharamāṅgalam which was a part of Tirunaṟaiyūr *alias* Pañchavanmahādēvi-chaturvēdimāṅgalam in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅga-Chōḷavaḷanāḍu, to the temple of Tirunāgēśvaramudaiyār at Tirunāgēśvaram in Uyyakkonḍār-vaḷanāḍu. Refers to a *karaiyiḍu* (lease) given to the tenants, by prince Kōsalarāyar.

141. 221 of 1911.—(Tamil.) On the south wall of the same prakāra. A much damaged record of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II), the date of which is doubtful. Begins with the historical introduction *pūmaruviya-poḷil*, etc., and seems to record a gift of land.

142. 222 of 1911.—(Tamil.) On a pillar lying in a maṇṭapa at the end of the street in front of the same temple. A record in the

second year of the Chōla king Rājakēsarivarman. Records gift of *vāravaikal* (?) collected by the *perunagarattār* of Kumāramārttāṇḍapuram (hamlet of Tirunāgēśvaram) for the renovation of the gōpura and the *tiruchchurṛālai* called Kumāramārttāṇḍan in the Milāḍuḍaiyār *paḷḷi* (temple) of that village, which is stated to have been situated in Teṅkarai-Tiraimūr-nāḍu. [The Chōla king was evidently Āditya I. The name Kumāramārttāṇḍapuram reminds one of the Pallava Nandipōttaraiyār who had that title (see No. 199 of 1907). The name Milāḍuḍaiyār *paḷḷi*, again, suggests a Jain shrine. This, together with the Jain images round the shrine of the goddess in the Nāganāthasvāmi temple, shows that this place must have been an early Jain centre. Again Milāḍuḍaiyār is another name for Saint Meypporuḷnāyanār and if we suppose that the *paḷḷi* was a school or *maṭha* built in his honour, the present epigraph can be said to give a clue to his date, i.e., that he was prior to Āditya, I. He was connected with the Chēdi chief of Kīḷiyūr (S. Arcot District). See also *S.I.I.*, Vol. II, p. 166, for a reference to the saint.]

143. 81 of 1897.—(Tamil.) On the west wall of the central shrine of the Nāganāthasvāmin temple. A damaged record of the Chōla king Kō-Rājarāja-Rājakēsarivarman (I) the date of which is indistinct. Records gift of land.

144. 82 of 1897.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman (I). Records gift of land by a queen.

145. 83 of 1897.—(Tamil.) On the north wall of the same shrine. A much damaged record of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōḷadēva (I), the date of which is doubtful.

146. 84 of 1897.—(Tamil.) On the south wall of the second prakāra of the same temple. A record in the fourteenth year of Tribhuvanachakravartin Kōnērimēnkoṇḍān. Records gift of land.

Tirunaṇaiyūr.

[This place is known in orthodox literature as Tirunaṇaiyūr-Siddhēśvaram, the place where the Lord was worshipped by Kubēra, Dēvas and Gandharvas. Accordance to the Vaishṇavas it was the place where God Saundarēśvara appeared to Mēdavamuni. It is sung by Tirumaṅgai Ālvār (*Periya Tirumōḷi* 7-3-1), Gñānasambanda and Sundara Mūrti. See No. 149 below.

147. 156 of 1908.—(Tamil.) On the south wall of the central shrine in the Siddhanāthasvāmin temple. A record in the second year of the Chōla king Rājakēsarivarman. Records gift of silver vessels and a *chauri* of gold to the temple of Siddhēśvaramuḍaiya-Mahādēva at Tirunaṇaiyūr in Tirunaṇaiyūr-nāḍu by Uḍaiyapirattiyār Śembiyan Mahādēviyār *alias* Pirāntakan Mādēvaḍigaḷar.

148. 157 of 1908.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājārājakēsarivarman *alias* Rājārājadēva (I), the date of which is doubtful. Mentions a *dēvadāna* village belonging to the temple of Arumōḍidēva-Īśvara at Paḷaiyāru in Tirunaṟaiyūr-nāḍu, a subdivision of Kshatriyaśikāmaṇi-vaḷanāḍu and Arumōḍidēva-vaḷanāḍu. [Is this Paḷaiyāru the same as the capital of the Chōla king Rājendra Chōla I?] See No. 460 below.

149. 158 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Rājākēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Built in at the end. Seems to record a gift of land by the assembly of Tirunaṟaiyūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu. [Tirunaṟaiyūr was the native place of Nambiāṇḍār Nambi, the compiler of the Dēvāram hymns, who, according to literary tradition, was the "contemporary of Abhaya Kulaśēkhara Chōla." The latter has not been identified. According to Sundaram Pillai he was Rājārāja I, but it is doubtful. See *Mile-stones in Tam. Lit.*, p. 38.]

150. 159 of 1908.—(Tamil.) On the same wall. Built in at the beginning. Records gift of land for offerings to the temple of Siddhēśvaramuḍaiya-Mahādēva by queen Pirāntakan Mādēvaḍigalār *alias* Śembiyan Mādēviyār, who gave birth to Uttamachōladēva. [She was the queen of Gaṇḍarāditya.]

151. 160 of 1908.—(Tamil.) On the north wall of the same shrine. A record in the fourth year of the Chōla king Rājārājakēsarivarman. Records gift of land for a lamp and for offerings to the same temple.

152. 161 of 1908.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājārājakēsarivarman *alias* Rājārājadēva (I). Records gift of money (thirty *kāṣu*) for offerings to the image of Kaṅkaladēva in Siddhēśvara by the Śiva Brāhmaṇas of that village. Sixty *kalams* of paddy to be spent.

153. 162 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōladēva (I, 1012—43). Records gift of sheep for a lamp to Kaṅkaladēva, the lord of Siddhēśvara at Tirunaṟaiyūr.

154. 163 of 1908.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land to the temple of Siddhēśvaram-Uḍaiyār at Pañchavanmahādēvi-chaturvēdimāṅgalam, a *brahmadēya* in Tirunaṟaiyūr-nāḍu, which was a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu. Mentions Mummūḍi-śōla-chaturvēdimāṅgalam, a *brahmadēya* in Tirunaṟaiyūr-nāḍu, a subdivision of Bhūpālakulavalli-vaḷanāḍu, and quotes the sixth year of Chakravartin Kulōttuṅga-Chōladēva (I).

155. 164 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land by purchase for feeding the Mahēśvaras visiting the temple of Siddhēśvaram Uḍaiyār at Tirunaṟaiyūr *alias* Pañchavanmaḥādēvi Chaturvēdimaṅgalam by a native of Karuppūr in Maṇṇinaḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. [See *Ep. Ind.*, Vol. XI, p. 121, where Prof. Jacobi points out that the exact date is Friday, 4th June, A.D. 1120.]

156. 165 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman *alias* Rājarāja-dēva (II, 1146—78). Records gift of money for a lamp. [See *Ep. Ind.*, Vol. XI, p. 122, where Prof. Jacobi concludes that the English date should be Friday, 24th November, A.D. 1150, after correcting Saturday into Friday.]

157. 166 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king . . . chakravartin Kulōttuṅga-chōladēva (III, 1178—1216). Records gift of money for a lamp by Ēkavāsagan Kulōttuṅgaśōlanūr *alias* Vānakōvaraiyar who was a native of Tuṇḍa-nāḍu, a subdivision of Vaḍagarai Muḍigoṇḍa-śōla-vaḷanāḍu. [See *Ep. Ind.*, Vol. XI, pp. 123-4, where Prof. Jacobi discusses the details of the date and settles it as Wednesday, 13th February, A.D. 1180.]

158. 167 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land. [See *Ep. Ind.*, Vol. XI, p. 122, where it is pointed out that the date corresponded to Thursday, 15th May, A.D. 1130.]

159. 168 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Rājendra Chōladēva (1?). Records gift of land. [It is doubtful which of the three Rājendrachōlas is referred to here.]

160. 169 of 1908.—(Tamil.) On the north wall of the same maṇṭapa. A record in the sixth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of money for a lamp. Mentions Panaiyūr-nāḍu in Kulōttuṅga-Chōla-vaḷanāḍu.

161. 170 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land. [See *Ep. Ind.*, Vol. XI, p. 121, where Prof. Jacobi points out that the date given in the epigraph (Monday, Vaiśākha, Mithuna, Pūrvapaksha 12) is wrong. If the *tiṭhi* is corrected into fourteen and the Nakshattra to Mūla, it would correspond to Monday, 23rd June, A.D. 1119.]

162. 171 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Vikrama-Chōladēva (1118—35).

Records gift of land. See *Ep. Ind.*, Vol. XI, p. 121. The date is incorrect like the above.

163. 172 of 1908.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Rājadhīrājādēva (II). - Built in at the end. Records a gift of lamp. See *Ep. Ind.*, Vol. XI, p. 123. [Prof. Jacobi equates the date to Thursday, 6th March, A.D. 1169, and further infers that the king should have come to the throne between 7th and 30th March, 1163.]

164. 173 of 1908.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājādēva (II, ? 1146—78). The bottom of the inscription is lost. - Mentions Tribhuvanachakravartin Kōṇērinmaikōṇḍān and seems to record a gift of land.

165. 174 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Records gift of land for offerings to the shrine of a Piḍāri at Tirunaṟaiyūr.

166. 175 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III). Records gift of money for a lamp. See *Ep. Ind.*, Vol. XI, p. 124, where it is pointed out that the date corresponded to Thursday, 28th February, A.D. 1180.

167. 176 of 1908.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Siddhanāthasvāmin temple. A record in the fifth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Virarājēndradēva II, i.e., Kulōttuṅga III. Records a gift of land by Chāmuṇḍadēva, a native of Māttūr in Kumilīnāḍu, a subdivision, Āmūr-kōttam in Jayanḡṇḍa-Chōla-maṇḍalam. [The date, according to Prof. Jacobi, is Friday, 18th February, A.D. 1183. *Ep. Ind.*, Vol. XI, p. 124.]

168. 177 of 1908.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Built in at the end. Records gift of land for a lamp and for feeding the Śiva-Yōgins.

169. 178 of 1908.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Virarājēndra-Chōlādēva (II, i.e., Kulōttuṅga III). Records gift of money for a lamp by a native of Tuṇḍa-nāḍu, a subdivision of Muḍiḡṇḍaśōla-vaḷanāḍu. He is different from the donor mentioned in No. 157. [See *Ep. Ind.*, Vol. XI, p. 124, where the *Navami* of the original date is pointed out to be wrong for *Saptami* and the date then settled as Saturday, 10th September, A.D. 1183.]

170. 179 of 1908.—(Tamil.) On the same wall. An unfinished record in the twelfth year of the Chōla king Vikrama-Chōlādēva

(1118—35). Records gift of money for a lamp by a native of Neḍumbulam in Puṇṅgarambai-nāḍu, a subdivision of Rājendra-śōḷa-vaḷanāḍu.

171. 180 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Vikrama-Chōḷadēva (1118—35). Records gift of money (one *kāṣu*) for a lamp by the wife of a merchant of Avaniṇārāyaṇapuram.

Tiruppanandāl.

The place is now famous for its Śūdra *maṭha* founded in A.D. 1720 by a certain Tillaināyaka Tambirān, a disciple of the central *maṭha* of Dharmapuram and the head of a similar *maṭha* established at Benares in 1580 by another disciple thereof. For the relation between these *maṭhas* and other details see *Tanj. Gazr.*, Vol. I, p. 222.

172. 29 of 1914.—(Tamil.) On the east wall of the central shrine in the Aruṇajaṭeśvara temple. A record in the eighth year of the Chōḷa king Parakēsarivarman *alias* Śrī-Rājendra-Chōḷadēva I. Portions built in. Records gift of ninety-six sheep for a lamp to the temple of Tiruttātakēśvaram-Uḍaiyār at Tiruppanandāl. [The deity is named after a lady devotee Tāṭakai who adorned the God with garland. The place is also associated with the legend of — Kuṅguliakkalaya Nāyanār.]

173. 30 of 1914.—(Tamil.) On the southern entrance into the same shrine, left side. A record in the eighteenth year of the Chōḷa king Rājakēsarivarman. Records gift of ninety sheep for a lamp to the temple of Tiruttātakai-Īśvaragarattu-Mahādēva-Bhaṭāra at Tiruppanandāl, which was a *dēvadāna* in Vaḍagarai-Maṇṇi-nāḍu, by Kōvan Amudan, a native of Karuppūr in the same Nāḍu. Below this record is a fragment which seems to provide for offerings and a flower garden evidently to the same temple.

174. 31 of 1914.—(Tamil.) On the same entrance, right side. A portion of the stone is cut away. Records a gift of land by purchase for offerings to the God Śivalōkaviṭaṅkadēva and the goddess, by Kīrttirājarāja *alias* Rājarāja Gandharva-Mārāyan.

175. 32 of 1914.—(Tamil.) On the southern entrance into the same shrine, right side. A record in the twenty-ninth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of ninety sheep for a lamp to the temple of Tiruttātakēśvarattu-Mahādēva at Tiruppanandāl, a *dēvadāna* in Vaḍagarai-Maṇṇi-nāḍu, by Iṛaiyan Mādēvan of Kumāramaṅgalam in Ambar-nāḍu.

176. 33 of 1914.—(Tamil.) On the same entrance, left side. A record in the twenty-ninth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of land for offerings to the same temple by a native of Karambiyam in Eyi-nāḍu.

177. 34 of 1914.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. Refers to the metallic image of Kṣētrapālādēva consecrated by a certain Rājārājakka Tirupamāraṇyan and registers a gift of land to it for offerings.

178. 35 of 1914.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of land for a lamp by a native of Kanni-Kuḷattūr in Pulivala-nāḍu, a subdivision of Kāliyūr-Kōṭṭam in Jayaṅgonḍaśōla-maṇḍalam.

179. 36 of 1914.—(Tamil.) On the north wall of the first prakāra of the same temple. A record of the Pāṇḍya king . . . chakravartin Perumāḷ Kulaśēkharadēva in his second year, Makāra, śu. di. 3, Monday, Śravaṇa. Built in at the beginning. Records sale of land to the temple at Tiruppanandāl which is said to be a *brahmadēya* in Maṇṇi-nāḍu, a subdivision of Vada-garai-Virudarājabhayaṅkara-vaḷanāḍu, by the assembly of the same village. Mr. Swamikannu Pillai is of the opinion that the date intended was probably Monday, 21st December 1237, but it is the first and not the second year of Jaṭavarman Kulaśēkhara II. See *Ind. Antq.*, 1913, June.

180. 37 of 1914.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Perumāḷ Sundara-Pāṇḍyadēva (date lost), Kanyā, śu. di. 8, Sunday, Uttarāshāḍa. Built in at the end. Records gift of land for offerings, etc., on festival days to the temple of Tiruttātakēśvara-muḍaiya-Nāyanār at Tiruppanandāl by the same assembly. [Was Perumāḷ Sundara Pāṇḍya the son of Māravarman Kulaśēkhara I (1268—1308) who afterwards murdered his father?]]

181. 38 of 1914.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vira-Pāṇḍyadēva, in his twenty-fifth year, Vriśchika, śu. di. 14, Sunday, Pushya, corresponding to January 9, A.D. 1278. Records gift of land to the same temple by the residents of the village who purchased it from the village assembly. Mr. Swamikannu Pillai infers from this date that the king began to rule between January 9 and July 13, A.D. 1253, and corrects Kielhorn's version in *Ep. Ind.*, Vol. IX, p. 227.

182. 39 of 1914.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III ?), "who was pleased to take Madurai (Madura)." Records gift of money to the temple of Tiruttātaki-Īśvaram-Uḍaiyār at Tiruppanandāl in Maṇṇi-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu for bathing the God daily in *Pañcha-gavya*.

183. 40 of 1914.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III)

in his eighth year, Makara, śu. di. 2, Wednesday, Śravaṇa (corresponding to December 25, 1185). Built in at the beginning. Records gift of land for offerings to the images of Tirukkaḍavūr Kuṅgiliyakkalaiya-Nāyanār and other Śaiva devotees in the temple at Tiruppanandāl by a person bearing the same name. [The Nāyanār is said to have turned the face of the deity to its normal position from which it had previously been diverted by the Lord's desire to save Tāṭakai's shame.]

184. 41 of 1914.—(Tamil.) On the same wall. An unfinished record of the Chōḷa king Parakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madurai (Madura)," in his ninth year, Rishabha, ba. di. 10, Monday, Pūrvabhādrapada, corresponding to 4th May, A.D. 1187. Records gift of land to the same temple by the servants of Tirukkāmakkōṭṭamuḍaiya-Periya-Nāchchiyār in this temple.

185. 42 of 1914.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Immaḍi . . . , son of Virapratāpa-Dēvarāya-Mahārāya (II), "who was pleased to institute the elephant hunt," in Ś. 1369, Kshaya. Records gift of land for conducting the festival of Mārgaḷi-Tiruvādirai. Mentions a place called Idavai *alias* Pāṇḍiyanai-ven-kaṇḍa-śōḷa-çaturvēdimaṅgalam in Maṇṇi-nāḍu. [The epigraph shows that the place was founded by a Chōḷa who defeated a Pāṇḍya at Idavai and saw him retreat and this took place in the time of Varaguṇa Pāṇḍya who came to the throne in A.D. 862. See *Ep. Ind.*, Vol. IX, p. 87.]

186. 43 of 1914.—(Tamil.) On the east wall of the same prakāra. A record of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II), the date of which is lost. Records gift of land by purchase. Quotes the fifteenth year of Vikrama-Chōḷadēva (1118—35).

187. 44 of 1914.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Tribhuvanachakravartin Rājarāja (III). Records gift of land to the temple of Tiruvajanīsvaram-Uḍaiyār. The signatories are Vayirādarāyan, Virāḍarājan and Toṇḍamān. Refers to the fifteenth year probably of his predecessor.

188. 45 of 1914.—(Tamil.) On the south wall of the same prakāra. A record of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II, 1146—78) in . . . Makara, ba. di. 10, Monday, Vaiśākha. Records gift of land for opening a road through which the God had to be taken in procession to the river Koḷliḍam, on festive occasions.

189. 46 of 1914.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I). Registers the sale by a temple priest of his right of worship on 4½ days in the

month to recoup a portion of money which he was unable to pay towards his misappropriation of gold and silver ornaments, bronze utensils, etc., belonging to the temple. The embezzlement, it is stated, was detected in the twenty-eighth year of the king. Reference is also made to similar misappropriations by the same person, detected in the third year of Adhirājēndradēva and in the eighth and twenty-first years of Kulōttuṅga-Chōladēva, when the temple treasury was inspected by Rājarāja-Mūvēndavēḷar, Sēnāpati-Pallavarājar and Sēnāpati-Nandiarājar, respectively. The amounts which he had thus to make good were also included in the present sale.

190. 47 of 1914.—(Tamil.) On the same wall. This inscription probably refers to the same king as the above. Records in the twenty-ninth year similar sales of the right of worship held by five other temple priests on account of similar misappropriations.

Tiruppurambiyam.

The Śiva temple here is well known in Śaivite tradition. It is said to celebrate the grace of the Lord towards Sunda and Upasunda and the miraculous power of Gñānasambanda in reviving the lover of a Vaṇiga woman who had died of snake bite. Hence the name Sākshīśvara of the deity. The temple is mentioned in the Dēvāram. It is also historically important as the scene of a battle between the Gaṅga Prithvīpati I and Varaguṇa Pāṇḍya, in which the former lost his life. See *Udayēndram Plates of Prithvīpati II* (S.I.I., Vol. II, p. 381). It was in Aṇḍāttukūṛram in Rājēndrasimhavaḷanāḍu.

191. 69 of 1897.—(Tamil.) On the south wall of the central shrine of the Sākshīśvara temple. A record in the fourth year of the Chōḷa king Kō-Parākēsarivarman "who cut off the head of the Pāṇḍya." Records gift of land. Built in. [Was the king Parākēsarivarman Sundara Chōḷa, the destroyer of Vīra Pāṇḍya ?]

192. 70 of 1897.—(Tamil.) On the same wall. A record in the forty-third year of the Chōḷa king Tribhuvānachakravartin Kulōttuṅga-Chōladēva (I). Records gift of land. Built in.

193. 71 of 1897.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of land for two lamps.

194. 72 of 1897.—(Tamil.) On the same wall. A record in the tenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

195. 73 of 1897.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōḷa king Kō . . . kēsarivarman. Records gift of a lamp.

196. 74 of 1897.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of a lamp.

197. 75 of 1897.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Madiraikoṇḍa Kō-Rājakēsarivarman. Records gift of cows for a lamp. [Was he the same as Gaṇḍarāditya, the son of Parāntaka I who had the titles of Maduraikoṇḍa and Rājakēsarivarman?]

198. 76 of 1897.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Kō-Parakēsarivarman. Records gift of sheep for half a lamp.

199. 77 of 1897.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (Parāntaka I). Records gift of sheep for a lamp.

200. 78 of 1897.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kō-Rājakēsarivarman. Records that certain gold ornaments and a silver vessel were made out of the savings of the temple treasury between the second and ninth years of the king's reign.

201. 79 of 1897.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of one and a half lamps.

202. 80 of 1897.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva (I). Records a gift of money for ten lamps to the Ādittēśvara temple at Tiruppurāmbiyam.

Tiruvālanjūṭi.

The local temple is well known for its delicately chiselled stone work. Some of the figures are considered to be Jain. See *Tanj. Gazr.*, Vol. I, p. 223, for details. The place was so called because the Kāvēri was prevented from submerging into the nether world by the self-sacrifice of Varagaṇḍa muni.

203. 618 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Kapardīśvara temple. A record in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva, who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya (i.e., Kulōttuṅga III). Records gift of land. The date corresponded to Wednesday, 25th January A.D. 1217. See *Ep. Ind.*, Vol. VIII, p. 5.

204. 619 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (I?). Records gift of two lamps.

205. 620 of 1902.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Rājārāja-Rājakēsarivarman *alias* Rājārājadēva (I). Refers to a grant made in the thirty-eighth year of Madurai-koṇḍa Parakēsarivarman (Parāntaka I).

206. 621 of 1902.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Tribhuvanachakravartin Rājādhirājādēva (I?). Records gift of three lamps.

207. 622 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājādēva (II). Records gift of land for lamps. See *Ep. Ind.*, Vol. VIII, p. 2, where Dr. Kielhorn shows that the English equivalent of the date is Wednesday, 23rd November, A.D. 1149.

208. 623 of 1902.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōlādēva (III8—35).

209. 624 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Rājarāja-Rājakēsarivarman *alias* Rājarājādēva (I). Records that, while staying at Tiruvallam, the king, who bore (as in Tanjore inscriptions) the surname Śivapādāśekhara-dēva, confirmed a grant of land made in the twelfth year of Parakēsarivarman.

210. 625 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. A record in the eighth year of the Chōla king Vikrama-Chōlādēva (III8—35). Records copy of an inscription of the seventh year of Parakēsarivarman *alias* Uḍaiyār Rājendradēva (1050—63).

211. 626 of 1902.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājādēva (II). See *Ep. Ind.*, Vol. VIII, p. 263, where Dr. Kielhorn discusses the date of this inscription and concludes that it should be assigned to Wednesday, 11th July, 1162.

212. 627 of 1902.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājādēva II. See *Ep. Ind.*, Vol. IX, p. 211, where Dr. Kielhorn points out that the date corresponds to Monday, 10th August, A.D. 1170.

213. 628 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājādēva (II). Records gifts of land to the images of Tirunāvukkaraśudēvar, Tiruvādavūraḍigaḷ (i.e., Māṇikkavāṣagar) and Tirukkannappadēvar. The date corresponded to Wednesday, 26th March, A.D. 1158. *Ep. Ind.*, Vol. VIII, p. 3.

214. 629 of 1902.—(Tamil.) On the south wall of the second prakāra of the same temple. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājādēva (III). Records gift of land. The corresponding date is Monday, 7th October, 1224. See *Ep. Ind.*, Vol. IV, p. 6.

215. 630 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). Partly built in.

216. 631 of 1902.—(Tamil.) On the north wall of the Nandi-maṇṭapa in the same temple. An incomplete record in the thirty-sixth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva, who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya, i.e., Kulōttuṅga III. The date corresponded to Monday, 14th April, A.D. 1214. See *Ep. Ind.*, Vol. VIII, p. 5.

217. 632 of 1902.—(Tamil.) On a stone set up in front of the inner gōpura in the same temple. A record in Śaka (year doubtful) Viśvāvasu. A few syllables of every line are cut away.

218. 633 of 1902.—(Tamil.) On the north wall of the Bhairava shrine in the same temple. A record in the twenty-fifth year of the Chōla king Rājakēsarivarman *alias* Rājārājadēva (I). Records gifts of ornaments by Rājārājadēva's queen Dantiśakti-Viṭaṅki *alias* Lōkamahādēvi, his daughter Kuṇḍavai, the queen of Vimalādityadēva (the Eastern Chālukyan king), and his middle daughter Mādēvaḍigal, to the shrine of Kshētrapālādēva, which had been built by the king.

219. 634 of 1902.—(Tamil.) On a stone lying in the garden in the same temple. Records gift of land [to the shrine of Śvēta-vighnēśvara. [Said in the legends to have been worshipped by Indra.]

Tiruvīḍaimarudūr.

Known as Madhyārjunam among the orthodox, this place, prominent in Śaivite legendary lore, is epigraphically very rich. For details of legends, festivals, etc., see *Tanj. Gazr.*, Vol. I, p. 223. From 1798 onward it has been the residence of the descendants of Amir Singh of Tanjore. The *Dēvāram* mentions it as *Idaimarudu*. In Chōla time it was in Tiraimūr-nāḍu in Uyyakkonḍa chōla-vaḷa-nāḍu. The local epigraphs contain a large number of Rājakēsarivarmans and Parakēsarivarmans who are mostly unidentifiable.

220. 193 of 1907.—(Tamil.) On the north wall of the central shrine in the Mahāliṅgasvāmin temple. A record in the tenth year of the Chōla king Parakēsarivarman. Records gift of money for a lamp. The money was entrusted to the assembly of Tirunīlaguḍi in Tiraimūr-nāḍu.

221. 194 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Parakēsarivarman. Records a sale of land.

222. 195 of 1907.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Madiraikonḍa Parakēsarivarman (Parāntaka I). Mentions Irumuḍiśōla-Pallavaraiyar and refers to the *Paḷangāviri-nirōḍu-kāl*.

223. 196 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is damaged. Purchase of land with the gold granted for a lamp by Piḷḷaiyār Uttamaśīliyar. Mentions Mahēndramaṅgalam and Nāṭṭu-vāykkal. (Uttamaśīli was the son of Parāntaka I, 905—47).

224. 197 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman (Rājarāja I), "who destroyed the ships at Kāndalūr." Records gift of gold flower by a certain Hridayaśiva of Tirupputtūr.

225. 198 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of a gold hand (*hasta*) set with precious stones.

226. 199 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Refers to the inscriptions registering money endowments for lamps to the temple and states that all the stones bearing them were used up when the central shrine was built of stone. Accordingly copies were made of these records, one of which belonged to the reign of the Kāḍupattigaḷ Nandipōttaraiyar. This king had endowed a lamp called Kumāramāttāṇḍa. Kāḍupattigaḷ Nandipōttaraiyar was evidently the Pallava king Nandivarman III who must have had the title kumāra-mārttāṇḍa.]

227. 200 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I). Records gift of forty-five sheep for a lamp to burn at night at the gate called Ēkanāyakam-tiruvāśal.

228. 201 of 1907.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (Parāntaka I). Records gift of gold for the green gram offering.

229. 202 of 1907.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Rājakēsarivarman.

230. 203 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of hundred sheep for a lamp by the Manrāḍi Kolli-Pugaḷan.

231. 204 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

232. 205 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of eighty-seven sheep for a lamp.

233. 206 of 1907.—(Tamil.) On the north wall of the central shrine in the Mahālingasvāmin temple. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

234. 207 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madirāikōṇḍa Parakēsarivarman (905—47). Mentions a certain Kavarāmoḷimādēvan *alias* Toṇḍaraḍippōḍi. [Toṇḍaraḍippōḍi reminds one of the Vaishṇava Ālvār; but there is nothing to show that the saint is referred to here.]

235. 208 of 1907.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman.

236. 209 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chōla king Parakēsarivarman.

237. 210 of 1907.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman. Above this is another damaged inscription.

238. 211 of 1907.—(Tamil.) On the same wall. A much damaged record.

239. 212 of 1907.—(Tamil.) Mentions Inṅanāṭṭu-Pallavaraiyan and the image of Tīruviḍaimarudil-āḍalviḍaṅgaḍēvar which he set up. In the body of the inscription the sabhā of Tīraimūr is said to consist of 300 men and the citizens of 400.

240. 213 of 1907.—(Tamil.) On the same wall. A partly damaged record in the fourth year of the Chōla king Parakēsarivarman. Records gifts of lamps.

241. 214 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya." The temple is called Tīruviḍaimarudil Ālvār-kōyil. Mentions Śīrriṅgan-uḍaiyān Kōvil-Mayilai *alias* Parāntaka Mūvēṇḍavēḷān. [Was the king Parāntaka II, Uttama-chōla?]

242. 215 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman. Records that the Chōla queen Vānavanmādēvi came to worship the God.

243. 216 of 1907.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Rājakēsarivarman. Records the laying out of a jasmine flower-garden.

244. 217 of 1907.—(Tamil.) On the north and west walls of the same shrine. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman.

245. 218 of 1907.—(Tamil.) On the north and west walls of the same shrine. A record in the ninth year of the Chōla king whose name is damaged. Records gift of land.

246. 219 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the sixth year of the Chōla king Parakēsarivarman. Public sale of land. Mentions Inṅanāṭṭu-Pallavaraiyar and Śīrriṅgan-uḍaiyān Kōyil-Mayilai *alias* Madhurāntaka Mūvēṇḍavēḷān. See Nos. 241 above and 255 below.

247. 220 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twentieth year of the Chōla Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (I). Built in at both ends and mutilated in the middle.

248. 221 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the fourteenth year of the Chōla king Parakēsarivarman.

249. 222 of 1907.—(Tamil.) On the west wall of the same shrine. A damaged record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Seems to record a gift of land for celebrating the *tiruvādiari*, *śadaiyam* and *amāvāsai* festivals.

250. 223 of 1907.—(Tamil.) On the same wall. A much damaged record of the Chōla king Madiraikoṇḍa Parakēsarivarman. Seems to record a gift of land.

251. 224 of 1907.—(Tamil.) On the same wall. A much damaged record in the twenty-seventh year of the king, whose name is lost. Seems to record a gift of lamps.

252. 225 of 1907.—(Tamil.) On the west wall of the central shrine in the Mahāliṅgasvāmin temple. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman. Seems to record a gift of gold for a lamp.

253. 226 of 1907.—(Tamil.) On the same wall. A mutilated record of the Chōla king Parakēsarivarman *alias* Rājendradēva (I). Only the beginning of the historical introduction is preserved.

254. 227 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905–47). Records gift of land. Mentions Kumāramāttāṇḍapuram. See No. 227 above.

255. 228 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Parakēsarivarman. Mentions Śirriṅgan-uḍaiyān Paṭṭan Kaṇṇan *alias* Inṅanāṭṭu-Pallavaraiyan.

256. 229 of 1907.—(Tamil.) On the same wall. Records in the fourteenth year gift of a gold bowl (*maṇḍai*) by a native of Tañjavūr (Tanjore).

257. 230 of 1907.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Parakēsarivarman. Mentions Veṇṇāṭṭu Varambuśalūḍaiyān Śandirāchchan Śatturugaṇḍan.

258. 231 of 1907.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Parakēsarivarman. Mentions the same person.

259. 232 of 1907.—(Tamil.) On the same wall. A mutilated record in the tenth year of the king whose name is lost.

260. 233 of 1907.—(Tamil.) On the same wall. A fragment of record of the Chōla king. Registers the grant of one *vēli* of land to a person who had to sing *dōsi* songs.

261. 234 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman. Refers to the building of a temple; also to the thirtieth year of Madiraikoṇḍa Parakēsarivarman (905—47).

262. 235 of 1907.—(Tamil.) On the south wall of the same shrine. A damaged record in the thirty-first year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Mentions Nalaṅgīṇallūr-kūrṇam. Seems to provide for feeding two Brāhmaṇas.

263. 236 of 1907.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman. Records gift of sixty-two cows.

264. 237 of 1907.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chōla king Parakēsarivarman. Records gift of money for a lamp.

265. 238 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift by a native of Irumbēḍu Māgaḷūr-nāḍu, a subdivision of Śeṅgaṭṭu-kōṭṭam in Toṇḍai-nāḍu.

266. 239 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Rājakēsarivarman. Records gift of eight *ṇakkāśu* to the shrine of Purāṇa Gāṇapati on the southern side of the Mūlasthāna at Tiruviḍaimarudil by a native of Ēmanallūr, a *brāhmadēya* in Vaḍagarai-Manṇi-nāḍu.

267. 240 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).

268. 241 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of sheep for a lamp.

269. 242 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Provides for the supply of tender coconuts to the God.

270. 243 of 1907.—(Tamil.) On the same wall. Mentions Toṅgamaṅgalamuḍaiyān, one of the Mūtta-Pirāntaka-aṇukkar.

271. 244 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Mentions the *Śiṅgaḷāntaka-terinda-Kaikkōlar*.

272. 245 of 1907.—(Tamil.) On the south wall of the central shrine in the Mahāliṅgasvāmin temple. A record in the seventeenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of paddy by the inhabitants of Tiruviḷai-nāḍu.

273. 246 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47), the date of which is lost. Records gift of ninety-one sheep. Mentions the *Tai-pūśam* festival.

274. 247 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of a silver *kālaśam* by a native of Tulakkilimaṅgalam in Pāṇḍi-nāḍu.

275. 248 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of a lamp. Mentions the festival of *Tai-pūśam*. See No. 274 above.

276. 249 of 1907.—(Tamil.) On the same wall. A damaged record of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya," the date of which is lost. Records a gift of land for maintaining the *chāmpaka* flower garden laid out by Tiruveṇkātṭu Pichchan. [The king referred to might be Parāntaka II Sundara Chōla.] See No. 287 below.

277. 250 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-sixth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of gold vessels.

278. 251 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-fourth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).

279. 252 of 1907.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of a lamp for the merit of Ariṇjiyaipirāṭṭiyār. (She was the daughter of Arikulakēśari, the son of Parāntaka I (905—47).

280. 253 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Refers to the putting up of the window, the door, the door-post and the steps in front of the big maṇṭapa by the regiment called *Kaikkōla-Perumbadai*. The maṇṭapa was called *Tigai Ayirattān-nūṟṟuvar*.

281. 254 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Rājarāja-Rājakēsarivarman I (985—1013), "who destroyed the ships at Śālai," in his tenth year and two hundred and seventy-eighth day. Records gift of a gold image of Umāśahitar by the queen Pañchavanmahādēvi.

282. 255 of 1907.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya." [Was the king intended Parāntaka II Sundara Chōla?]

283. 256 of 1907.—(Tamil.) On the same wall. An unfinished record in the fourth year of the Chōla king Parakēsarivarman,

"who defeated Vira-Pāṇḍya and took his head." See note to the above.

284. 257 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Kōṇḍinmaikoṇḍān. Records a gift in favour of Śirukūlattūruḍayān Araiyan Pirāntakan *alias* Śēmbiyan Śōliyavaraiyan. The sixth year of Parakēsarivarman is quoted in the body of the inscription.

285. 258 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Registers an endowment in favour of the drummers (*uvachugaḷ*). Refers to the agent of the Chōla king in Koṅḡu. [See the Tiruchēṅḡōḍu inscriptions for Parāntakā's conquests in Koṅḡu.]

286. 259 of 1907.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp by a native of Anaimaṅḡalam in Paṭṭiṇakkūṛḡam.

287. 260 of 1907.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Rājakēsarivarman. Refers to the laying out of a *śiruśēṇbuga* flower-garden by Tiruveṅkāṭṭu-Pichchan. See No. 276 above.

288. 261 of 1907.—(Tamil.) On the south wall of the central shrine in the Māliṅgasvāmin temple. A record in the nineteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of gold for a lamp. Mentions the Nampirāṭṭiyār Kōkkiḷān Aḍigal.

289. 262 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of gold for a lamp by a merchant of Kumāramāttāṇḍapuram in Teṅkarai-Tiraimūr-nāḍu.

290. 263 of 1907.—(Tamil.) On the same wall. Beginning much damaged. Records gift of two lamps.

291. 264 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār Śrī-Rājādhirājadeva (I, 1018—52). Registers an endowment of 2 *vēlis* and 2 *mās* in favour of Araiyan Tiruviḍaimarudūḍaiyān *alias* Mummudi-Śōla-Nittappēraiyan and his troupe. The grant proper begins with the word *kō-nō-inmai-kōṇḍān*. The record says that a daily allowance of 2 *tūṇi* of paddy and annual allowance of 240 *kalams* should be given to the *pāḍavyam-vāsippār* (பாடவியம் வாசிப்பார்).

292. 265 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Uttama-Chōla *alias* Parakēsarivarman in Kaliyuga 4083 and in his thirteenth year. Mentions Kaṇjanūr *alias* Śimhaviśṇu-chaturvēdimaṅḡalam, a *brahmadēya* in Vaḍagarai-Nallāṛṇūr-nāḍu.

[The inscription is of unique value in giving the Kali and regnal years together and distinctly proves that Parakēsarivarman Madhurāntaka Uttamachōla came to the throne in A.D. 969-70.]

293. 266 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp by a native of Kattivayal in Muttūrū-kūrram, a district of Pāṇḍi-nāḍu.

294. 267 of 1907.—(Tamil.) On the same wall. Mentions Tirutturutti-Nambi Śrīkaṇṭhar and Śivacharaṇaśēkharan. Close to this is a sculpture representing a liṅga, a worshipper, an attendant and a lampstand.

295. 268 of 1907.—(Tamil.) On the east wall of the same shrine. A damaged record of the Chōla king Parakēsarivarman, the date of which is doubtful. Records gift of sheep for two lamps.

296. 269 of 1907.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47), the date of which is lost.

297. 270 of 1907.—(Tamil.) On the same wall. Damaged in the beginning. Mentions Kuḍamūkkū (Kumbhakōṇam).

298. 271 of 1907.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara king Virapratāpa Achyutadēva Mahārāya (1530—42) in Ś. 1456, expired, Jaya. Records gift of a village for the merit of Vasavaṇṇāyaka.

299. 272 of 1907.—(Tamil.) On the south base of the same maṇṭapa. A record in the seventh year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of the village of Vaṇṇakkudi *alias* Tyāgasamudra-chaturvēdimāṅalam. Refers to a revenue settlement in the thirty-eighth year of Kulōttuṅga I.

300. 273 of 1907.—(Tamil.) On the south base of the maṇṭapa in front of the central shrine in the same temple. A record in the seventh year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Connected with the above epigraph. Mentions Vaṇṇakkudi *alias* Tyāgasamudra-chaturvēdimāṅalam, a *brahmadēya* in Tiraimūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaṇaṇāḍu. Refers to the revenue survey of the country and to the revenue settlement in the thirty-eighth year of Kulōttuṅga I.

301. 274 of 1907.—(Tamil.) On the same base. A mutilated record of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35), the date of which is lost. Stones out of order. The ninth year of the king is referred to on one of the stones. Seems to record a gift of lamps.

302. 275 of 1907.—(Tamil.) On the north base of the same maṇṭapa. A record in the ninth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (III8—35). Refers to the shrine of Vikkīrama-Śōḷa-Īśvara-mudaiyār in the temple at Tiruviḍaimarudūr and records the grant of the village of Madhurāntakanallūr *alias* Arindavan-Śāttamaṅgalam under the name Vikramaśōḷanallūr. Mentions the revenue survey and settlement made in the thirty-eighth year of Kulōttuṅga I.

303. 276 of 1907.—(Tamil.) On the same base. A record in the tenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama Chōḷadēva (III8—35). Records gift of the village of Nallaḍi in Tirunaṇṇaiyūr-nāḍu, a subdivision of Kulōttuṅga-Śōḷa-vaṇanāḍu. Queen Tribhuvanamuḷududaiyāl is mentioned. The king was seated on the couch called Śōḷakōn.

304. 277 of 1907.—(Tamil.) On a stone built into the floor of the same maṇṭapa. A fragment of record of the Chōḷa king Parakēsarivarman *alias* Rājendra-Chōḷadēva I (1012—43), the date of which is lost. Contains a portion of the historical introduction of the king.

305. 278 of 1907.—(Tamil.) On a pillar of the same maṇṭapa. A record in the ninth year of the Chōḷa king Rājārāja-Rājakēsarivarman (985—1013). Records gift of ornaments (*iraṭṭaimaṇi*, *tāli*, etc., weighing nine *kaḷaṇṇu* of gold) to the goddess Umābhakṭāraki by the Nambirāṭṭiyār Śrī-Paṇchavanmādēviyār.

306. 279 of 1907.—(Tamil.) On the east wall of the first prakāra of the same temple, right of entrance. A record in the forty-first year of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (I, 1070—1118). Provides for the supply of a bathing water-pot to the temple. The donor was a native of Gaṅgaikoṇḍaśōḷapuram.

307. 280 of 1907.—(Tamil.) In the same place. A record in the third year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (III8—35). Records gift of money for supplying periodically an earthen pot by a native of Śembaṅguḍi in Tiruvindaḷūr nāḍu, a subdivision of Rājādhirāja-vaṇanāḍu.

308. 281 of 1907.—(Tamil.) On the east wall of the first prakāra of the same temple, right of entrance. A record in the forty-first year of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (I). Records gift of money for a lamp by a native of Gaṅgaikoṇḍaśōḷapuram.

309. 282 of 1907.—(Tamil.) In the same place. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (III8—35). Records gift of money for a lamp

and for a bathing water pot by a native of Śuttamāli-chaturvēdi-maṅgalam, a *brahmadēya* in Puraṅgarambai-nāḍu, a subdivision of Rājendra-Chōḷa-vaḷanāḍu.

310. 283 of 1907.—(Tamil.) In the same place, left of entrance. A record in the fifth year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (1118—35). Records gift of money for a lamp and of a lamp-stand by a native of Tiraimūr in Viḷaināḍu, a subdivision of Rājanārāyaṇa-vaḷanāḍu.

311. 284 of 1907.—(Tamil.) In the same place. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (1118—35). Records gift of money for a lamp and for a bathing water pot by a native of the village mentioned in No. 309 above.

312. 285 of 1907.—(Tamil.) In the same place. A record in the tenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (1118—35). Records gift of money for a lamp by a certain Āṇḍapillaiyāṇḍār.

313. 286 of 1907.—(Tamil.) In the same place. A record in the fifth year of the Chōḷa king Parakēsarivarman *alias* Uḍaiyār Śrī-Vikrama-Chōḷadēva. Records gift of land for offerings to the image of Māṇikkakkūttar in the stone temple at Tiruviḍaimarudūr and money for a bathing water pot.

314. 287 of 1907.—(Tamil.) In the same place. A record in the fourth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama Chōḷadēva (1118—35). Records gift of village-site land.

315. 288 of 1907.—(Tamil.) In the same place. A record in the sixteenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya". Registers an order of the king altering the procession of the God during festivals and arranging the streets of Tiruviḍaimarudūr.

316. 289 of 1907.—(Tamil.) In the same place. A mutilated record in the twenty-eighth year of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (III), "who took Madura, Karuvūr and Īlam (Ceylon) and who was pleased to take the crowned head of the Pāṇḍya." Records gift to the image of Āḷudaiya-Pillaiyār set up by Vāṇādhirājan of the village of Kulōttuṅga-Sōḷanpūṇḍi *alias* Vikramaśōḷan-śūraḷūr in Tiruvaḷundūr-nāḍu, a subdivision of Jayāṅgoṇḍa-Chōḷa-vaḷanāḍu. Refers to the revenue survey in the sixteenth year of Śungandavirtta Kulōttuṅga Chōḷadēva (I). See Nos. 299, 300 and 302 above.

317. 290 of 1907.—(Tamil.) In the same place. A record in the third year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama Chōḷadēva (1118—35). Records gift of money for a bathing water pot.

318. 291 of 1907.—(Tamil.) In the same place. A mutilated record (on Wednesday, Pushya Makara Pūrvapaksha Pañchami) of the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Śrī-Rājarājadēva (III). Records sale of land. [See *Ep. Ind.*, Vol. X, p. 135, where Mr. R. Sewell points out that the fifth *tithi* is a mistake for the fifteenth and then equates the date to Wednesday, 7th January A.D. 1243.]

319. 292 of 1907.—(Tamil.) On the south wall of the same prakāra. A record in the fourth year of the Chōḷa king Vikrama Chōḷa dēva (III8—35). Records gift of money for a bathing water pot by a native of Śāttamaṅgalam in Innamba-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

320. 293 of 1907.—(Tamil.) On the south wall of the first prakāra of the Mahāliṅgasvāmin temple. A record in the fourth year of the Chōḷa king Vikrama Chōḷadēva (III8—35). Records gift of money for a bathing water-pot by a native of Gaṅgaikoṇḍa-śōlapuram.

321. 294 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōḷa king Vikrama-Chōḷadēva (III8—35). Records gift of money for four lamps by another native of Gaṅgaikoṇḍaśōlapuram.

322. 295 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Vikrama-Chōḷadēva (III8—35). Records gift of money for a bathing water pot and for a lamp by the Veḷḷalaṅgaṇḍa-Avaiyampukkāṇ *alias* Adalaiyūr-nāṭṭu Pallavaraiyan of Sēṇṇūr in Rājarāja-Paṇḍināḍu.

323. 296 of 1907.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chōḷa king Vikrama-Chōḷadēva (III8—35). Records gift of money.

324. 297 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Vikrama-Chōḷadēva (III8—35). Records gift of money for two lamps by a native of Uttama-śīlīchaturvēdimaṅgalam in Pāṇḍikulāśani-vaḷanāḍu.

325. 298 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (III8—35). Records gift of a cow for a lamp by a woman of Mūlanallūr in Tiraimūr-nāḍu.

326. 299 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (III8—35). Records gift of a cow for a lamp by a dancing girl (*dēvar-aḍiyāl*.)

327. 300 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōḷadēva (I?). Records gift of sixty sheep for a lamp and of a lamp-stand.

328. 301 of 1907.--(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118--35). Records gift of land to the image of Kulōttuṅga-Chōlīśvaramuḍaiya-Mahādēva set up by Svāmidēvar Śrīkanṭhaśiva at Maṅgalakkuḍi, a hamlet of Śōlamāttāṇḍa-chaturvēdimāṅgalam in Maṇṇi-nāḍu, a subdivision of Virudarāja-bhayaṅkara-vaḷanāḍu for the merit of Uḍaiyār Śrī-Kulōttuṅga-Chōladēva (I). [In his list of *Sans. MSS.* in the Tiruvidaimarudūr library Dr. Hultzsche mentions a Śrīkanṭha Śivachārya who wrote the Vēdāntic work *Brahmamīmāṃsā bhāṣya* and a Śrīkanṭha, a tantric writer who belonged to the Kashmir school, and composed the *Ratnatraya pariksha* about the close of the eleventh century. The present epigraph not improbably refers to the former. See also Prof. Rangacharya's *Des. Cat., Sans. MSS.*, Vol. X, No. 5092, p. 3874--6. The famous Appayya Dīkshita has written a commentary on Śrīkanṭha's Bhāṣya. See *Ibid.*, p. 3876-7. Śrīkanṭha's son was Sōmēśvara or Īśvara Śiva who wrote the *Siddhānta ratnākara*. This Īśvara Śiva was the *guru* of Kulōttuṅga III (1178--1216) and consecrated the temple which he built at Tribhuvanam. The Government Epigraphist surmises that this Īśvara Śiva might be the same as Īśāna Śiva, the author of the *Siddhāntasāra*, but different from his namesake of the Āmardamaṭha who wrote the *Krinākramādyōtika*.]

329. 302 of 1907.--(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118--35). Records gift of land to the same image set up in the same village, here said to be the eastern hamlet of Śōlamāttāṇḍa-chaturvēdimāṅgalam in Maṇṇi-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

330. 303 of 1907.--(Tamil.) On the south wall of the first prakāra of the same temple. A record in the eighth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (II?) Records sale of land to a native of Taṇḍat-tōṭṭam by the sabhā of Kulōttuṅgaśōlamāṅgalam detached from Kēraḷāntaka-chaturvēdimāṅgalam, a *brahmadēya* in Veṇṇāḍu, a subdivision of Uyyakkonḍār-vaḷanāḍu. Refers to the fourth year of Śrī-Vikrama-Chōladēva (1118--35). See No. 65 above.

331. 304 of 1907.--(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōladēva (I). Records gift of 180 sheep for three lamps by the Nambirāṭṭiyār Śīrāman Arumolī-naṅgaiyār *alias* Ēlulagumuḍaiyār.

332. 305 of 1907.--(Tamil.) On the same wall. A record in the thirteenth year of Tribhuvanachakravartin Kōṇērinmaikonḍān. Refers to the revenue survey in the sixteenth year of Śūṅgandavirtta-Kulōttuṅga-Chōladēva I.

333. 306 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III, "who took Madura and was pleased to take the crowned head of the Pāṇḍya." Records an addition made to the dancing masters of the temple. The new incumbent had to dance with gestures.

334. 307 of 1907.—(Tamil.) On the same wall. A record in the twenty-second year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Records gift of land to the shrine of the Piḍāri-Yōgirunda-Paramēśvari in the fourth prakāra of the temple.

335. 308 of 1907.—(Tamil.) On the same wall. An unfinished record in the ninth year of the Chōla king Kulōttuṅga-Chōladēva. Mentions Pāṇan-Irumuḍi-Śōlan Pirān *alias* Aśaiṅjalappērayan.

336. 309 of 1907.—(Tamil.) On the west wall of the same prakāra. A record in the twenty-first year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Records gift of land. Mentions Irumara bundūya-Perumāḷchaturvēdimaṅgalam in Uyyakkoṇḍār-vaḷanaḍu and refers to land which had been granted tax-free for the worship of Āḷudaiya-Pillaiyār and Āḷudaiya-Nambi (i.e., Saint Sundaramūrti).

337. 310 of 1907.—(Tamil.) On the second eastern gōpura of the same temple, right of entrance. A damaged record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Rājārjadēva (III?). A few syllables of each line were inaccessible at the end. Mentions Tribhuvanavīra-chaturvēdimaṅgalam.

338. 311 of 1907.—(Tamil.) On the same gōpura, left of entrance. A record in the third year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulāśēkharadēva. Seems to record a gift of land for temple repairs. [It is doubtful whether the king is the first or second of that name (1268—1308) or (1314—21).]

339. 312 of 1907.—(Tamil.) On the third eastern gōpura of the same temple, right of entrance. A much damaged record.

340. 313 of 1907.—(Grantha and Tamil.) On the same gōpura left of entrance. A damaged record in the third year of the Pāṇḍya king Vikrama-Pāṇḍya. Seems to record a gift of land for celebrating a festival called Vikkīrama-Pāṇḍyan-śandi.

341. 130 of 1895.—(Tamil.) On the east wall of the second prakāra of the Mahāliṅgasvāmin temple, right of entrance. A record in the fifth year of the Chōla king Kō-Parakēsarivarman *alias* Vikrama-Chōladēva (1118—35). Records gift of land and money.

342. 131 of 1895.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of money for two lamps.

343. 132 of 1895.—(Tamil.) In the same place. A record in the twenty-sixth year and one hundred and seventy-second day of the Chōla king Kō-Rajakēsarivarman *alias* Kulōttuṅga-Chōladēva (I). Records gift of 120 sheep for two lamps. Mentions the four queens of the king. See *S.I.I.*, Vol. III, No. 72, pp. 155—9. The priests and the local assembly were trustees and undertook to supply per day one *uri* of ghee by the *Ēkanāyaka* measure.

344. 133 of 1895.—(Tamil.) On the same wall, left of entrance. A record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of money for a pot.

345. 134 of 1895.—(Tamil.) In the same place. A record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of money for a lamp.

346. 135 of 1895.—(Tamil.) In the same place. A record in the eighteenth year of Sakalabhuvanachakravartin Kō-Peruṅjiṅga-dēva. Records gift of land. See *Ep. Ind.*, Vol. VII, p. 165, where Dr. Kielhorn calculates the exact date to be Friday, the 30th July, A.D. 1249.

347. 136 of 1895.—(Tamil.) On the south wall of the same prakāra. A record in the sixth year of the Chōla king Vikrama-Chōladēva (III8—35). Records gift of money for a lamp.

348. 137 of 1895.—(Tamil.) In the same place. A record in the sixth year of the Chōla king Vikrama-Chōladēva (III8—35). Records gift of money for a lamp by an inhabitant of Conjeeveram.

349. 138 of 1895.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Kō-Parakēsarivarman *alias* Vikrama-Chōladēva (III8—35). Refers to the twenty-fifth year of Kulōttuṅga-Chōladēva (I).

350. 139 of 1895.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Kō-Parakēsarivarman *alias* Vikrama-Chōladēva (III8—35).

351. 140 of 1895.—(Tamil.) In the same place. A record of the Vijayanagara king Sadāśivadēva-Mahārāja in Ś. 1466, expired, Krōdhin. Records gift of two villages by Rāmarāja-Viṭṭhaladēva-Mahārāja. [He was the conqueror of South India in 1545 and was then Viceroy for about a decade.]

352. 141 of 1895.—(Tamil.) In the same place. A record in the ninth year of the Chōla king Kō-Rajakēsarivarman *alias* Kulōttuṅga-Chōladēva (I?). Records gift of land.

353. 142 of 1895.—(Tamil.) In the same place. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, "who took Madurai and cut off the crowned head of the Pāṇḍya." Records allotment of shares.

354. 143 of 1895.—(Tamil.) In the same place. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land.

355. 144 of 1895.—(Tamil.) In the same place. A record in the eighteenth year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Records gift of land.

356. 145 of 1895.—(Tamil.) On the south wall of the maṇṭapa in front of the shrine in the same temple. A record in the fourth year of the Chōla king Kō-Parakēsarivarman. Records gift of money for a lamp.

357. 146 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47), the date of which is doubtful. Records gift of gold.

358. 147 of 1895.—(Tamil.) On the south wall of the shrine in the same temple. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (Parāntaka I, 905—47). Records gift of land for a lamp.

359. 148 of 1895.—(Tamil.) On the same wall. An incomplete record in the sixteenth year of the Chōla king Kō-Rājakēsarivarman.

360. 149 of 1895.—(Tamil.) On the west wall of the same shrine. A record in the thirty-fifth year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (Parāntaka I, 905—47). Records gift of land.

361. 150 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Kō-Parakēsarivarman. Records gift of eating vessels.

362. 151 of 1895.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp.

363. 152 of 1895.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Kō-Rājakēsarivarman. Records gift of paddy.

364. 153 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Kō-Rājakēsarivarman, the date of which is lost. Records gift of land.

365. 154 of 1895.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Kō-Parakēsarivarman "who cut off the head of the Pāṇḍya." Records gift of land. [The king referred to was evidently Parāntaka II, Sundara Chōla.]

366. 155 of 1895.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of a lamp.

367. 156 of 1895.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

368. 157 of 1895.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of land.

369. 158 of 1895.—(Tamil.) On a pillar in the maṇṭapa surrounding the shrine in the same temple. A record in the fourteenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land.

370. 159 of 1895.—(Tamil.) On another pillar in the same place. A record in the sixteenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman (I, 985—1013). Records gift of land.

Tiruvīśālūr.

One of the 63 North-Kāveri Śaivite centres renowned as the place where a devotee who died of fear of the king was revived by God's grace. It was sung by Tirujñānasambanda, and known in ancient times as Vēmbarrūr or Chōlamārtāṇḍa-chaturvēdimaṅgalam.

371. 1 of 1907.—(Tamil.) On the south wall of the central shrine in the Śivayōganāthasvāmin temple. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājēndra-Chōladēva (1011—43). Records gift of a gold fillet to the temple of Tiruvīśālūr-Mahādēvar at Vēmbarrūr *alias* Śōlamārtāṇḍa-chaturvēdimaṅgalam, a *brahmadēya* in Maṇṇi-nāḍu, a subdivision of Vaḍagarai-Rājēndrasimha-vaṇanāḍu.

372. 2 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman (I, 985—1013) "who destroyed the ships at Kāndaḷūr-Śālai." Records gift of money for a lamp.

373. 3 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman (Rājarāja I, 985—1013) "who destroyed the ships at Kāndaḷūr-Śālai." Records gift of money for a lamp to the temple of Tiruvīśālūr-Perumāḷ at Avaninārāyaṇa-chaturvēdimaṅgalam, a *dēvadāna* and a *brahmadēya*.

374. 4 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of 96 sheep for a lamp.

375. 5 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. The date is expressed in words. But above the akshara *mu* of *mūnrāvadu*, the numeral 20 seems to be inserted. If this is part of the date, it would be the twenty-third year of the king's reign.

376. 6 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Makes provision for bathing the god.

377. 7 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Built in at the end. Records gift of 180 sheep for two lamps.

378. 8 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman. Built in at the end. Records gift of a lamp.

379. 9 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of gold by Śembiyan Kāraikkāḍuḍaiyān *alias* Anniyūraḍiḡal.

380. 10 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of a lamp to the temple of Tiruviśālūr-Perumāḷ in Amani-nārāyaṇa-chaturvēdimāṅgalam, a *dēvadāna* and a *brahmadēya* in the country on the northern bank (*vaḍuḡarai*) of the river Cauvery.

381. 11 of 1907.—(Tamil.) On the same wall. A partially damaged record in the fourteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Makes provision for bathing the god and for sacred garlands.

382. 12 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of 180 sheep for two lamps.

383. 13 of 1907.—(Tamil.) An incomplete record in the ninth year of the Chōla king Rājakēsarivarman. Records sale of land to a relation of Karuḡavūr-kiḷavan Marudan-Paṭṭan *alias* Śoḷavēḷan, son of Śembiyan Kāraikkāḍuḍaiyān.

384. 14 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin-Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madura and the crowned head of the Pāṇḍya." Records sale of land. The village is called Vēmbarrūr *alias* Ediriliśōlachaturvēdimāṅgalam. See *Ep. Ind.*, Vol. IX, p. 214, where Dr. Kielhorn, after pointing out certain irregularities in the date, fixes it as Saturdāy, 3rd December, 1196.

385. 15 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I, 1011—43). Records gift of gold in order to provide *śidāri* for the incense.

386. 16 of 1907.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Parakēsarivarman. Records gift of land.

387. 17 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Pāṇḍya king Varaguṇa-Mahārāja.

Partly covered by a wall. [If this Varaguna is the same as he who ascended the throne in A.D. 862, it has to be inferred that he ruled at least till A.D. 894.]

388. 18 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of hundred sheep for a lamp by Nakkan Ariñjigai *alias* Pirāntaka Pallavaraiyan.

389. 19 of 1907.—(Tamil.) On the west wall of the same shrine. A record of the Chōla king Rājārājakēsarivarman (Rājārāja I) in his fifth year, Sunday, Mūla, Dhanus. Records gift of gold by a queen of Rājārājadēva. See *Ep. Ind.*, Vol. IX, p. 207, where Dr. Kielhorn points out that the date corresponded to Sunday, the 1st December, A.D. 989.

390. 20 of 1907.—(Tamil.) On the same wall. An incomplete record in the twenty-eighth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47). Records a gift by a native of Kulit-taṇḍilai in Kuṟumbūr-nādu.

391. 21 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is doubtful. The date is expressed by the symbol for nine followed by that for ten. Records gift of a lamp.

392. 22 of 1907.—(Tamil.) On the same wall. A damaged record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).

393. 23 of 1907.—(Tamil.) On the same wall. A record in the forty-first year of the Chōla king Parakēsarivarman (905—47), "who took Madirai and Īlam (Ceylon)." Records gift of gold for a lamp.

394. 24 of 1907.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).

395. 25 of 1907.—(Tamil.) On the north wall of the same shrine. A record in the tenth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

396. 26 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

397. 27 of 1907.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety-three sheep for a lamp.

398. 28 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Śrī-Kaṇḍarādittan Śrī-Madhurāntakar (i.e., Madhurāntaka, son of Gaṇḍarāditya). Records gift of ornaments by the king's mother. The king was apparently the same as Uttamachōla.

399. 29 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Built in at the beginning. Records gift of sheep for a lamp.

400. 30 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman. Built in at the beginning. Records gift of ninety-three sheep for a lamp.

401. 31 of 1907.—(Grantha and Tamil.) On the same wall. A record in the twenty-second year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety-six sheep for a lamp.

402. 32 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman.

403. 33 of 1907.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa Parakēsarivarman, the date of which is lost. Records gift of ninety sheep for a lamp.

404. 34 of 1907.—(Tamil.) On the same wall. An incomplete record in the fourth year of the Chōla king Rājakēsarivarman.

405. 35 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Makes provision for the supply of bathing water from the Kāvēri for the god. The temple is called Tiruviśālūr-Mādevabhaṭṭārakar at Avaniṇārāyaṇa-chaturvēdimaṅgalam *alias* Vēmbarrūr, a *dēvadāna* and *brahmadēya* on the northern bank (*vaḍagarai*) of the river Kāvēri.

406. 36 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman. Records gift of ninety-six sheep for a lamp.

407. 37 of 1907.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsarivarman. Records gift of ninety-six sheep for a lamp by a native of the Pāṇḍya country.

408. 38 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

409. 39 of 1907.—(Tamil.) On the same wall. A damaged and incomplete record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).

410. 40 of 1907.—(Grantha and Tamil.) On the same wall. A record in the fifth year of the Chōla king Sundara-Chōla. Built in at the beginning.

411. 41 of 1907.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Chōla king Rājarājakēsarivarman, "who destroyed the ships at

Kāndaḷūr-Salai" (985—1013). Records gift of money for feeding two Brāhmaṇas, for scents and for lamps.

412. 42 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōḷa king Rājarājakēsarivarman *alias* Śrī-Rājarājadēva (I). The village is called Vēmbarrūr *alias* Śōlamāttāṇḍa-chaturvēdimaṅgalam, a *brahmadēya* in Maṇṇi-naḍu, a subdivision of Rājēndrasimha-vaḷanāḍu. Refers to the performance of *tulābhāra* by the king and of *hēmagarbha* by his queen Dantiśakti Viṭaṅkiyār *alias* Lōkamahādēviyār in the temple at Tiruviśālūr.

413. 43 of 1907.—(Tamil.) On the west wall of the same maṇṭapa. A record in the twenty-fourth year of the Chōḷa king Rājarājakēsarivarman *alias* Śrī-Rājarājadēva (I, 985—1013). Records a gift of land for offerings at the shrine of Pichchadēva.

414. 44 of 1907.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōḷa king Rājarājakēsarivarman *alias* Śrī-Rājarājadēva I. Records a gift of land for offerings at the shrine of Pichchadēva. Refers to a revenue survey made some time prior to the date of the inscription.

415. 45 of 1907.—(Tamil.) On the north wall of the same maṇṭapa. An incomplete record in the third year of the Chōḷa king Parakēsarivarman *alias* Śrī-Rājēndra-Chōḷadēva (1011—43). Records gift of land for lamps.

416. 46 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Parakēsarivarman *alias* Śrī-Rājēndra-Chōḷadēva (1011—43). Records gift of ornaments by the queen of the Pāṇḍya king Śrīvalluvar (i.e., Śrīvallabhadēva).

417. 47 of 1907.—(Tamil.) On the same wall. Refers to the foundation of a *maṭha* on the northern bank of the fresh water tank in the temple of Tiruviśālūrūdaiya-Mahādēvar at Śōlamāttāṇḍa-chaturvēdimaṅgalam in Maṇṇi-naḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

418. 48 of 1907.—(Tamil.) On the same wall. An incomplete record in the thirtieth year of Kōṇērinmaikōṇḍān. The royal order was issued from Kāñchīpuram.

419. 49 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Kulōttuṅga-Chōḷadēva. Records gift of land.

420. 50 of 1907.—(Tamil.) On the north wall of the shrine in the southern side of the same temple. Close to the inscription is a piece of sculpture which seems to represent the person who built the maṇṭapa and whose name was Anantaśivan.

421. 51 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Parakēsarivarman, "who took the head of the Pāṇḍya." Records gift of gold for a lamp. The

temple is called Tiruviśālūr Perumāṇaḍigaḷ at Amaninārāyaṇa-chaturvēdimaṅgalam, a *dēvadāna* and *brahmadēya* in the country on the northern bank (*vaḍagarai*) of the river Kāvēri. The Government Epigraphist suggests that the king may be Āditya Karikāla, son of Parāntaka II Sundarachōḷa Parakēsarivarman, who took the head of Vīra Pāṇḍya. See *S.I.I.*, Vol. III, p. 21.

422. 52 of 1907.—(Tamil.) On the inner gōpura of the same temple, right of entrance. Records that the gōpura as well as the enclosing verandah were built by Vikrama-Chōḷa (1118—35).

423. 314 of 1907.—(Tamil.) On the north wall of the central shrine in the Śivayōganāthasvāmin temple. A record in the second year of the Chōḷa king Rājakēsarivarman. Records gift of ninety sheep for a lamp by a native of Peṇṇāgaḍam in Tañjāvūr-kūṛrami.

424. 315 of 1907.—(Tamil.) On the north wall of the central shrine in the same temple. A record in the twenty-third year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of 190 sheep for two lamps.

425. 316 of 1907.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

426. 317 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōḷa king Rājakēsarivarman. Records gift of land for feeding a Brāhmaṇa learned in the Vēdas, by Pirāntakan Iruṅgōḷar *alias* Śiriyavēḷar of Koḍumbālūr. [The Koḍumbālūr chiefs belonged to the Kāḍava tribe and had Irukku-vēḷ or Ilaṅgō-vēḷ for their family name. See *Ep. Rep.*, 1908, pp. 87—9, for history of Koḍumbālūr and its chiefs.]

427. 318 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōḷa king Parakēsarivarman.

428. 319 of 1907.—(Tamil.) On the same wall. A record of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47), the date of which is damaged. Records gift of ninety sheep for a lamp by a relation of Kalikēsarīn, the son of Kāraikkāḍuḍaiyār.

429. 320 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Rājakēsarivarman. Records gift of land by Pirāntakan Iruṅgōḷar *alias* Śiriyavēḷar. See No. 426.

430. 321 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōḷa king Madiraikoṇḍa-Parakēsarivarman (905—47). Records gift of forty-five sheep for a lamp.

431. 322 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōḷa king Rājakēsarivarman. Records gift of a lamp.

432. 323 of 1907.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chōḷa king Rājakēsarivarman. Records gift of a lamp.

433. 324 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman. Seems to record the gift of a lamp.

434. 325 of 1907.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Rājakēsarivarman. Records gift of land by the queen of Uttama-Chōladēva, who seems to have been the daughter of Milādudaiyār.

435. 326 of 1907.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēsarivarman, the date of which is lost.

436. 327 of 1907.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōla king Rājakēsarivarman. Close to this is an inscription which mentions the mother of Śrī-Uttama-Chōladēva.

437. 328 of 1907.—(Tamil.) On the west wall of the same shrine. A much damaged record in the forty-first year of the Chōla king Parakēsarivarman (905—47), "who took Madirai and Īlam (Ceylon)."

438. 329 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47), the date of which is damaged. Records gift of a lamp by a native of Mahēndramaṅgalam, a *brahmadēya* in Teṅkarai Tīraimūr-nāḍu.

439. 330 of 1907.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-fourth year of the Chōla king Madiraikoṇḍa Parakēsarivarman. Records sale of land by two natives of Velimānallūr in Ūrṛukkāṭṭukōṭṭam, a subdivision of Toṇḍai-nāḍu.

440. 331 of 1907.—(Tamil.) On the south wall of the same shrine. A damaged record in the ninth year of the Chōla king Parakēsarivarman. Built in at the end. Records gift of ninety sheep for a lamp.

441. 332 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman *alias* Rājādhirāja I. Built in at the end. Contains a portion of the historical introduction of the king.

442. 333 of 1907.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of 300 sheep for three lamps.

443. 334 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

444. 335 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chōla king Rājakēsarivarman.

445. 336 of 1907.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Madiraiṅṇa Parakeśari-varman (905–47). Built in at the end. Records gift of ninety sheep for a lamp.

446. 337 of 1907.—(Tamil) On the same wall. A record of the Chōla king Parakēsarivarman. Built in at the end. Records gift of sheep.

447. 338 of 1907.—(Tamil) On the south wall of the mantapa in front of the central shrine in the Śivayoganāthasvāmīn temple. A damaged record in the second year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōlādēva (I, 1011—43). Records gift of a lamp.

448. 359 of 1907.—(Tamil) On the same wall, a record in the third year of the Chola king Parakṣasivarmaṇ alias Śrī-Rājendra-Chōlādēva (L. 1011—43). Records gift of lamps.

449. 340 of 1907.—(Tamil.) On the same wall. A damaged record in the third year of the Chola king Parakramavarman alias Śrī-Rajendra-Choladeva (1191—43). Records gift of a silver pot (*kalasa*) by a queen.

450. 341 of 1907.—(Tamil). On the same wall. A record in the third year of the Chola King Parakramavarman alias Sri Rajendra-Choladitya (A.D. 1121-49). Built in at the end. Refers to the building of the *Thiruvishalambalam* and the *gopura*. The temple is called *Thiruvishalambalam* at *Tandavarai* alias *Sri Sivananthan-chaturvedimalam*, a *brahmanāya* in *Thayyavādi*, a division of *Tandavarai Rajendrasimhavarmān*. The *Talukkal* note is mentioned.

451 342 of 1947. "Tamil" On the same roll. A damaged report in the sixth part of the Ching King P'eng-shan-shih-chuan (1948-1951). Mentions an individual belonging to the Ching P'eng-shan-shih-chuan. Remarks of some note of land.

452.46 of 1971. Found in the same well & second
in the 1st year of the 1971-72 season. ~~Continued to~~
Remains in the 1971-72.

453. 3rd of 50. - Tamil. On the same wall, beyond of the 30th line Parakramabharata after 2000 verses - 2000 verses, the time of which is forgotten. Records still of the 30th line.

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them.

2. The second part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them.

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10. The tenth part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them.

25. 1968 10 10

twenty-five *kāṣu* for a lamp to the image of Umāśahitar, entitled Aṇḍanāyagar, by a native of Rājarāja-maṇḍalam, i.e., the Pāṇḍya country.

456. 347 of 1907.—(Tamil.) On the same wall. A damaged record in the twenty-ninth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (I, 1011—43). Seems to record a gift of land for a lamp. Refers to the revenue survey of the country, probably that of the reign of Rājarāja I.

457. 348 of 1907.—(Tamil.) On the north wall of the same maṇṭapa. A record in the third year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Records gift of land for a lamp by Nakkan Śembiyan Mādēviyār, queen of Rājendra-Chōladēva.

458. 349 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Built in at the top and middle. Provides for feeding Brāhmaṇas. Refers to a revenue survey and mentions Uruttiran Arumōli *alias* Pirudimahādēviyār, queen of Śrī-Rājarājadēva (I). See No. 21 of 1897 at Tanjore.

459. 350 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Built in at the end. Records gift by Ālvār Śrī-Pirāntakan Kuṇḍavai-Pirāṭṭiyār while she was in the palace (*kōyil*) at Paḷaiyāru. [Kuṇḍavai Pirāṭṭiyār was the king's aunt, i.e., the elder sister of Rājarāja I and the queen of Vallavaraiyar Vandya dēvar, who survived her brother into the reign of Rājendra Chōla I. Paḷaiyāru is not improbably the place in Tirunāraiyyūr Nāḍu referred to in No. 148 above.]

460. 351 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Śivayōganāthasvāmin temple. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Built in at the beginning. The donor is the same as in the above. Refers to the third year of Rājendra-Chōladēva. Mentions Śrī-Pirāntaka-chaturvēdimaṅgalam, a *brahmadēya* in Ārkkāṭṭu-kūṟam, a subdivision of Pāṇḍikulāṣani-vaḷanāḍu.

461. 352 of 1907.—(Tamil.) On the east wall of the first prākāra of the same temple, right side. A record of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura and the crowned head of the Pāṇḍya," the date of which is lost. Refers to Vēmbarrūr *alias* Ediriliśōla-chaturvēdimaṅgalam as the *dēvādāna* of Rājarājīśvaramuḍaiyār; refers also to a revenue survey of the country.

462. 353 of 1907.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura and the crowned head of the Pāṇḍya." Records sale of land by a

woman. Vēmbarrūr is described as in the above. See *Ep. Ind.*, Vol. X, p. 128, where Mr. Sewell shows that the details of the date given in the epigraph (Kumbha Aparā. 1, Saturday Anurādha) indicate January 28th, A.D. 1195, but the nakshattra should be Magha and Pūrvaphalguni and not Anurādha.

463. 354 of 1907.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura and the crowned head of the Pāṇḍya." Refers to a revenue survey of the country; seems to register a sale of land.

464. 355 of 1907.—(Tamil.) On the second gōpura of the same temple, right of entrance. A fragmentary record of the Vijayanagara king Vīra-Kṛishṇadēvarāya-Mahārāya, the date of which is lost. Records the remission by the king of *jōḍi* and *araśupēru* and other taxes in favour of certain Śiva and Viṣṇu temples. The revenue remitted amounted to 10,000 varāhas. See S.A. Nos. 163 and 233.

Vēppattūr.

465. 47 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Karkaṭēśvara temple. A damaged record in the sixth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of land to a private individual for playing on the *viṇa* (*viṇaikkāṇi*) in presence of the god Arumarund-Uḍaiyār at Tirundudēvaṅguḍi in Miḷalai-nāḍu, a subdivision of Virudarājabhayaṁkara-vaḷanāḍu.

466. 48 of 1910.—(Tamil.) On the same wall. A much damaged record in the fourth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of money for a lamp.

467. 49 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money for a lamp by Araiyan Śīrāladēvan *alias* Rājarāja-Mūvēndavēḷān of Sennimaṅgalam in Tirunaṇṇaiyūr-nāḍu, a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu.

468. 50 of 1910.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Seems to record a gift of lamp and mentions Vēmbarrūr *alias* Ediriliśōla-chaturvēdimaṅgalam.

469. 51 of 1910.—(Tamil.) On the same wall. A damaged record in the forty-seventh year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Mentions the hall called Rājēndraśōḷan in the palace at Muḍi-gonḍaśōḷapuram. Records that Tirundadēvaṅguḍi was a *dēvadāna* of Gaṅgaikōṇḍa-chōḷiśvaram-Uḍaiyār and registers a gift of land.

470. 52 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Rājakesarivarman *alias* Tribhuvanachakravartin. Built in, at the beginning. Contains a portion of the historical introduction, refers to the revenue survey of the sixteenth year and records a gift of land for offerings.

471. 53 of 1910.—(Tamil.) On the lintel of the entrance into the same maṇṭapa. Mentions that this maṇṭapa was built by Kulōttuṅgaśōlan (evidently Kulōttuṅga I).

MANNĀRGUDI TALUK.

Kalappāl.

472. 656 of 1902.—(Tamil.) On the south wall of the Aḷagiyanāthasvāmin temple. A record in the fourth year of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva. Records repairs to the central shrine of the temple. [Was it Vira Rājendra I (1063—70) or Vira Rājendra II, i.e., Kulōttuṅga III, 1178—1216?]

473. 657 of 1902.—(Tamil.) On the north wall of the same temple. A record in the twenty-third year of Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśekhara-dēva. Records a gift to the Ādityeśvara temple. [The king was probably the same as he who reigned from 1268 to 1308.]

474. 658 of 1902.—(Tamil.) On the north wall of the Kailāśa-nātha temple in the same village. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanavira-dēva (i.e., Kulōttuṅga III, 1178—1216) who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya. Records that the king fixed the revenue from a village at the request of a certain Nandivarman.

475. 659 of 1902.—(Tamil.) On the south wall of the same temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Tribhuvanavira-dēva who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya (i.e., Kulōttuṅga III). Records gift of money for a lamp. According to Kielhorn the date corresponded to Monday, the 17th November, A.D. 1214. *Ep. Ind.*, Vol. VIII, p. 5.

476. 660 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the Aṇaikāṭṭa Perumāḷ temple in the same village. A record in the thirteenth year of the Pāṇḍya Jaṭavarman *alias* Tribhuvanachakravartin Rājarāja-Sundara-Pāṇḍyadēva (unidentified). Records sale of land to a certain Śokkanāyanār *alias* Vijayaḡaṇḍa-Gōpāla.

477. 661 of 1902.—(Tamil.) On the south wall of the same maṇṭapa. A record in the thirty-fourth year of the Pāṇḍya king

Māraṇvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I 1268—1308). Records gift of land. The date corresponds to Saturday, 8th July, 1301. See *Ep. Ind.*, Vol. VIII, pp. 277-8.

478. 662 of 1902.—(Tamil.) On the same wall. An incomplete record in the twenty-third year of the Pāṇḍya king Māraṇvarmar *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308) Records-gift by Vijayagaṇḍa-Gōpāla.

479. 663 of 1902.—(Tamil.) On the same wall. A record in the twenty-third year of the Pāṇḍya king Rājarāja-Sundara-Pāṇḍyadēva. Records sale of land to Vijayagaṇḍa-Gōpāla. See No. 477 above.

Kōṭṭūr.

480. 443 of 1912.—(Tamil.) On the south base of the central shrine in the Kōḷundīśvara temple. An incomplete record in the seventeenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III); stone missing at the right end. Records gift of money for a lamp to the temple of Mūlasthānam Uḍaiyār at Kōṭṭūr in Nenmalināḍu, a subdivision of Rājendraśōḷa-vaḷanāḍu, by a certain Marudirpirān of Śellūr in Parandaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.

481. 444 of 1912.—(Tamil.) On the same base. A much damaged record of the Chōḷa king Tribhuvanachakravartin Rājādhirājadēva (II), the date of which is lost. Records gift of money for a lamp.

482. 445 of 1912.—(Tamil.) On the same base. A much damaged record in the second year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records gift of money for a lamp by Śēkkiḷān Pāraṇāvāyan Kaḷappālarāyar of Kunṇattūr in Kunṇattūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu. [The inscription is of incalculable value in affording the date of Śēkkiḷār's brother Pāraṇāvāyan and thus of the composition of the *Periapurāṇa* some years earlier.]

483. 446 of 1912.—(Tamil.) On the north base of the same shrine. A much damaged record in the third year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records gift of money for a lamp by the *maṭhapati* Tīrumāḷigaippichchar, a native of Tirutturaipūṇḍi in Vaṇḍāḷaivēḷūr-kūṛṅgam, a subdivision of Rājendraśōḷa-vaḷanāḍu.

484. 447 of 1912.—(Tamil.) On the same base. A much damaged and incomplete record of the Chōḷa king Tribhuvanachakravartin Rājarājadēva III (1216—48). Records gift by a certain Villavarājar.

485. 448 of 1912.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the eighteenth year of the

Chōla king Tribhuvanachakravartin Rājārājadēva III (1216—48). Built in at the beginning. Seems to record a grant of land to the shrine of Tirujñānampērā-Āḷudaiya-Piḷḷaiyār, which was set up in the temple of Koḷundāṇḍār.

486. 449 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājādhirājadēva II (1171—86), "who was pleased to take Madurai (Madura) and Īlam (Ceylon)," in his thirteenth year, Karkātaka, śu. di. 6, Tuesday, Anilam (= 29th July, 1175). Records gift of money for a lamp to the temple of Koḷundāṇḍār at Kōṭṭūr by a native of Śullaṅguḍi, a village in Āvur-kūrṇam, which was a subdivision of Nittavinōdavaḷanāḍu.

487. 450 of 1912.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III), 1216—48. Records gift of money by the trustees to the shrine of Tirujñānampērā-Piḷḷaiyār set up in the temple of Koḷundāṇḍār, by a certain Nāgamaṅgalamuḍaiyān Ambalan-kōyilkoṇḍān. Also records a gift of land to the same shrine by a Brāhmaṇa lady.

488. 451 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēsarivarman *alias* Tribhuvana-chakravartin Rājādhirājadēva (II, 1171—86), "who was pleased to take Madurai (Madura) and Īlam (Ceylon)," in his thirteenth year Karkātaka, śu. di. 7, Saturday, Śōdi (= Sat., 26th July 1175) Mentions the temple of Mūlasthānam Uḍaiyār *alias* Koḷundāṇḍār.

489. 452 of 1912.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II, 1171—86), "who was pleased to take Madurai (Madura) and Īlam (Ceylon)." Records gift of money for a lamp by Rājendraśiṅgappallavarāyan of Kīḷiyūr-nāḍu, a subdivision of Paṇḍikulāśani-vaḷanāḍu.

490. 453 of 1912.—(Tamil.) On the same wall. An unfinished record in the fourteenth year of the Chōla king Tribhuvana-chakravartin Rājādhirājadēva (II, 1171—86), "who was pleased to take Madurai (Madura) and Īlam (Ceylon)." Supplies only the name of the king and his regnal year.

491. 454 of 1912.—(Tamil.) On the north base of the maṇṭapa. A record of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva (i.e., Kulōttuṅga-Chōla III) in his fourth year, Tulā; ba. ḍi. 9, Sunday, Āyilyam (= 4th October 1181). Registers that a water-trough in the temple was to be filled with water in the morning every day and that for this purpose a grant of money was made by a merchant living in the quarter Dharaṇichintāmaṇiperunderuvu at Gaṅgaikoṇḍaśōḷapuram, to a certain ugachchan of Kōṭṭūr.

492. 455 of 1912.—(Tamil.) On a pillar of the same maṇṭapa. A mutilated and incomplete record of the Chōla king Kulōttuṅga-Chōladēva (III), "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya." Refers to the worshippers in the temple of Vaikuṇṭaṭṭālvār at Kōṭṭūr.

493. 456 of 1912.—(Tamil.) On another pillar of the same maṇṭapa. A damaged record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Seems to record a grant of paddy to the temple of Pūdi-Viṇṇagar-Ālvān at Kōṭṭūr in Nenmali-nāḍu, a subdivision of Arumolīdēva-vaḷanāḍu, by Śivandiram who was a native of Taṇṇīrkunṇam.

494. 457 of 1912.—(Tamil.) On detached slabs built into the main gōpura of the same temple. A record in the twenty-sixth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōladēva (I). Stones missing at the end. Begins with the historical introduction *pugaḷ-māḍu*, etc., of Kulōttuṅga I.

495. 458 of 1912.—(Tamil.) On detached slabs built into the main gōpura of the same temple. A fragmentary record in the twenty-first year of the Chōla king Rājakēsarivarman *alias* Rājārājadēva (I). Mentions Nenmali-nāḍu, a subdivision of Arumolīdēva-vaḷanāḍu.

496. 459 of 1912.—(Tamil.) On detached slabs built into the main gōpura of the same temple. A fragmentary record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I), in his fiftieth year, Āḍi, 3, Saṭurday, Pañchami, Sadayam. Mentions Nenmali-nāḍu, a subdivision of Rājēndra-śōla-vaḷanāḍu. The date corresponded to Saturday, 28th June 1119. From this Mr. Swamikannu Pillai infers that "the reign must have commenced before the 28th June 1070."

497. 460 of 1912.—(Tamil.) On detached slabs built into the main gōpura of the same temple. A fragmentary record in the forty-first year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Mentions Nenmali-nāḍu, a subdivision of Rājēndraśōla-vaḷanāḍu.

498. 461 of 1912.—(Tamil.) On detached slabs built into the main gōpura of the same temple. A fragmentary record in the tenth year of the Chōla king Parakēsarivarman. Mentions Nenmali-nāḍu.

499. 462 of 1912.—(Tamil.) On a slab set up in a field in the same village. Records in Vriṣha gift of land to the temple of Koḷundīśvarasvāmin for the merit of the Mahārāja-Sāheb (evidently the Mahratta king of Tanjore).

500. 463 of 1912.—(Tamil.) On a slab set up in a second field in the same village. Records in Śubhakrit gift of land to the same temple during the rule of Dāḷavay Ānandarāyar Sāheb. See *Ind.*

Antq., September 1917, where I have given an account of the martial exploits of Ānanda Rao.

501. 464 of 1912.—(Tamil.) On a third slab set up in a grove in the same village. Records gift of a grove of *iluppai* trees to the same temple for the purpose of providing the sacred bath to the image.

502. 465 of 1912.—(Tamil.) On the fourth slab set up in another grove of the same village. Records in Siddhārthi gift of ten *vēlis* of land by Raghunātha-Nāyaka (of Tanjore) (who ascended the throne in 1614 and ruled till about 1632). See *Tanj. Gazr.*, p. 39.

Kōvilvenṇi.

The Śiva temple of the place is mentioned in the Dēvāram, but the epigraphical evidences concern the Chōḷa dynasty.

503. 396 of 1902.—(Tamil.) On the west wall of the Ikshupurīśvara shrine. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva III (1216—48). Refers to a gift of land made in the nineteenth year of his immediate predecessor Tribhuvanavīradēva. The English date of the epigraph is Thursday, 13th October A.D. 1222. See *Ep. Ind.*, Vol. VII, p. 175.

504. 397 of 1902.—(Tamil.) On the same wall. An incomplete record in the nineteenth year of the Chōḷa king Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva (III), who took Madura and the crowned head of the Pāṇḍya. See *Ep. Ind.*, Vol. VII, p. 173, where Kielhorn discusses the date which is intrinsically wrong and which, he says, was evidently intended for Monday, the 2nd September, A.D. 1196.

505. 398 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the ninth year of the Chōḷa king Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva. Records gift of land.

Mannārguḍi.

The epigraphs of this ancient place are interesting as they refer not only to the Chōḷas and Pāṇḍyas but also to the Hoysaḷas. Tradition also connects the place with the latter who, it is said, had a palace here, the present hamlet of Mēlavāśal being called after its western gate. The Jayañkoṇḍanātha and Rājārājēśvara shrines were founded by Rājādhirāja I (1018—53) and the Rājagōpāla temple by Kulōttuṅga Chōḷa I (rebuilt by Vijayaraghava Nāik of Tanjore). See *Tanj. Gazr.*, Vol. I, p. 227. Mannārguḍi is also a jain centre. Its ancient name was Rājārājachaturvēdi-maṅgalam and it belonged to Śuttamalli vaṇanāḍu.

506. 85 of 1897.—(Grantha and Tamil.) In the front gōpura of the Jayañkoṇḍanātha temple, left of entrance. A record in the third year of the Hoysaḷa king Vira-Rāmanāthadēva. Records

gift of land. [Vīra Rāmanātha was the younger brother of Nara-simha III (1254—91) and son of Vīra Sōmēśvara (1234—52) who was left in charge of the southern half of the Hoysala Empire.]

507. 86 of 1897.—(Grantha and Tamil.) On the south wall of the central shrine of the same temple. The name of the king is indistinct. Records gift of land.

508. 87 of 1897.—(Tamil.) On the north wall of the same shrine. A record in the eighth year of the Pāṇḍya king Kō-Māra-varman Parākrama-Pāṇḍyadēva. (Unidentified.) Records gift of land.

509. 88 of 1897.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. Records description of boundaries.

510. 89 of 1897.—(Tamil.) On the east wall of the same maṇṭapa right of entrance. A record in the twelfth year. Provides for the payment of certain dues on arecanuts.

511. 90 of 1897.—(Tamil.) On the same wall, left of entrance. A record in the twelfth year of the Pāṇḍya king Kō-Jatāvarman *alias* Sundara-Pāṇḍyadēva II (1276—90). Provides for the payment of certain dues on pepper and cloths. See *Ep. Ind.*, Vol. VI, p. 311, where Dr. Kielhorn discusses the date. He points out that the *tithi* is not quite right and arrives at the date Friday, 12th September 1287. As Diwan Bahadur Swamikannu Pillai has discovered another king of this name who came to the throne in 1270, the present king should be termed the *third* of his name and not the second.]

512. 91 of 1897.—(Tamil.) On the south wall of the central shrine of the Anṇāmalainātha temple. An incomplete record in the twenty-second year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva III, corresponding to Sunday, 8th May, A.D. 1267. *Ep. Ind.*, Vol. VII, p. 177. The temple is said to have been in Sārigai Kōṭṭai, a hamlet west of Rājādhirājachaturvēdimaṇ-galam.

513. 92 of 1897.—(Tamil.) On the same wall. Records in the thirty-second year of a certain king a sale of land.

514. 93 of 1897.—(Grantha and Tamil.) On the same wall. A record of the Chōḷa king Parakēsarivarman *alias* Rājendra-Chōḷa (1011—43). Records gift of land.

515. 94 of 1897.—(Tamil.) On the north wall of the same shrine. Records gift of land.

516. 95 of 1897.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the nineteenth year of the Pāṇḍya king Rājakēsarivarman *alias* Vīra-Pāṇḍyadēva. Resembles Nos. 510 and 511. [The combination of a Chōḷa title with Pāṇḍyan king is very anomalous. Was he the Koṅgu Pāṇḍya who ruled from 1265 to 1281? See Cb. 196 and 197.]

517. 96 of 1897.—(Tamil.) On the north wall of the central shrine of the Kailāśanāthasvāmin temple. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records a private agreement. [Which is the Rājarāja referred to here ?]

518. 97 of 1897.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Hoysala king Vīra-Sōmēśvaradēva (the father of Vīra Rāmanātha and Narasimha III, who conquered the Chōla country about 1252 and founded Vikramapura there). Records gift of land to an image of the goddess, set up by Mahāpradhānin Kampaya-Daṇḍanāyaka.

519. 98 of 1897.—(Tamil.) On the west and south walls of the same shrine. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records a private agreement.

520. 99 of 1897.—(Tamil.) On the north wall of the same shrine. An incomplete record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?).

521. 100 of 1897.—(Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king Kō-Māravarman Parākrama-Pāṇḍyadēva, the date of which is indistinct. Records gift of land.

522. 101 of 1897.—(Tamil.) On the same wall. A record in the eighth year of the king whose name is doubtful. Records gift of land.

523. 102 of 1897.—(Tamil.) In the third gōpura in front of the Rājagōpāla Perumāḷ temple. A record in the twelfth year of Tribhuvanachakravartin Kōṇērimēḷkondān. Records gift of land.

524. 103 of 1897.—(Tamil.) On the north wall of the central shrine in the same temple. A damaged record in the forty-eighth year of the Chōla king Kō-Rājakēsarivarman *alias* Kulōttuṅga-Chōladēva (I).

525. 104 of 1897.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records a private agreement.

526. 105 of 1897.—(Tamil.) On the west and south walls of the same shrine. A record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājēndra-Chōladēva (III). Records gift of land. The date corresponded to Wednesday, 30th June, A.D. 1266. *Ep. Ind.*, Vol. VII, pp. 176-7.

527. 106 of 1897.—(Tamil.) On the south wall of the second prakāra of the same temple. Records gift of land.

528. 107 of 1897.—(Tamil.) On the west wall of the same prakāra. A fragmentary record in Ś. 1499, expired, Īśvara.

529. 108 of 1897.—(Tamil.) On the north wall of the same prakāra. Mentions Achyutappa-Nāyaka; a fragmentary record.

530. 109 of 1897.—(Tamil.) In the cellar of the same temple. A record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadeva (unidentified) "who took every country." Records gift of land.

Rishiyūr.

531. 473 of 1907.—(Tamil.) On the south wall of the Kailāsa-nātha temple. A record in the twenty-eighth year of the Chōla king Śrī-Kulōttuṅga-Chōladeva (unidentified). Records gift of money to the temple of Tiruvagattīsuramuḍaiyār. [The king was in all probability Kulōttuṅga III.]

532. 474 of 1907.—(Tamil.) On the same wall. A mutilated record of the Chōla king Tribhuvanachakravartin . . . Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, the date of which is lost (Kulōttuṅga III, 1178—1216). Records gift of land.

533. 475 of 1907.—(Tamil.) On the same wall: A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladeva (III), "who was pleased to take Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya and Karuvūr. Records gift of land for a lamp to the temple of Tiruvagattīsuramuḍaiyār at Piḷiśūr in Pāmbuṇikūṛram, a subdivision of Śuttamalli-vaḷanaḍu.

534. 476 of 1907.—(Tamil.) On the south wall of the same temple. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavīra-deva (1178—1216), "who took Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land by Malaiyappiyarāyan to the temple of Tiruvānaikāvuḍaiyār at Perumūr in Venṇikūṛram, a subdivision of Śuttamalli-vaḷanaḍu. The donor had married a daughter of Kulōttuṅga-Chōla-Vānakōvaraiyar of Kaḷattūr.

Tirukkāḷar.

[Celebrated in Śaivite tradition as the place where Kālamuni and Durvāsas worshipped the deity.]

535. 642 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Pārijātavanēśvarasvāmin temple. A record in the twenty-fifth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Śrī-Vallabhadēva. Records sale of land to Vijāyagaṇḍa-Gōpāla. [Was Śrī Vallabha the contemporary of Māravarman Sundara Pāṇḍya I, 1216—35?]]

536. 643 of 1902.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Rājāradēva. Records gift of land.

537. 644 of 1902.—(Tamil.) On the east wall of the same maṇṭapa. A record in the third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of money for a lamp.

538. 645 of 1902.—(Tamil.) On the same wall. Records the building of the maṇṭapa by a certain Karuṇākara of Paḷaiyanūr. [Was he the Karuṇākara Toṇḍamān who was the hero of Jayan-konḍān's *Kalingattupparaṇi* ?]

539. 646 of 1902.—(Tamil.) On the south wall of the same maṇṭapa. A record in the forty-fourth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulāśēkharadēva (I, ? 1268—1308). Fixes the dues on certain land.

540. 647 of 1902.—(Tamil.) On the same wall. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), who took Madura in his tenth year. Records gift of taxes.

541. 648 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Kulōttuṅga-Chōladēva. Records gift of money.

542. 649 of 1902.—(Tamil.) On the same wall. A record in Śrīmukha, i.e., Ś. 1315, of the Vijayanagara king Vīra-Viruppaṇṇa-Uḍaiyār II, i.e., Virūpāksha I, son of Ariyaṇa-Uḍaiyār (i.e., Harihara II). Records gift of a house-site to a certain Tirunāṭṭupperumāl, who had spent 400 *paṇam* for the temple during a famine in the Prajāpati year, i.e., Ś. 1313.

543. 650 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of land.

544. 651 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Vīra-Rājendra-Chōladēva. Records gift of money for a lamp.

545. 652 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of money for a lamp by Karuṇākaraḍēva of Paḷaiyanūr. See Tj. 538 above.

546. 653 of 1902.—(Tamil.) On the same wall. A record in Ś. 1343, Śarvarin, of the Vijayanagara king Vīra-Bhūpati-Uḍaiyār (1409—22). Records gift of a house-site to a private person.

547. 654 of 1902.—(Tamil.) On the same wall. A record in Ś. 1304 of the Vijayanagara king Viruppaṇṇa-Uḍaiyār II, i.e., Virūpāksha I (son of Harihara II). Records gift of a house-site to a private person.

548. 655 of 1902.—(Tamil.) On the same wall. A damaged record.

549-A—E. Five copper plates in the Pārijātavanēśvara temple now in the Madras Museum. "The first of them is dated in the eighteenth year of Rājendra Chōla I, who ascended the throne in A.D. 1011-12, and opens with the usual historical introduction (திருமன்னிவளர், etc.). The second belongs to the thirty-first year of his successor Rājakesarivarman *alias* Rājādhirājadēva, "who took by an army the head of Vīra Pāṇḍya, Śērala Śālai and Laṅka," and the third to the twenty-sixth year of Kulōttuṅga Chōla III, whose reign commenced in A.D. 1178. The last plate bears two inscriptions of the twenty-eighth year of Kulōttuṅga Chōla (III ?) and of the eighteenth year of Rājarāja (III ?)". [*Mad. Ep. Rep.*, 1903, p. 8, para. 17.]

Tiruvirāmiśvaram.

This is Rāmanadīchcharam of the *Dēvāram*. Its antiquity is proved by the early Chōla inscriptions. It was known in the time of Rājarāja as Madanamañjari-chaturvēdimāṅgalam *alias* Neḍumaṇal and it was in Nenmalināḍu of Arumolīdēvavaṇaṇḍu. [See No. 586 below and *S.I.I.*, Vol. II, Pt. III, p. 320.]

550. 117 of 1911.—(Tamil.) On the south wall of the central shrine in the Rāmanāthēśvara temple. A damaged record in the sixth year of the Chōla king Rājakesarivarman. Records gift of land by purchase.

551. 118 of 1911.—(Tamil.) On the same wall. A damaged record in the twenty-ninth year of the Chōla king Rājakesarivarman *alias* Uḍaiyār Śrī-Rājādhirājadēva (I, 1018—52). Records gift of lamp to the temple by a Brahmana of Tiruvirāmiśvaram in Madanamañjari-chaturvēdimāṅgalam.

552. 119 of 1911.—(Tamil.) On the north wall of the same shrine. An incomplete record in the twelfth year of the Chōla king Rājarājakesarivarman (985—1013), "who destroyed the ships at Śālai." Records gift of money for two lamps to the temple of Tiruvirāmiśvaramuḍaiya-mahādēva at Madanamañjari-chaturvēdimāṅgalam, a *brahmadēya* in Nenmali-nāḍu.

553. 120 of 1911.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakesarivarman (985—1013), "who destroyed the ships at Śālai." Records gift of money for a lamp.

554. 121 of 1911.—(Tamil.) On the same wall. A record in the twenty-second year of the Chōla king Rājakesarivarman *alias* Rājarājadēva (985—1013). Records gift of a lamp to the temple of Tiruvirāmiśvarattu-Mahādēva at Madanamañjari-chaturvēdimāṅgalam, a *brahmadēya* in Nenmali-nāḍu which was a subdivision of Arumolīdēvavaṇaṇḍu.

555. 122 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Records gift of money for four lamps.

556. 123 of 1911.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A mutilated and unfinished record in the thirty-fifth year of the Chōla king Rajakēsarivarman *alias* Udaiyār Śrī-Vijayarājendradēva (Rājādhirāja I, 1018—52). Contains only a portion of the historical introduction.

557. 124 of 1911.—(Tamil.) On the same wall. A damaged record in the seventh year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Seems to record a sale of land for maintaining lamps and for feeding Śivayōgins in the same temple.

558. 125 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of 24 *kāṣu* for a lamp.

559. 126 of 1911.—(Tamil.) On the same wall. A mutilated record in the seventh year of the Chōla king Parakēsarivarman. Records gift of land.

560. 127 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king . . . Rājendra-Chōladēva. Records gift of money (ten *kaḷaiñjus*). The record is incomplete.

561. 128 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is lost. Records gift of money for a lamp by a merchant who was living in the street Viraśōlapperunderu at Tañjāvūr.

562. 129 of 1911.—(Tamil.) On the same wall. A damaged and mutilated record in the thirteenth year of the Chōla king Parakēsarivarman. Registers the distribution of stores for oblations in the temple as settled by a certain Tirumañjunapittar.

563. 130 of 1911.—(Tamil.) On a same wall. Registers the gift of a lamp. The stone is obviously misplaced and contains only the end of an inscription.

564. 131 of 1911.—(Tamil.) On the same wall. A mutilated record. Records gift of a jewel (*paṭtam*).

565. 132 of 1911.—(Tamil.) On the same wall. A mutilated record in the seventh year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of a lamp.

566. 133 of 1911.—(Tamil.) On the west wall of the same maṇṭapa. A record in the ninth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of money for three lamps.

567. 134 of 1911.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman. Records gift of money for three lamps.

568. 135 of 1911.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of money.

569. 136 of 1911.—(Tamil.) On the north wall of the same maṇṭapa. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of land for a lamp, by one of the *gaṇattār* who managed the affairs of the village. See No. 571.

570. 137 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (I, 985—1013), "who destroyed the ships at Kāndaḷur Śālai." Records gift of money for three lamps.

571. 138 of 1911.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of land for a lamp by one of the *gaṇattār*. See No. 569.

572. 139 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—1043). Records gift of money nineteen *kāṣus* for three lamps each to burn for $7\frac{1}{2}$ *nāḷikas*.

573. 140 of 1911.—(Tamil.) On the same wall. A mutilated record in the eleventh year of the Chōla king Rājarājakēsarivarman (I, 985—1013), "who destroyed the ships at Śālai." Seems to record a gift of money for a lamp.

574. 141 of 1911.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman (985—1013), "who destroyed the ships at Kāndaḷur-Śālai." Records gift of money (twelve *kāṣu*) for a lamp by a Brāhmaṇa lady of Amitra-vallichaturvēdimāṅgalam, a *brahmadēya* in Avūr-kūrṇam (which, according to Tanjore inscriptions, supplied Brahmachārins to the temple of that place).

575. 142 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Records gifts of land (16 *kuḷis* for a lamp).

576. 143 of 1911.—(Tamil.) On the same wall. A mutilated record in the thirteenth year of the Chōla king Rājarāja-Rājakēsarivarman (I, 985—1013), "who destroyed the ships at Śālai." Seems to record a gift of land to the temple of Ūrkāṭṭu-Bhagavadēva of Mēr-Pūdamaṅgalam in Nenmali-nāḍu.

577. 144 of 1911.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chōla king Parakēsarivarman *alias*

Śrī-Rājendra-Chōladēva (I, 1011--43). Seems to record a gift of land.

578. 145 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Śrī-Rājendra-Chōladēva (1012--43). Records gift of money for a lamp.

579. 146 of 1911.—(Tamil.) On the same wall. A mutilated record in the eighth year of the Chōla king Rājarājakēsarivarman (985--1013). Records gift of land for a lamp to the shrine of Brahmiśvara and for offerings to the shrine of Tribhuvanāsundara (both of which were perhaps, situated in the same temple) by the cavalier (*kudirikkāra*) Śōbhanayyan.

580. 147 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (I, 985--1013), "who destroyed the ships at Śālai." Records gift of land for a lamp by the same person to the temple of Tiruvirāmiśvarattu Mahādēva.

581. 148 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Rājarāja-Rājakēsarivarman. Records gift of money (three *kāśus*) for a lamp to burn for $7\frac{1}{2}$ *nālis* by the wife of one of the *gaṇattār* "who managed the affairs of the village."

582. 149 of 1911.—(Tamil.) On the same wall. An unfinished record in the eleventh year of the Chōla king Rājarājakēsarivarman (985--1013), "who destroyed the ships at Śālai."

583. 150 of 1911.—(Tamil.) On the south wall of the first *prākāra* in the same temple. A record in the fourth year of the Chōla king Chakravartin Vikrama-Chōladēva (1118--35). Records gift of land for lamps to the temple of Tiruvirāmiśvaramuḍaiya-Mahādēva by Tēvan Tiruppurambiyamuḍaiyān, a native of Kīliyūr.

584. 151 of 1911.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (1178--1216), "who being pleased to take Mādurai (i.e., Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was, pleased to perform the anointment of heroes and victors." Records gift of land for lamps.

585. 152 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II?). Records gift of money for a lamp by a priest of the temple of Tirutturaippuṇḍi in Vaṇḍālai-vēlūr-kūṛṅgam in Nenmali-nāḍu, to the temple of Tiruvirāmiśvaram-uḍaiyār in the village of Nedumaṇal-Madanamañjari-chaturvēdimāṅgalam.

586. 153 of 1911.—(Tamil.) On the north wall of the same *prākāra*. A damaged record in the fourteenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (unidentified).

Seems to record a gift of land and states that Nedumaṇal was another name of Madanamañjari-chaturvēdimaṅgalam.

587. 154 of 1911.—(Tamil.) On the same wall. A damaged record in the twenty-third year of the Chōla king Tribhuvana-chakravartin Rājārjadēva (II or III?). Stones out of order. Seems to record an agreement among the *kuṭumbins* and the *kudimakkal* regarding exchange, measuring, etc., of grain.

588. 155 of 1911.—(Tamil.) On a stone set up in a field of the same village. In modern characters. Records in Kīlaka gift of land at Taṇṇirkunnam-māgāṇam, to the God Rāmanāthasvāmin and the Goddess Tirumaṅgai-nāyaki of the temple of Tiruvirāṁśvaram by a certain Arichchandirarāja-Sāyēbu.

NĀYAVARAM TALUK.

Ānatāṇḍavaram.

One of the eighteen villages which form the settlements of the Vattima Brahmins. Gōpāla Kṛishṇa Aiyar, a native of this place and the author of *Nandanār charitra kirttanai*, lived about the first quarter of the nineteenth century.

589. 297 of 1911.—(Tamil.) On a stone in the house of the village munsif. A damaged record in Ś. 1518, Durmukhi. Records gift of a village to the temple of Vinaittita-Tambirānār (perhaps a temple at Ānatāṇḍavaram) for bathing and oblations, by a native of Pullirukkuvēlūr (i.e., Vaittiśvaraṅkōvil). See *Maṇimēhalai*, p. 410.

Kuttālam.

590. 477 of 1907.—(Tamil.) On the south wall of the central shrine in the Chōlēśvara temple. A record in the fourth year of the king whose name is not mentioned. Records gift of land. Records an order of Jayadara-Pallavaraiyar. Kurrālam belonged to Jayaṅḡṇḍa-Chōla-vaṇaṇḍu. Mentions the temple of Vikrama-Chōlēśvaramuḍaiyār. See No. 592.

591. 478 of 1907.—(Tamil.) On the south wall of the central shrine in the Ōmkārēśvara temple in the same village. A mutilated record of the Chōla king Tribhuvanachakravartin . . . Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya, the date of which is lost. In a small inscription close to this the name of Ōmkārēśvaramuḍaiya-Paramasvāmi occurs. [The king referred to is apparently Kulōttuṅga Chōla III.]

592. 479 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III, "who was pleased to take Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of land to the temple of Ōmkārēśvaramuḍaiyār built by Pillai

Jayadara Pallavaraiyar. See *Ep. Ind.*, Vol. X, pp. 129-30, where Mr. Sewell fixes the date on Saturday, 4th January, A.D. 1203. See No. 595 below.

593. 480 of 1907.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III, "who was pleased to take Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of land. Mentions Pallavanārāyaṇapuram *alias* Ulagamādēvipuram, in Tiruvaḷundūr-nāḍu, a subdivision of Jayaṅgōḍachōla-vaḷanāḍu. See *Ep. Ind.*, Vol. X, pp. 133-4, where Mr. Sewell fixes the English date on Tuesday, 26th February, A.D. 1213, after correcting the Nakshatra Krittikā into Bharāṇi.

594. 481 of 1907.—(Tamil.) On the west wall of the same shrine. A record (mutilated in the middle) of Tribhuvanachakravartin Kōṇerimēṅkoṇḍān. Seems to record a gift of land.

595. 482 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III, "who was pleased to take Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of land to the temple of Ōmkārēśvaramuḍaiyār built by Araiyan Āḷuḍaiyanāyaganār *alias* Jayadara Pallavaraiyar. Mentions Kāvirinallūr, a *dēvadāna* of the temple of Uḍaiyār Sonnavāraṇivār at Viṅgunīrtturutti. See *Ep. Ind.*, Vol. X, p. 129, where Mr. Sewell calculates the English equivalent of the date to be Sunday, March 15th, A.D. 1203.

596. 483 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Kōṇerimēṅkoṇḍān. Mentions the shrine of Vikkīrama-Chōlīśvaramuḍaiyār at Kulōttuṅga-Śōlan-Kurṛālam in Virudarāja-bhayamkara-vaḷanāḍu. Refers to the revenue survey in the sixteenth year of Śuṅgadvitta-Kulōttuṅga-Chōladēva I. The royal order is addressed to Vānadarāyan.

597. 484 of 1907.—(Tamil.) On the north and west walls of the Chaṇḍēśvara shrine in the same temple. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III. (1178—1216), "who was pleased to take Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of land. Mentions Anapāyapuram in Tiruvaḷandūr-nāḍu, a subdivision of Jayaṅgōḍa-Chōla-vaḷanāḍu. See *Ep. Ind.*, Vol. X, p. 130, where it is pointed out that the date corresponded to Wednesday, March 19th, A.D. 1203.

598. 485 of 1907.—(Tamil.) On the north wall of the central shrine in the Uttaravēdiśvara temple. A record in the ninth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (I, 1011—43). Records sale of land to the temple of Viṅgunīrttirutturuttiuḍaiya-Mahādēvar.

599. 486 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājēndradēva (1050—63). Records gift of money by a native of Gaṅgaikoṇḍa-Chōlapuram to the temple of Sōnnavāraṇivār at Vīṅgunīrttirutturutti in Tiruvaḷandūr-nāḍu, a subdivision of Jayaṅgoṇḍa-chōla-vaḷanāḍu. The endowment was intended for feeding itinerant Śaiva devotees in order to secure success to the arms of the king.

600. 487 of 1907.—(Tamil.) On the east wall of the same shrine. A record in the eighth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājēndra-Chōladēva (I, 1011—43). Records sale of land by the *sabhā* of Villavan-Mahādēvi-chaturvēdimaṅgalam, a *brahmadēya* in Tiruvaḷundūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu to the temple of Tirukkaraḷi-Mahādēva at Vīṅgunīrttirutturutti.

601. 488 of 1907.—(Grantha.) On the south wall of the same shrine. The temple is called Kalyāṇālaya.

602. 489 of 1907.—(Tamil.) On the north wall of the maṅṭapa in front of the same shrine. A record in the sixth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land by the *sabhā* of Uttama-Chōla-chaturvēdimaṅgalam, a *brahmadēya* in Tiruvaḷundūr-nāḍu, a subdivision of Rāyanārāyaṇa-vaḷanāḍu. See *Ep. Ind.*, Vol. X, pp. 123-4, where the date is discussed and surmised to be Thursday, August 19th, A.D. 1123.

603. 490 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land by the *sabhā* of Pōḷḷigamaṅṭikka-chaturvēdimaṅgalam, a *brahmadēya* in Virudarājabhayaṇikara-vaḷanāḍu to the temple of Sōnnavāraṇivār at Vīṅgunīrttirutturutti. See *Ep. Ind.*, Vol. X, p. 123, where the details of the date (Simhapūrva 13, Wednesday, Hasta) are shown to be irregular.

604. 491 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land by the *sabhā* of Pōḷḷigamaṅṭikka-chaturvēdimaṅgalam, *brahmadēya* in Nallāyōr-nāḍu, a subdivision of Virudarājabhayaṇikara-vaḷanāḍu, to the temple of Uḍaiyār Sōnnavāraṇivār at Vīṅgunīrttirutturutti in Tiruvaḷundūr-nāḍu, a subdivision of Teḷḷakaraḷ-Rājanārāyaṇa-vaḷanāḍu. See *Ep. Ind.*, Vol. X, p. 122 where the details of the date (Makara, Āgastya 7, Monday, Hasta) are shown to be irregular.

605. 492 of 1907.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land by the same *sabhā* to the same temple. See p. 122 where it is shown that the date (Makara, Āgastya 9, Saturday, Āmānta) is irregular.

606. 493 of 1907.—(Tamil.) On the same wall. A record of the Vijayanagara king Bhujabala Virapratāpa Kṛṣṇadēva-Mahārāya in Ś. 1440, expired, Dhātri. Records gift of the proceeds of the taxes *jōdi* and *śūlavari* amounting to ninety *pon* in favour of the temple of Śonnavārāyivār. The gift was made by the king on the occasion of the *māmāṅgam* festival at the request of Basavarasa of Tiruppeyarrūr in Tonḍaimaṇḍalam.

607. 494 of 1907.—(Tamil.) On the south wall of the same maṇṭapa. A damaged record in Ś. 1303, expired, Durmati. Seems to register the remission of certain taxes. Kampaṇa-Uḍaiyār (II) is mentioned about the end of the inscription.

608. 495 of 1907.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōḷa king Tribhuvanachakravartin Śrī-Rajendra-Chōḷadēva. Records sale of a house-site to a *maṭha*. Mentions the temple of Tiruchchattimurramuḍaiyār at Kīl-Paḷaiyāru *alias* Rajarājapuram in Kulōttuṅga-Chōḷa-vaḷanaḍu.

Māyavaram.

[Famous in Śaivite tradition as the place where Śiva transformed his wife Pārvati into a mayūra (peahen) for disobedience and then restored her.]

609. 300 of 1911.—(Tamil.) On the south wall of the first prakāra of the Mayūranāthasvāmin temple. A damaged and incomplete record in the fourteenth year of the Chōḷa king Rajakēsarivarman *alias* Tribhuvanachakravartin Rajādhirājadēva (II), "who took Madurai (Madura) and Īlam (Ceylon)." Given the latter portion of the historical introduction beginning with *kaḍalsūḷnda*. [For the legend in connexion with the Mayūranāthasvāmi temple see *Tanj. Gazr.*, Vol. I, p. 231.]

610. 301 of 1911.—(Tamil.) On the three faces of a pillar set up in the street in front of the same temple. A damaged record in the tenth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. It is not known which of the three Pāṇḍyas of this name is referred to.

611. 371 of 1907.—(Tamil.) On the south wall of the first prakāra of the same temple. A record in the twenty-sixth year of the Chōḷa king Tribhuvanachakravartin Śrī-Rajarājadēva (III ?). Records gift of money.

612. 372 of 1907.—(Tamil.) In one of the shrines in the northern side of the same temple. A record in the fourteenth year of the Chōḷa king Tribhuvanachakravartin Śrī-Rajarājadēva (III). Records gift of land to the shrine of the goddess called Tiruppalli-arai-Nāchchiyār in the temple of Tirumaiyilāḍutuṇai-Uḍaiyār. See *Ep. Ind.*, Vol. X, p. 134, where it is pointed out that the date corresponded to Sunday, October 7, A.D. 1229.

613. 373 of 1907.—(Tamil.) On a stone built into the floor in front of the central shrine in the same temple. A fragmentary record.

614. 374 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Pañchanādēśvara temple in the same village. A damaged record in the thirty-first year of the king. Seems to record a gift of land.

615. 375 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Connected with the above. The temple is described as in No. 617 below.

616. 376 of 1907.—(Tamil.) On the same wall. A record in the nineteenth year of the king, whose name is not mentioned. Mentions the Vikkīrama-śōḷan-maḍām and Kulōttuṅga-Śōḷanallūr *alias* Kulōttuṅga-Śōḷan-Kurṛālam. Refers to the twenty-first year of Uḍaiyār Śuṅgandavirttaruḷina Kulōttuṅga-Śōḷadēvar (I, 1070—1118).

617. 377 of 1907.—(Tamil.) On the same wall. A record in the nineteenth year of the king. Records gift of land to the image of Tiruvaīyāruḍaiyār set up at Kulōttuṅga Śōḷanallūr *alias* Kulōttuṅga-Śōḷan-Kurṛālam in Tiruvaḷundūrnāḍu, a subdivision of Jayaṅḡḇachōḷavaḷanāḍu. Refers also to the twenty-first year of Śuṅgandavirttaruḷina Kulōttuṅga-Śōḷadēvar (I, 1070—1118).

618. 378 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Pañchanādēśvara shrine. A record in the thirtieth year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Records gift of land.

619. 379 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the king whose name is not mentioned. Records gift of land. Refers to the twenty-first year of Uḍaiyār Śuṅgandavirttaruḷina Kulōttuṅga-Śōḷadēvar (I, 1070—1118).

620. 380 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records gift of land to the temple of Uḍaiyār Tiruvaya-ruḍaiyār at Kulōttuṅga-Śōḷan-Kurṛālam in Tiruvaḷundūr-nāḍu, a subdivision of Jayaṅḡḇachōḷavaḷanāḍu. See *Ep. Ind.*, Vol. X, p. 130. Date same as that of the next epigraph.

621. 381 of 1907.—(Tamil.) On the east wall of the same maṇṭapa. A record in the twenty-fifth year (Makara, Purva 14, Monday) of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍyan." Records gift of paddy. Mentions Śivapādaśekhara-chaturvēdimaṅgalam.

See *Ep. Ind.*, Vol. X, p. 130, where it is pointed out that the date corresponded to Monday, December 30, A.D. 1202 (but the *tithi* 14 ought to be 15).

622. 382 of 1907.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III, 1178—1216), "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land by the *sabhā* of Nallūr-Pudukkudi.

623. 383 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records gift of land. See *Ep. Ind.*, Vol. X, p. 131 and No. 621, above.

624. 384 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya," the date of which is damaged. Records gift of land.

625. 385 of 1907.—(Tamil.) On the south wall of the same maṇṭapa. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III "who took Madura, Īlam (Ceylon) and was pleased to take the crowned head of the Pāṇḍya." Records sale of land.

Śoraikkāvūr.

625-A. The Śoraikkāvūr Plates of Virūpāksha. This is a C.P. grant of the Vijayanagara Prince Virūpāksha I or Vīra Virūpaṇa Uḍaiyār II, son of Harihara II, recording the grant of the village of Śiraikkāvūr (near Kuttālam) surnamed Vijaya Sudarśanapuram, to fourteen Brahmans in Ś. 1308 (expired), Kshaya, Paṅguni 25th, corresponding to Wednesday, the 20th March, A.D. 1387. The inscription is interesting for the light it throws on the relation between the Vijayanagar and the Yādava dynasties and on the influence of the important Śrī Vaishṇava families. See *Ep. Ind.*, Vol. III, pp. 298—306.

Tirukkadaiyūr.

The temple is well known as the place where Śiva killed the God of Death at the instance of the devotee Mārkaṇḍēya. In literary history this place is important as the birth-place of Abhirāma Bhaṭṭa, the author of *Abhirāmi andādi* (*Abhidhāna chintāmaṇi*, p. 45). There is no epigraph concerning him.

626. 15 of 1906.—(Tamil.) On the north wall of the central shrine in the Amritaghaṭēśvara temple. A damaged record in the

second year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35).

627. 16 of 1906.—(Tamil.) On the same wall. A damaged record in the forty-eighth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I).

628. 17 of 1906.—(Tamil.) On the east wall of the same shrine. A partly damaged record in the forty-fourth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of a lamp and a lamp-stand. The temple is called Uḍaiyār Śrī-Kālakāladēva at Tirukkaḍayūr. Another much damaged inscription of Kulōttuṅga is also found on the same wall.

629. 18 of 1906.—(Tamil.) On the south wall of the same shrine. An incomplete record of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva, the date of which is lost. Records gift of a lamp.

630. 19 of 1906.—(Tamil.) On the same wall. A very much damaged record of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva, the date of which is lost.

631. 20 of 1906.—(Tamil.) On the north base of the same shrine. A record in the fifteenth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (I, 1011—43). Built in at the end. Records an agreement of the *sabhā* of Paḍaiēviya Tirukkaḍavūr in Ambar-nāḍu, a district of Uyyakkonḍār-vaḷanāḍu.

632. 21 of 1906.—(Tamil.) On the east base of the same shrine. A record in the twenty-third year of the Chōla king Rājarāja-Rājakēsarivarman *alias* Śrī-Rājarājadēva (I, 985—1013). The inscription seems to be unfinished and ends abruptly with the word Mummuḍi-Śōḷan. Records sale of land for a lamp.

633. 22 of 1906.—(Tamil.) On the same base. A record in the fourteenth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of land. Mentions the conquest of Śālai, Gaṅgapāḍi, Nuḷambapāḍi, Kaḍigaivaḷi and Veṅgai-nāḍu. The temple is called Śrī-Kālakāladēva at Paḍaiēviya Tirukkaḍavūr in Ambar-nāḍu.

634. 23 of 1906.—(Tamil.) On the same base. A damaged record in the fifteenth year of the Chōla king Rājarāja-Rājakēsarivarman (I, 985—1013). The *sabhā* of Kaḍavūr gave certain land as *kāṇi* to a person for doing certain services in the temple. Mentions the conquest of Kāndaḷūr-Śālai, Veṅgai-nāḍu. Refers to the shrine called Tiruvīrattānattu-Perumāṇaḍigaḷ.

635. 24 of 1906.—(Tamil.) On the same base. An incomplete record in the thirteenth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (1011—43). Mentions Nallūr.

in Nallarnāḍu, a district of Nittavinōda-vaḷanāḍu. The conquests extend up to the Gaṅga.

636. 25 of 1906.—(Tamil.) On the south base of the same shrine. A damaged record in the twenty-sixth year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Registers an agreement of the assembly of Uḷpaḍa-ēviya Tirukkaḍavūr in Ambar-nāḍu, a district of Rājanārāyaṇa-vaḷanāḍu. Mentions Kuṅgiliyāḡkalaya-Nāyanār.

637. 26 of 1906.—(Tamil.) On the same base. A slightly damaged and incomplete record of the Chōḷa king Rājarājakēsarivarman (985—1013) in his sixteenth year, Mithuṇa, Pañchami, Thursday, Rēvati. Records sale of land.

638. 27 of 1906.—(Tamil.) On the same base. An incomplete record in the sixteenth year of the Chōḷa king Rājarājakēsarivarman (i.e., Rājarāja I), Purattāsi, Monday, Punarvasu. Records sale of land. The village is called Paḍai-ēviya Tirukkaḍavūr in Ambar-nāḍu. See *Ep. Ind.*, Vol. IX, p. 208, where it is shown that the date corresponded to Monday, 23rd September, A.D. 1000.

639. 28 of 1906.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A mutilated record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), "who was pleased to take every country," the date of which is lost. Quotes the thirteenth year of the reign of Perumāḷ Sūndara-Pāṇḍyadēva (evidently the eldest son and murderer of Kulaśekhara).

640. 29 of 1906.—(Tamil.) On the south wall of the same maṇṭapa. A mutilated record in the seventh year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (III8—35). Records gift of money for a lamp.

641. 30 of 1906.—(Tamil.) On the same wall. An incomplete record in the sixth year (Vriśchika, Mārgaśīrsha, Wednesday) of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (III8—35). The continuation is covered with chunam. See *Ep. Ind.*, Vol. IX, p. 209, where the date is calculated to be Wednesday, November 7, A.D. 1123.

642. 31 of 1906.—(Tamil.) On the west wall of the same maṇṭapa. A record in the fifth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. The shrine is called Uḍaiyār Śrī-Kālakāladēva, at Tirukkaḍavūr in Ākkūr-nāḍu, a district of Jayangoṇḍa-Chōḷa-vaḷanāḍu.

643. 32 of 1906.—(Tamil.) On the south wall of the first prakāra of the same temple. A record in the eighteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Registers the lamps granted to the temple and the lands reclaimed at Maṇar-kunṇu in Erukkāṭṭuchchēri for their maintenance. One of the

donors is Vēdavanamuḍaiyān Ammaiappan of Paḷaiyanūr in Mēlmalai-Paḷaiyanūr-nāḍu.

644. 33 of 1906.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva. Mentions a document referring to the village, dated in the thirteenth year of Periyadēvar (i.e., Kulōttuṅga III) and quotes the twentieth year of the king. [As Kulōttuṅga III is referred to, the Rājārāja mentioned here should be the third of his name.]

645. 34 of 1906.—(Tamil.) On the same wall. A record in the second year of the Chōḷa king Tribhuvanachakravartin Vīra-rājendra-Chōḷadēva. Records gift of land for lamps to the temple of Uḍaiyār Śrī-Kālakāladēva at Tirukkaḍavūr in Ākkūr-nāḍu, a district of Jayaṅgaṇḍa-Chōḷa-vaḷanāḍu. [Is Vīrarājendra II, or Kulōttuṅga III, intended?]

646. 35 of 1906.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Rājādhirājadēva, the date of which is lost. Records gift of land for a lamp by a native of Emappērūr in Emappērūr-nāḍu (a subdivision) of Naḍuvil-nāḍu *alias* Rājārājavaḷanāḍu. Another lamp was given by a native of Naḍār in Pāmbura-nāḍu, a district of Uyyakkoṇḍār-vaḷanāḍu (*sic*).

647. 36 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōḷa king Tribhuvanachakravartin Rājādhirājadēva (II), "who was pleased to take Madurai and Īlam (Ceylon)." Records gift of land for a lamp by a native of Pūdalūr in Pūdalūr-vaṭṭam, a district of Paṇḍikulāśani-vaḷanāḍu.

648. 37 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madurai." Records gift of land for a lamp by a native of Mūlaṅguḍi in Nallārrūr-nāḍu, a district of Virudarājabhayaṁkara vaḷanāḍu.

649. 38 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1186—1216), "who was pleased to take Madurai." Records gift of land at Maṇalkunṇu in Erukkāṭṭuchchēri by a native of Peruṇallūr in Kīlveṅgai-nāḍu, a district of Rājārāja-vaḷanāḍu.

650. 39 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records gift of land in the same locality by Śēkkiḷān Ammai-appan Parāntakadēvan *alias* Karikāla Chōḷa-Pallavaraiyan of Kuṇṇattūr in Kuṇṇattūr-nāḍu, a district of Puliyūr-kōṭṭam *alias* Kulōttuṅga-Chōḷa-vaḷanāḍu. [The inscription is very important as it refers to Śēkkiḷar of Kuṇṇattūr who, according to Tamil literary tradition, was the contemporary of Kulōttuṅga II, and

author of the *Periapurāṇa*. The poet was rewarded, it is said, by the king with the whole of *Toṇḍamaṇḍalam*, but as Śekkiḷār turned an ascetic, the king appointed his brother Pālarāvāya as minister.]

651. 40 of 1906.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1178—1216), "who took Madurai and was pleased to take the crowned head of the Pāṇḍya." Records that a certain Svāmidēvar cancelled an order of the king appointing two Śaiva Āchāryas and put in two others who possessed hereditary rights to the office. Mentions the shrine of Kālakāladēva Kūttāḍundēvar, Kulōttuṅga-Chōḷīśvaramuḍaiyār and Vikrama-Chōḷīśvaramuḍaiyār in the temple of Tiruvīrattānamuḍaiyār.

652. 41 of 1906.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Rājārājadēva. Records gift of land. The king may be Rājārāja II, but the historical introduction is different.

653. 42 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madurai and was pleased to take the crowned head of the Pāṇḍya." Records a gift of land to the image of Rājārāja-Īśvara set up by Araiyan Rājārājadēvar *alias* Vāṇāḍharāyar.

654. 43 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year (Mēsha, Pūrva 8, Thursday, Pushya) of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madurai and the crowned head of the Pāṇḍya." Records gift of land to the image of Rājārāja-Īśvara by the *sabhā* of Uḷppaḍamēviya Tirukkadavūr in Ambar-nāḍu, a subdivision of Ākkūr-nāḍu, a district of Jayan-ḡoṇḍa-Chōḷa-vaḷanāḍu. See *Ep. Ind.*, Vol. IX, p. 213, where it is shown that the date corresponded to 31st March, A.D. 1194. Vīra-Pāṇḍya is said to have taken refuge with his relations in Kollam.

655. 44 of 1906.—(Tamil.) On the base of the verandah enclosing the central shrine in the same temple, south side. Records gift of land in the village of Vēḷanmaṇai in Kānattūr-nāḍu to the temple of Kālakāladēva at Oḷugamaṅgalam.

656. 45 of 1906.—(Tamil.) On the same base. A record in the fourteenth year of the Pāṇḍya king Jaṭavarman Tribhuvana-chakravartin Vīra-Pāṇḍyadēva. Records gift of land. Mentions the forty-first year of the king's predecessor and the shrine of Vikrama-Chōḷīchchuramuḍaiyār. [Is this the king who ascended the throne in A.D. 1253 ?]

657. 46 of 1906.—(Tamil.) On the same base. A record in the thirty-fourth year of the Pāṇḍya king Māravarman Tribhuvana-chakravartin Kulaśēkharadēva (I? 1268—1308). Records gift of land for forty lamps for the merit of Ulaḡuḍaiya-Perumāḷ. The

country is said to have been in a state of confusion for a long time and the inhabitants to be suffering distress, evidently in consequence of the king's making over a portion of his dominions to his younger brothers. The king resumed the lands and the people returned.

658. 47 of 1906.—(Tamil verse.) On the third gōpura of the same temple. A record in Vishaiya (Vrisha?) of the Vijayanagara king Kṛṣṇarāya. A certain Brāhmaṇa named Āpatsahāya of Tirukkaḍavūr repaired the temple. He is said to have taken part in the war against Rāchchūr. The epigraph gives thus an example of a Brahman's military career. For an account of Raichur siege see *Forg. Empe.*, pp. 136–54.

659. 48 of 1906.—(Tamil.) On the same gōpura. Records that a native of the Pāṇḍya country presented the *simhāsana* in the bed-room of the God Kālakāḍēva.

660. 49 of 1906.—(Tamil.) On the same gōpura. A damaged record. Mentions Kāḍavarkōn.

661. 50 of 1906.—(Tamil verse.) On the same gōpura. Composed by Kālakāla, king of Ceylon.

662. 51 of 1906.—(Tamil.) On the same gōpura. A damaged record of the Pāṇḍya king Perumāḷ-Sundara-Pāṇḍya, the date of which is lost.

663. 52 of 1906.—(Tamil.) On the north wall of the Sundarēśvara shrine in the same temple. A record in the tenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records gift of land.

*Tirumaṇaṅjēri.**

664. 1 of 1914.—(Tamil.) On the north wall of the central shrine in the Udvāhanāthasvāmin temple. A record in the second year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records gift of money for a lamp to the temple of Tirumaṇaṅjēri-Uḍaiyār, by a native of Gaṅgaikoṇḍa-śōḷapuram.

665. 2 of 1914.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōḷa king Rājakēsarivarman *alias* Uḍaiyār Śrī-Rājādhirājadēva I. Records gift of land for feeding annually one thousand devotees including Śivayōgins and tapasvins, in the temple of Tirukkaraḷi-Mahādēva at Tirumaṇaṅjēri near Gaṅgaikoṇḍaśōḷa-chaturvēdimāṅalam in Kurukkaināḍu, a subdivision of Rājendraśiṅga-vaḷanāḍu, on the occasion of the Paṅgunittiram festival.

* One of the holy Saivite centres of the North-Kāvēri region. It has been sung by Jñānasambanda and Appar.

666. 3 of 1914.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājākēsarivarman *alias* Uḍaiyār Śrī-Rājādhirājadēva I in his twenty-seventh year, Rishabha, ba. di. 6, Thursday, Śravaṇa. Registers a gift of land by the *śabhā* of Tirumaṇañjēri to the same temple. The date, according to Mr. Swamikannu Pillai, corresponds to 9th May, A.D. 1045, and "shows that the reign began between May 9, A.D. 1018, and 3rd December 1018, thus reducing Kielhorn's limits by two months."

667. 4 of 1914.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Vikrama-Chōladēva (1118—35) in his fifth year Makara, śu. di. 10, Wednesday, Mrigaśira, corresponding to February 7, A.D. 1123. Records gift of land by the great assembly of Karikālaśōla-chaturvēdimaṅgalam in Kurukkaināḍu, a subdivision of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu, which had assembled together in the temple of Karikālaśōla-Viṇṇagar-Ālvār situated in the centre of the village.

668. 5 of 1914.—(Tamil.) On the north, west and south walls of the same shrine. A record in the eighth year of the Chōla king Rājākēsarivarman *alias* Chakravartin Kulōttuṅga-Chōladēva I. Records gift of land. States that at the request of Munaiyādaraiyar, the royal secretary (*tirumandira-ōlai*), Vikkiramasiṅga-viḷupparaiyar issued the order.

669. 6 of 1914.—(Tamil.) On the west wall of the same shrine. A record in the sixteenth year of the Chōla king Rājarājākēsari-varman (Rājarāja I). Records gift of 96 sheep for a lamp to the temple of Maṇavāḷapperumāḷ at Tirumaṇañjēri near Viḍēlviḍugu-dēvichaturvēdimaṅgalam which was a *brahmadēya* in Vaḍagarai-Kurukkai-nāḍu, by Māran Tiṭṭai of Ambar, a village in the same nāḍu. *Viḍēlviḍugu* is a title of the Pallava kings, and the place was evidently founded by a Pallava queen.

670. 7 of 1914.—(Tamil.) On the same wall. An unfinished record in the ninth year of the Chōla king Parakēsarivarman *alias* Rājēndradēva (1050—63). Records gift of a gold diadem to the temple of Tiruverudupāḍi-uḍaiya-Mahādēva at Gaṅgaikoṇḍaśōla-chaturvēdimaṅgalam in Kurukkai-nāḍu, a subdivision of Rājādhirājavalanāḍu, by Karuṇākaran Muḍigoṇḍaśōlan *alias* Vaḷavarāja-Mūvēndavēḷān, a native of Koṭṭaiyūr in the same nāḍu.

671. 8 of 1914.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman *alias* Chakravartin Vikrama-Chōladēva (1118—35). Seems to record a gift of land by the members of the assembly of Gaṅgaikoṇḍaśōla-chaturvēdimaṅgalam in Kurukkaināḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, to the temple of Tirumaṇañjēri-uḍaiya Mahādēva.

672. 9 of 1914.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājarājākēsarivarman (Rājarāja I).

Registers that, at the command of Uḍaiyapirāṭṭiyār, the mother of Uttama-Chōḷadēva, the *piḍiligai-vāri* Ārūran Kamban *alias* Tirukkaṇṇali-Pichchan of Tirumaṇaṇjēri gave sixteen *kaḷaṇṇu* of gold for sandal paste, offerings, cloth and oil (for lamps) to the God Mahādēva at Tirumaṇaṇjēri which is here stated to be near the *brahmadēya* of Kaḍalaṅguḍi in Vaḍagarai-Kurukkai-nāḍu. [*Piḍiligai-vāri* has been surmised to be an officer of the temple.]

673. 10 of 1914.—(Tamil.) On the west and south walls of the same shrine. Registers an order (fixing the grain emoluments of temple servants) of Uḍaiyapirāṭṭiyār, the officers Kandāḍai-Nambi and Pichchan who constructed the temple at Tirumaṇaṇjēri and makes provision for the daily expenses in the temple. [Kandāḍai-Nambi reminds one of the Vaishṇava family of the Vādhūlas.]

674. 11 of 1914.—(Tamil.) On the south wall of the same shrine. A record in the fourth year of the Chōḷa king Parakēsarivarman. Records gift of ninety-six sheep for a lamp, of a lamp-stand and of the stone on which this inscription is engraved, to the temple of Paramasvāmin at Tirumaṇaṇjēri, by a woman servant (*peṇḍāṭṭi*) attached to the royal kitchen at Taṇjāvūr.

675. 12 of 1914.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōḷa king Rājarājadēva (III). Records gift of forty-five *kāṣu* for a lamp and a lamp-stand made of *tarā*, by a native of Tūrrukkūḍi in Paṇaiyūr-nāḍu.

676. 13 of 1914.—(Tamil.) On the same wall. Records gift of ninety-six sheep for a lamp by a native of Arkāḍu in Ārkkāṭṭukūṇṇam.

677. 14 of 1914.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Parakēsarivarman. Records gift of a dish, a trumpet, a hanging lamp, a bell and an image to the same temple by Muṇḍan Araṅgan *alias* Nārppattēṇṇāyira Vanmahēśvara Māyilaṭṭi. It is stated that the stone on which this inscription is engraved was also his gift.

678. 15 of 1914.—(Tamil.) On the same wall. Registers the gift of a stone by the residents of Tirūppūkallūr.

679. 16 of 1914.—(Tamil.) On the same wall. Records that Māṇavan Maṇṇan *alias* Vīraśeṭṭi presented this stone.

680. 17 of 1914.—(Tamil.) On the same wall. Mentions the name of the servant who plays on the pot drum (*kuḍamilā*) in the temple of Paramasvāmin at Tirumaṇaṇjēri.

681. 18 of 1914.—(Tamil.) On the same wall. Registers the presentation of a stone to the temple of Tirumaṇaṇjēri-Ālvār by a certain Araṅgan Śandirāḍittan.

682. 19 of 1914.—(Tamil.) On the same wall. An incomplete record of the Chōḷa king Parakēsarivarman *alias* Chakravartin

Vikrama-Chōladēva (1118—35) in his third year. A portion of the inscription is probably lost.

683. 20 of 1914.—(Tamil.) On the same wall. Records gift of the stone by a certain Tāji Tiruvāḍikkāri.

684. 21 of 1914.—(Tamil.) On the same wall. A record in the second year of the Chōla king Rajakēsarivarman. Registers an arrangement made by Uḍaiyapirāṭṭiyār Śēmbiyan-Mahādēviyār, the mother of Uttama-Chōladēva, regarding the various items of expenditure in the temple of Tirukkārālī-Mahādēva at Tirumaṇaṇjēri, to be met from the income of paddy from the fourteen *vēlis* of land in Mūlaṅguḍi in Nallārūr-nāḍu.

685. 22 of 1914.—(Tamil.) On the main gōpura of the same temple, left of entrance. States that the gōpura was built by Nallama Nāyakkar of Neḍuṅṅunṅam.

686. 23 of 1914.—(Grantha.) On the second gōpura of the same temple, right of entrance. Quotes certain verses from the *Agnipurāṇa* in praise of the God Udvāhanātha.

687. 24 of 1914.—(Tamil.) On the north wall of the central shrine in the Madhyānēśvara temple in the same village. A record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva I . . . Sunday, Hasta. Built in at the end. Refers to the eleventh, twelfth and thirteenth years of Kōpperuṇjīṅgadēva (1243—80?) and seems to state that a certain person left the village without paying the taxes and concealed himself, but was betrayed by another. The portion dealing with the result is damaged.

688. 25 of 1914.—(Grantha and Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya I in his eleventh year, Rishabha (should be *Mithuna*), ba. di. 14, Sunday, Rōhiṇi, corresponding to May 29, A.D. 1261. Commences with the words *samasta-jagad-ādhāra*, etc. Refers to a transaction made in the eleventh year of the reign of Kōpperuṇjīṅgadēva (1243—80?) regarding certain lands belonging to the temple of Tiru-Edirkolpāḍi Uḍaiyār in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

689. 26 of 1914.—(Tamil.) On the same wall. States that provision was made for the worship in and repairs to the temple of Edirkolpāḍi-Tambirānār of Tirumaṇaṇjēri, by a certain Deyva-nāyakkan of Arivalam.

690. 27 of 1914.—(Tamil.) On the south wall of the same shrine. A record in the third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III). Records gift of a night lamp to the temple of Tiru-Edirkolpāḍi-Uḍaiyār in Kurukkai-nāḍu, by Araśukkāḍiyān Tirunilakaṇḍan Śēramāntōlan of Kīranūr who constructed it of stone.

691. 28 of 1914.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records that the wife of Kaṇṇamaṅgalamuḍaiyār Vīmappiḷlai and daughter of Puliyūruḍaiyān Ādittadēvan Miḷalai-nāttukkōn gave money and lands for building the shrine of Tirukkāmakkōttam-uḍaiya-Nāchchiyār, a monastery (*guhāi*) called after Ālālasundara for the use of Puḡaḷivēndar of Pūṇḍi and for offerings, lamps, etc.

Tranquebar.

A history of this place under Danish occupation from the foundation of the fort by Ove Gedde to its purchase by the English is given in *Tanj. Gazr.*, Vol. I, pp. 233—6.

692. 75 of 1890.—(Tamil.) On the wall of the Maṣilā-maṇṭśvara temple. A record in the thirty-seventh year of the Pāṇḍya king Kō-Māravarman Tribhuvanachakravartin Śrī-Kula-śekhara-dēva. [Was he the king who ruled from 1268 to 1308 or his namesake who ruled from 1314 to 1321 ?]

693. 76 of 1890.—(Tamil.) On a stone built into the floor of the same temple. A record in Ś. 1775 (read 1705) and Kaliyuga 4884, expired, the Śōbhakrit year.

694. 77 of 1890.—(Tamil.) On a detached stone at the same temple. A record in Prabhava year.

695. A copper plate grant in the Viṣṇu temple, dated Ś. 1531 (A.D. 1609). Mr. Sewell's *Antiquities*, Vol. I, p. 273.

Uḍaiyārkōyil.

696. 399 of 1902.—(Tamil.) On the south wall of the Kara-vandīśvara shrine. A record in the sixteenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of land. See *Ep. Ind.*, Vol. VII, p. 170, where Kielhorn shows that the exact date was Thursday, the 12th March, A.D. 1086.

697. 400 of 1902.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land.

698. 401 of 1902.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva II. Records gift of land for a lamp. See *Ep. Ind.*, Vol. XI, p. 290, where it is pointed out that the date corresponded to Thursday, 10th April 1147.

699. 402 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva. Records gift of land.

700. 403 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōladēva (I, 1011—43). Records gift of land. See *Ep. Ind.*, Vol. VII, pp. 169-70, where Dr. Kielhorn calculates the exact date to be Friday, the 23rd July, A.D. 1042.

701. 404 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the fifteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—1135). Records gift of land for lamps. "The date does not admit of verification." See *Ep. Ind.*, Vol. VII, p. 171.

702. 405 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the fourth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (II). Records gift of land. See *Ep. Ind.*, Vol. XI, p. 288, where it is pointed out that the date corresponded to Monday, 17th August 1136.

703. 406 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gift of land. Dr. Kielhorn gives the English date of the inscription to be Saturday, 20th March, A.D. 1249. See *Ep. Ind.*, Vol. VII, pp. 175-6.

704. 407 of 1902.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājārājadēva (II). Records gift of land. See *Ep. Ind.*, Vol. VIII, p. 2, where Dr. Kielhorn points out that the date corresponded to Thursday, 24th January, A.D. 1152.

705. 408 of 1902.—(Tamil verse and prose.) On the same wall. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III) "who took Madura, Ceylon and the crowned head of the Pāṇḍya." Records gift of land.

Valuvūr.

706. 418 of 1912.—(Tamil.) On the south wall of the central shrine in the Virattānēśvara temple. A partly damaged record in the eleventh year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājārājadēva (II). Records gift of money for lamps to the temple of Virattānam-Uḍaiyār at Valugūr, a *brahmā-dēya* in Tiruvalundūr-nāḍu which was a district of Jayanṅonḍaśōla-valanāḍu. Quotes the sixth year of Periyadēvaṛ Vikrama-Chōladēva. [The Government Epigraphist surmises that *Periya Dēvaṛ* may be taken to denote that Vikrama Chōla was the father of Rājārāja II.]

707. 419 of 1912.—(Tamil.) On the south base of the same shrine. A record of the Chōla king Rājārājadēva (II) in his fifteenth year Tulā, ba. di. 10, Tuesday, Āyilyam (=Tuesday, 27th September 1160). Registers gift of money (100 *kāṣus*) with lands

described for two lamps and two lamp-stands, one of which was given by a native of Śīrārkaḍu in Ārkāṭṭu-kūṛram of Pāṇḍyakulāśani-vaḷanāḍu, for the merit of Kuṇḍavvai.

708. 420 of 1912.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin-Vīra-rājēndradēva (i.e., Kulōttuṅga III). Built in the middle. Records gift of land by purchase for offerings to the image of Vāḍavūr-Nāyanār set up in the temple of Tiruvīraṭṭānam Uḍaiyār by a native of Malaṅṅuḍi in Veḷa-nāḍu, a subdivision of Kulōttuṅga-śōla-vaḷanāḍu. Records also gift of money for other articles required for worship. See note to the next epigraph.

709. 421 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II) in his fifth year, Karkāṭaka, śu. di. 13, Saturday (= 1st July, 1167). Built in the middle. Records gift of money by the same individual for getting the *Tiruvēmbāvai* recited before the image of Vāḍavūraḷi-Nāyanār in the temple on Mārgaḷi-Tiruvādirai festival and for also maintaining the festival of Paṅṅuni. Tiruvāḍavūrār was the celebrated Māṇikkavāśaga, the contemporary of Varaguṇa Pāṇḍya, in the ninth century and the author of the *Tiruvēmbāvai*.

710. 422 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Bokkaṇa-Uḍaiyār (i.e., Bukka II, 1399—1406) in Ś. 1324, Chitrabhānu. Records that certain lands (*paṛṇu*) which had been submerged and lying waste for some years on account of flood in the Kāvēri were brought under cultivation, being granted favourable concessions in the payment of assessment. The lands belonged to Vaḷuvūr in Tiruvaḷundūr-nāḍu, a subdivision of Eḷumuṛi-paṛṇu. See *Ep. Rec.*, 1913, pp. 118-9, for a full summary of the concessions given. The record is very interesting as it illustrates the fiscal policy of the age.]

711. 423 of 1912.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216) “who being pleased to take Madurai (Madura), Īlam (Ceylon), Kaṛuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.” Built in at the end. Records gift of money by a Brāhmaṇa lady to the shrine of Tiruchchattimuṛram-Uḍaiyār consecrated by her in the twenty-ninth year of the king in the temple of Tiru-Vīraṭṭānam-Uḍaiyār at Vaḷugūr, a *brahmadēya* in Tiruvaḷundūr-nāḍu, a subdivision of Jayaṅgonḍaśōḷavaḷanāḍu.

712. 424 of 1912.—(Tamil.) On the west wall of the same maṇṭapa. A record of the Vijayanagara king Pratāpadēvarāya-Mahārāya (II) in Ś. 1356, Pramādin, Mithuna, . . . 5. Built in at the end. Seems to refer to certain additions made to the

temple from the year Śōbhakrit when, apparently, a tank and an irrigation channel were constructed.

713. 425 of 1912.—(Tamil.) On the same wall. A record of the Chōla king . . . Tribhuvanachakravartin Rājendra-Chōla-dēva (III) in his second year, Dhanus, śu. di. 4, Monday, Tiruvōnam. Built in the middle. Records gift of money for a lamp. Begins with an unusual historical introduction *pūmarūviya tirumaḍandai*, etc. (the usual introduction being *Bhūmiyuntiruvum*). The money was received by the temple authorities and a land assigned for the amount. The king is said to have established the six systems of religion and been obeyed by all kings including the Śēraḷas.

714. 426 of 1912.—(Tamil.) On the north wall of the same maṇṭapa. A record of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva III in his fifth (sixth) year, Makara, śu. di., Wednesday, Śōdi, corresponding to 30th December 1276. Registers that a tenant of the temple having absconded without paying his dues, the amount was recovered from a man who had stood surety for him, by selling his land.

715. 427 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III) in his second year, Rishabha, śu. di. 5th, Thursday, Tiruvōnam, corresponding to the 15th May 1180. Records gift of money for a lamp to the same temple by a native of Mōḍappakkam in Śurattūr-nāḍu, a subdivision of Puliyūr-kōttam *alias* Kulōttuṅgaśōla-vaḷanāḍu in Jayanḡṇḍaśōla-maṇḍalam.

716. 428 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II) in the fifteenth year, Simha, ba. di. 8, Thursday, Rohaṇi, corresponding to 18th August 1177. Records gift of money for purchasing land to maintain a lamp in the temple of Tiruvīraṭṭānam Uḍaiyār at Vaḷugūr, by a native of Tīyaṅguḍi in Tiruvārūrkūṟṟam, a subdivision of Gēyamāṇikka-vaḷanāḍu. The land was situated at Kīraṅguḍi, a hamlet of Vīrarājendra-chaturvēdimaṅgalam which was a *brahmadēya* in Tiruvaḷundūr-nāḍu. Mentions the sixteenth year of Rājarāja (II).

717. 429 of 1912.—(Tamil.) On the north verandah of the first prakāra of the same temple. A record in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājendradēva (i.e., Kulōttuṅga-Chōla III). Registers the construction of the shrine of the goddess in the north-west corner of the north verandah by Ēkavāchakan Ulagukanṇiḍutta-perumaḷ *alias* Vānakōvaraiyar, chief of Toṇḍa-nāḍu in Muḍiḡṇḍaśōla-vaḷanāḍu. Also records a gift of money in the eighth year of the king for purchasing land and maintaining worship in the same shrine.

718. 430 of 1912.—(Tamil.) On either side of the entrance into the main gōpura of the same temple. Records in Subhānu the construction of the gōpura and the prakāra wall by Aḷagapperumāl-Piḷḷai, son of Gaṅgēyar Gaṇapatināyinār-Piḷḷai of Nallāvūr in Iruṅgōlappāṇḍi-nāḍu.

719. 431 of 1912.—(Tamil.) On the four sides of the same gōpura. Records the gift of Bhikshāṭanamūrti, the main gōpura, the prakāra wall and the street, by the same Aḷagapperumāl-Piḷḷai.

720. 432 of 1912.—(Tamil.) On a slab set up in a grove in the same village. Records in Durmukha gift of land (*mukkālvattam*, *nattam* and *tiḍal*) in Vaḷavarāyakuppam by the residents of that village including Tambā-Piḷḷai.

NANNILĀM TALUK.

Kuḷikkarai.

721. 82 of 1911.—(Tamil.) On the south wall of the Kāḷa-hastīśvara temple. A record in the twenty-eighth year of Tribhuvanachakravartin Kōṇērinmaikoṇḍān. Records gift of the brokerage fee (*taragu*) which remained in arrears from the fifth year of the king to the temple of Tirunaṅgāliśvaram-Uḍaiyār by the *nagarattār* of Oṭṭakkuḍi (evidently Kuḷikkarai) *alias* Ediriliśōḷapuram in Arumōḷidēva-vaḷanāḍu. [Mr. Krishna Sastri identifies the king with Kulōttuṅga III on the ground that the inscription mentions Īśvaraśiva who, we know from inscriptions at Tribhuvanam, was the preceptor of that king.]

722. 83 of 1911.—(Tamil.) On the same wall. This stone temple was built by Iṅgaikkūḍaiyār Karuṇākaradēvar *alias* Gurukularāyar.

723. 84 of 1911.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva III (1245—67). Records gift of land for offerings by the *nagarattār* of the same village to the shrine of the goddess which was built by a certain Śiraikkāvūruḍaiyān Tyāgapperumāl.

Śrīvāṇḱijyam.

Though mentioned in the *Dēvāram*, this place has no ancient epigraphs. This is due, most probably, to the vandalism of later repairers. See No. 731 below.

724. 63 of 1911.—(Tamil.) On the south wall of the central shrine in the Vāṇjiśvara temple. A damaged record in the thirteenth year of the Chōḷa king Tribhuvanachakravartin Rājāradēva. Built in on the right side. Seems to record gift of lamps.

725. 64 of 1911.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of money for five lamps to the temple of Tiruvāñjiyadēva of Tiruvāñjiyam in Panaiyūr-nādu, a subdivision of Kulōttuṅga-chōla-vaḷanādu.

726. 65 of 1911.—(Tamil.) On the same wall. An unfinished record in the eleventh year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II). Contains only the historical introduction *kadalśūḷṇda*, etc.

727. 66 of 1911.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. An unfinished record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the beginning. It gives a list of lands owned by the temple and its subordinate shrines.

728. 67 of 1911.—(Tamil.) On the base of the south verandah in the same temple. An unfinished record in the twenty-second year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Seems to record a sale of land. [The king was not improbably he who came to the throne in A.D. 1253 and who conquered Īlam, Koṅgu and Sōlamanḍalam and had the anointment of victor at Perumbarrappuliyūr.]

729. 68 of 1911.—(Tamil.) On the same base. A record in the tenth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Built in at the end. Records sale of land to the temple by a native of Rājagambhīra-chaturvēdi-maṅgalam which was a surname of Tiruvāñjiyam. See No. 730.

730. 69 of 1911.—(Tamil.) On the same base. A record in the eleventh year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Built in at the end. Records another sale of land by a private individual who is stated to have acquired it as *samskāra-dakṣiṇa*. [It is not certain which of the three kings of this name is intended.]

731. 70 of 1911.—(Tamil.) On the north wall of the Maṅgalaṃbā shrine in the same temple. An unfinished record in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Refer to the building of the shrine and the consecration of the goddess in the temple of Tiruvāñjiyamuḍaiya-Nāyanār. On this occasion a gift of land and a house appears also to have been made.

732. 71 of 1911.—(Tamil.) On the same wall. A damaged record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Seems to register gifts of lands made to the temple in different years of the king's reign. Mentions Perumbarrappuliyūr and Tiruvellārai.

733. 72 of 1911.—(Tamil.) On a pillar of the Dakṣiṇāmūrti shrine in the same temple. A damaged and mutilated record in the thirty-ninth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I?). Records gift of land to the goddess Tiruppaḷḷiyarai-Nambirāṭṭiyār who was presented to the temple of Tiruvāṇṇiyamuḍaiya-Mahādēva by a native of Kōmaṅguḍi.

734. 73 of 1911.—(Tamil.) On the south wall of the first prakāra of the same temple. A damaged record in the twenty-second year of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Seems to record a sale of land to the temple.

735. 74 of 1911.—(Tamil.) On the north wall of the same prakāra. A much damaged record in the twenty-third year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land to the temple by a native of Śirupaṅṇūr in Vēḷā-nāḍu.

736. 75 of 1911.—(Tamil.) On the same wall. A much damaged record in the twelfth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I?). Records sale of land at Śirupaṅṇūr by a native of Vaḍa-Kaṇṇamaṅgalam.

737. 76 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land. See the above epigraph.

738. 77 of 1911.—(Tamil.) On the second inner gōpura of the same temple; left side. A record of the Nāyaka (Tanjore) king Raghunātha-Nāyakkar (1614—?) in Śārvari. Records gift of certain taxes to the dancing girls of Tiruvāṇṇiyam for the merit of the king's agent Mādayya-Nāyakka-Mallappa Nāyakka.

739. 78 of 1911.—(Tamil.) On the same gōpura; right side. A damaged record. Seems to refer to the same or a similar gift.

740. 79 of 1911.—(Tamil.) On a slab set up in a field of the same village. Records in Ś. 1501, Īśvara (wrong) that a certain Perumānāyinār Paṇḍāram of Achchurramaṅgalam, who was a pupil of Aghōraśivāchārya of the Bhikṣhā-maṭha at Chidambaram, purchased one *vēli* of land at Kunduvāṇjēri for his *maṭha*. See Cd. 72.

Tiruchcheṅgāṭṭaṅguḍi.

This place is well known as the native place of Saint Śruttonḍa who was a contemporary of Gñānasambanda, who figures in the *Periapurāṇa*, and who was present in the battle of Vātāpi about 642. See *S.I.I.*, Vol. II, p. 172, for his idol set up at Tanjore. Śaivite tradition connects it with God Gaṇapati's victory over a demon; thereby giving rise to the name of the shrine Gaṇapatichchuram. It has been sung by Gñānasambanda and Appar.

741. 51 of 1913.—(Tamil.) On the north wall of the central shrine in the Uttarāpatīśvara temple. An unfinished record of the Vijayanagara king Vīra-Viruppaṇṇa-Uḍaiyār (II), i.e., Virūpāksha I, son of Vīra-Ariyārāya (Harihara II) in Ś. 1306, Raktakṣhi. Seems to record a gift of land to the shrine of Gaṇapatiśuram Uḍaiya-Nāyinar and Uttarā-pati-Nāyaka at Tiruchcheṅgāttāṅḍi in Marugal-nāḍu which was a subdivision of Gēyamāṇikkavaḷa-nāḍu by the chief Sōmaya-Daṇṇāyakkar.

742. 52 of 1913.—(Tamil.) On the wall to the left of the dvārapāla images in front of the same shrine. A record of the Vijayanagara king Vīra-Bhūpatirāya-Uḍaiyār (1409—22) in Ś. 1332, Khara. Records gift of a lamp to the temple of Uttarāpati-Nāyaka at Tiruchcheṅgāttāṅḍi by a native of Pālaiyūr *alias* Malaikilānvaḷam in Ūṟṟukkāttu-kōttam, a district of Toṇḍai-maṇḍalam.

743. 53 of 1913.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A damaged record in Viśvāvasu. Registers a gift of land and houses to certain merchants connected with the treasury of Uttarāpati-Nāyakar, on their having presented a throne to the temple.

744. 54 of 1913.—(Tamil.) On the west wall of the same maṇṭapa. A damaged record in Plavaṅga. Seems to provide for a festival in the same temple by the merchants of the Chōḷa country.

745. 55 of 1913.—(Tamil.) On the west wall of the Gaṇapatiśvara shrine in the same temple. A record in the thirty-second year of the Chōḷa king Rājakēsarivarman *alias* Uḍaiyār Śrī-Rājā-dhirājadēva (I?). Records sale of land as *iṟaili* to the temple of Gaṇapatiśuram uḍaiya-Mahādēva at Tiruchcheṅgāttāṅḍi by the assembly of the village Tirukkannapuram, a *brahmadēya* in Marugal-nāḍu which was a subdivision of Kshatriyasikhāmaṇi vaḷa-nāḍu. The assembly is stated to have met together in the temple of Piramīśvaramuḍaiya-Mahādēva of their village. Śīrāḷa was the son of Śiruttoṇḍa who was sacrificed to Śiva when he came as a guest of Śiruttoṇḍa. The price of 2,450 *kūlis* or $1\frac{3}{8}$ *nilas* has been given as 115 *kāśus*.

746. 56 of 1913.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Rājakēsarivarman Rājarājadēva (I). Records gift of land for two lamps to the shrine of Śīrāḷadēva at Tiruchcheṅgāttukkūḍi by a certain Vellāḷan Uḷagan Śīrriyan *alias* Tappillā Mūvēṇḍavēḷan.

747. 57 of 1913.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōḷa king Rājarāja-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of land for feeding the devotees attending the festival of Śittirai Tiruvādirai when the

God Śīrāḷadēvar of Tiruchcheṅgāttukkūḍi in Marugal-nāḍu, a subdivision of Mummudiśōḷa-vaḷanāḍu, was taken in procession to the maṇṭapa of Śīruttonḍa-Nambi in that temple.

748. 58 of 1913.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Rājendra-Chōḷadēva (I). Records gift of land at Īkkāḍu *alias* Perumūr to the temple of Gaṇapatiśvaram-Uḍaiyār of Tiruchcheṅgāttāṅḍi by a certain Tāyan Tiruchchiṟṟambala-muḍaiyān, for maintaining the same festival.

749. 59 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the nineteenth year of the Chōḷa king Rājā-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of land (3 mās) for the festival (*tiruvilā*) of Śīruttonḍa-Nambi who was a devotee of Śīrāḷadēva of Tiruchcheṅgāttāṅḍi, by two residents of Marugal. Refers to the "Revenue Survey" made in the seventeenth year of Rājarāja (உலகநந்தேநிளபடி).

750. 60 of 1913.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Parakēsarivarman. Records gift of land by purchase to the temple of Paramēśvara at Tiruchcheṅgāttāṅḍi by the assembly of Marugal in order to provide for two lamps in that temple.

751. 61 of 1913.—(Tamil.) On the same wall. A record of the Chōḷa king Rājadhīrāja I. Fragment containing portions of the historical introduction beginning with *tingalēr taru*.

752. 62 of 1913.—(Tamil.) On the same wall. A record in the eleventh year of the Chōḷa king Parakēsarivarman. Records sale of land for a lamp by the assembly of Marugal.

753. 63 of 1913.—(Tamil.) On the west base of the maṇṭapa in front of the same temple. A record of the Chōḷa king Tribhuvanachakravartin Rājājadēva (III) in his third year, Karkāṭaka (wrong for Rishabha), śu. di. II, Monday, Attam, corresponding to Monday, 7th May 1218. Built in at the right end. Records gift of land to the shrines of Uttarāpati-Nāyaka and Śīruttonḍadēva in the temple of Uttarāpatināyaka by two residents of Maruṅgūr *alias* Rājanārāyaṇachaturvēdimāṅgalam.

754. 64 of 1913.—(Tamil.) On the north wall of the same maṇṭapa. A record in the forty-fifth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records gift of land for providing garlands of red lilies to the two shrines of Gaṇapatiśvaram-Uḍaiyār and Uttarāpati-Nāyaka by the residents of Tiruchcheṅgāttāṅḍi, a village in Marugal-nāḍu, which was a subdivision of Gēyamāṇikka-vaḷanāḍu.

755. 65 of 1913.—(Tamil.) On the same wall. A record of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya," in his eleventh

year and 175th day, Vrischika, ba. di. 14, Friday, Anilam. Registers that a document connected with the temple of Tiruvirāmanandīsvaram-Uḍaiyār at Tirukkannapuram, a *brahmadēya* village of Marugal-nāḍu in Gēyamāṇikka-vaḷanāḍu, was engraved on the walls of the temple at Tiruchcheṅgāṭṭaṅguḍi, as the former was evidently not constructed of stone. The record refers to the fifth and tenth years of Periyadēvar Kulōttuṅga-Chōḷadēva in whose time the Tirukkannapuram temple came into existence. Mr. Swamikannu Pillai points out that eleventh is an error for twenty-second year; that the date corresponds to Friday, 19th November 1199, and that the 175th day shows that the reign began on 23rd May, A.D. 1178.

756. 66 of 1913.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya" in his eighteenth year and 330th day. Records gift of land by purchase for laying out a road to carry in procession Śīrāḷapiḷḷaiyār from the maṇṭapa of Śiruttoṇḍadēvar at Tiruchcheṅgāṭṭaṅguḍi to the village of Tiru-Marugal. Refers to the land survey made in the sixteenth year of Kulōttuṅga-Chōḷadēva (I), "who abolished tolls."

757. 67 of 1913.—(Tamil.) On the same wall. A record in the eighteenth year and 330th day of the king of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya." Registers the remission of taxes in favour of the temple, for maintaining the worship of Śīrāḷapiḷḷaiyār. Refers also to the eleventh year of Kulōttuṅga-Chōḷadēva, "who abolished tolls."

758. 68 of 1913.—(Tamil.) On the same wall. Records that the grants registered in the above two inscriptions were caused to be made by Savannachakravartin of Veḷichchēri, by the lady devotee, Alliyaṅgōḍai-ammai and Āṇḍār Viḷaṅguḍaiyār Śiruttoṇḍar.

759. 69 of 1913.—(Tamil.) On the north base of the same maṇṭapa. A record of the Chōḷa king Tribhuvanachakravartin Rājārājadēva (III), in his twenty-fourth year, Simha, ba. di. 13, Saturday, Pūṣam. Records gift of land by Araśūruḍaiyān Tiruchchirrambalaṁmuḍaiyān *alias* Tiruchchirrambala-Pallavaraiyan for providing offerings in the maṇṭapa called Tirumuttuvānēri to the God Uttarāpati-Nāyaka on the occasion when he was to give salvation to his devotee during the festival of Śittirai-Baraṇi. [Bhairava was the form in which Śiva came from the north and gave salvation to Śiruttoṇḍa.]

760. 70 of 1913.—(Tamil.) On the same base. A record of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin.

Kulōttuṅga-Chōladēva (III), "who was pleased to take Madurai (Madura)," in his tenth year and 123rd day. Built in at the beginning. The king is called Tribhuvanachakravartin Kōṇērinmaikoṇḍān. Seems to record the grant of landed property to a certain Rājēndraśōḷa-Achāriyan, who was perhaps the temple architect. The Royal Secretary (*tirumandira-ōlai*) was Rājēndraśīnga-Mūvēndavēlān.

761. 71 of 1913.—(Tamil.) On the same base. An unfinished record of the Chōḷa king Tribhuvanachakravartin, the date of which is lost. Seems to record a gift of land in the villages Tiruvēṭṭaikattalai and Dinachintāmaṇi-chaturvēdimāṅgalam for providing offerings on every day of Bharāṇi to the God Uṭṭarāpati.

762. 72 of 1913.—(Tamil.) On the east, north and west walls of the Vātāpi-Gaṇapati shrine in the same temple. A much damaged record of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madurai (Madura), Ḽlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya," in his twenty-second year and 130th day. Seems to register a number of lands acquired for constructing the third prākāra of the temple and a street round it. Reference is also frequently made to the reign of Kulōttuṅga-Chōḷa I, "who was pleased to abolish tolls," and to the temple of Vikrama-Chōḷīśvara.

763. 73 of 1913.—(Tamil.) On the east wall of the same shrine. This wall is the gift of Vaṭṭavārśaḍaiyan Rājasūriyappallavaraiyan of Puduvūr.

764. 74 of 1913.—(Tamil.) On the second gōpura of the same temple, right of entrance. A record in Ānanda of Paṭṭukkattāri Kōṇēridēva-Mahārāja. Records gift of taxes to the temple of Uṭṭarāpati-Nāyaka at the request of Māluvachakravartin for maintaining certain festivals.

765. 75 of 1913.—(Tamil.) In the same place. A much damaged record of the Vijayanagara king Viruppaṇṇa-Uḍaiyār (II), i.e., Virūpāksha I, son of Vīra-Ariyappa-Uḍaiyār (Harihara II), in Ś. 1306, Raktākshi, Kumbha, ba. di. 10, Sunday, Mūla, corresponding to 5th February 1385. Seems to record a gift of land.

766. 76 of 1913.—(Tamil.) In the same place, left of entrance. A record in the seventh year of the Pāṇḍya king Tribhuvana-chakravartin Parākrama-Pāṇḍyadēva. Records gift of two *vēlis* of land at Maruṅgūr for repairs in the temple of Uṭṭarāpati-Nāyaka. Refers to the Śīrālān-Śīruttonḍan-maḍam in the temple of Gaṇapatiśuramuḍaiya-Nāyanār.

767. 77 of 1913.—(Grantha and Tamil.) In the same place. A damaged record of the Chōḷa king Parakēsarivarman *alias* Rājādhirājanarapati Rājēndra-Chōḷa (III, 1245—67), "who cut off the heads of two Pāṇḍya kings." Supplies a long list of the Sanskrit *birudas* of the king. Seems to record a gift of land to the God

Uttarāpati-Nāyaka in the temple of Gaṇapatiśvaram-Uḍaiyār for the purpose of the Bharani festival in the months of *Sittirai* and *Arpaṣi*. Among the achievements of the king are mentioned his capture of the stronghold of Vīra-Rākshasa, which was called Uttara Laṅka and which Mr. Krishna Sastri surmises to be a place near Rājahmundry in the Gōdāvari delta; his victory over two Pāṇḍyas; and his power over the Karnāṭa king Sōmēśvara of the Hoysala dynasty. Vīra-Rākshasa is said to be the sole hero of the Vaḍugas, and Rājendra's campaign against him was perhaps due to a general war against Kōpperuṇjīṅga who had territory as far as Drākshārāma and who had given a good deal of trouble to Rājarāja III. Rājendrachōla's time was thus one of genuine attempt to revive the Chōla greatness. For the relations between Rājendra and Sōmēśvara see 49 of 1913 at Śivāyam (Trichinopoly district).

768. 78 of 1913.—(Tamil.) In the same place. A damaged and unfinished record of the Vijayanagara king Vīra-Viruppanṇa-Uḍaiyār II, *i.e.*, Virūpāksha I, in Ś. 1322, Pramādi, Mēsha, ba. di. 12, Friday, Uttirattādi corresponding to Friday, 2nd May, 1399. Seems to provide for certain festivals in the temple of Uttarāpati-Nāyaka.

769. 79 of 1913.—(Tamil.) In the same place. A fragmentary record in Ś. 1394, Nandana, Simha, su. di., Monday, Attam. Seems to record a gift of land by purchase at Paḷūr in Vadagāl Marugal-nāḍu which was a subdivision of Gēyamāṇikka-vaṇaḍu, for offerings to the temple of Uttarāpati-Nāyaka by a native of Nandiśvaram in Tonḍaimaṇḍalam.

770. 80 of 1913.—(Tamil.) On the west wall of the maṇṭapa in front of the Chūlikambā shrine in the same temple. A record of the Chōla king Rājādhirājadēva (II), "who was pleased to take Madurai (Madura) and Ḳam (Ceylon)," in the thirteenth year, Simha, ba. di. 9, Wednesday, corresponding to 24th July 1174. Some stones are missing. Seems to record the sale of four women as *dēvaraḍiyār* to the temple of Tiruvālaṅgāḍuḍaiya-Nāyanār for 700 *kāṣu*.

771. 81 of 1913.—(Tamil.) On the main gōpura of the same temple, right of entrance. A damaged record in Prajāpati. Seems to record the fees on looms, etc., fixed by an agent of Vīra-Naraśiṅgarāya-Ayyan.

772. 82 of 1913.—(Tamil.) On the same gōpura left of entrance. A record of the Chōla king Rājakesarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II), the date of which is lost. Begins with the introduction *kaḍal-sūḷnda*, etc. Refers to a certain Kaḍuvaṅḍuḍaiyān Araiyān Aṅkoṇḍa-Nāyakan who was perhaps the donor.

Tirukkandīśvaram (Tirukkondichchuram).

This is one of the Śaivite centres of the South-Kāvēri region, where Kāmadhēnu worshipped Śiva. Hence the name Paśupatiśvara. It has been sung by Appar.

773. 80 of 1911.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the local Paśupatiśvara temple. Dated in Ś. 1439 (A.D. 1517), Iśvara, in the reign of Kṛishṇa dēva Rāya. Records gift of taxes bestowed from Vejavāḍai (Bezwada) in favour of the Tirukkondīśvara temple on the king's return from the victorious tour in the east. The inscription refers to the capture of the fortress of Udayagiri and of Tirumalai Rāhuttarāya (its governor?), the subjugation of Vinukonḍa, Nāgārjunakonḍa, Koṇḍaviḍu, Koṇḍapalli, Rājamahēndrapura, etc.

Tirukkollambūdūr.

This place is famous in Śaivite tradition as the scene where Gñānasambanda saved himself and his following from the freshes of the Kāvēri. It is the theme of the *padika* கௌட்டமேகமழுங்கௌள் எம்புதூர் . . .

774. 1 of 1899.—(Tamil.) On the south wall of the first prakāra of the Bilvāraṇyēśvara temple. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Kōnērimēnkoṇḍān (i.e., Kulōttuṅga III). Records the gift of the village of Kulōttuṅga-śōla-Kaḷattūr to a private individual.

775. 2 of 1899.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III), "who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya." Records gift of land for two lamps.

Tirumāḷam.

The place is one of great social interest as the Brahmans of the Prathamāśakha sect generally known as midday Pariahs owe their existence to a religious sacrifice here. See *Tanj. Gazr.*, Vol. I, pp. 237-8, for details.

776. 93 of 1910.—(Tamil.) On the south wall of the central shrine in the Māgālēśvara temple. A damaged record in the forty-second year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōlādēva (I?). Registers an order of the king from his throne Vāṇādhirājan in the hall Rājēndrachōlan of his palace at Muḍigoṇḍa-Chōlapuram. Mentions the temple of Ambar-Tirumāḷam-Uḍaiyār in Ambar-nāḍu, a subdivision of Uyyakonḍār vaḷanāḍu.

777. 94 of 1910.—(Tamil.) On the west wall of the same shrine. A record in the forty-second year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōlādēva (I?).

Records gift of the village Puravuvāriṇiḷāgam which was a *dēvadāna* of the temple to a certain Tiruchchirāmbala-Nandarājan of Māttūr at the request of Nuḷambarājan.

778. 95 of 1910.—(Tamil.) On the north wall of the same shrine. A record in the forty-second year of the Chōḷa king Kulōttuṅga-Chōḷadēva (I). Records gift of the village of Vādaṇḍūr (?), a *dēvadāna* of the temple to a certain Udayamārtāndan of Ambar, at the request of the same chief.

779. 96 of 1910.—(Tamil.) On the same wall. A record in the forty-second year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (I). Records gift of the village of Eyinikuḍi, also a *dēvadāna* of the temple, to a certain Śērkaḷān Vēḷān Tiruvāykkulamudaiyān at the request of the same chief, as previous Kāṇiyālas had neglected it so as not to yield even the *Antarāya-kāṣu*. "The tenants could neither clear their old arrears nor grow fresh crops on them without breaks."

780. 97 of 1910.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (III8—35). Records gift of land. See *Ep. Ind.*, Vol. XI, p. 243, where Mr. R. Sewell discusses the date (Āni, Tritiya, Monday, Tiruvōṇa) and shows that the thirteenth year of the king should have been intended and that the date then corresponded to Monday, 25th June 1131. "The date proves that the reign could not have begun before June 16th, A.D. 1118."

781. 98 of 1910.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-seventh year of Tribhuvanachakravartin Kōṇērinmaikoṇḍān. Refers to the revenue survey of the sixteenth year of Śuṅgandavirṭta-Kulōttuṅga-Chōḷadēva (I, 1070—1118), and records a gift of land in Śembanḡuḍi, a village of Ambarnāḍu.

782. 99 of 1910.—(Tamil.) On the south wall of the first prakāra of the same temple. Records that this prakāra (*tirumāligai*) was built by Vikrama-Chōḷa (1118—35).

783. 100 of 1910.—(Tamil.) On the same wall. A record in the tenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Mentions that in the fifteenth year of Rājendra-Chōḷadēva (II, i.e., Kulōttuṅga I), the Goddess Umā-Paramēśvari was set up, that a grant of land was made for its maintenance and, as it was neglected, it was renewed in the tenth year of Vikrama Chōḷa by the assembly of Madhurāntaka-chaturvēdimāṅalam. In continuation of this inscription is another, dated in the fifteenth year of a king whose name is doubtful. It records a gift of land to the shrine of the same Goddess by the residents of Ambar-nagara.

784. 101 of 1910.—(Tamil.) At the end of the same record. A record in the fifteenth year of the Chōla king Rājendra-Chōladēva. Records gift of land to the same shrine.

785. 102 of 1910.—(Tamil.) At the end of the same record. A record in the twelfth year of the Chōla king Kulōttuṅga-Chōladēva (i.e., Kulōttuṅga II, 1123—46, according to the Government Epigraphist). Records gift of land for offerings to the images of Aṭkoṇḍa-Nāyakar and the goddess, both of which were presented to the temple at Tirumāgālam by the ancestors of Amudan Tiruchchirrambalamuḍaiyān *alias* Udayamārttāṇḍa-Mūvēndavēlan, a native of Śiruvēlūr in Paṇaiyūr-nāḍu which was a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.

786. 103 of 1910.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōladēva (I). Records gift of money for a lamp by Vīra-Vichchādara-Pallavaraiyan, a native of Aṇṇiyūr in Kurukkai-nāḍu, a subdivision of Virudarājabhayam-kara-vaḷanāḍu.

787. 104 of 1910.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land to the shrine of the goddess by certain residents of Śiruvēlūr in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu.

788. 105 of 1910.—(Tamil.) On the west wall of the same prakāra. A fragmentary record in the forty-fourth year of the Chōla king Kulōttuṅga-Chōladēva (I?). Provides for a lamp.

789. 106 of 1910.—(Tamil.) On the north wall of the same prakāra. An incomplete record in the forty-third year (of?). Records gift of money for a lamp by a native of Kuṇḍavai-chaturvēdi-maṅgalam in Muḷaiyūr-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu.

790. 107 of 1910.—(Tamil.) On the same wall. A record in the fiftieth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva. Seems to record a gift of land for offerings, to the temple of Ambar-Tirumāgālam Uḍaiyār in Ambar-nāḍu, a subdivision of Bhūpālakulavalli-vaḷanāḍu, by certain residents of Śiruvēlūr.

791. 108 of 1910.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman *alias* Chakravartin Vikrama-Chōladēva (1118—35). Records gift of paddy for offerings to the image of Aṭkoṇḍa-Nāyakar.

792. 109 of 1910.—(Tamil.) On the east wall of the same prakāra. A record in the eleventh year of the Chōla king Rājakēsarivarman . . . Kulōttuṅga-Chōladēva (II). Records

gift of land for a lamp by Dēvarganḍan *alias* Rājarāja Paṇaiyūr-nāṭṭu Māvēndavēlan, a native of Śīruvēḷar, and others: See *Ep. Ind.*, Vol. XI, p. 244, where Mr. Sewell calculates the date (Saturday, *Pushya*, second solar day in Dhanus) to be November 27th, A.D. 1143.

793. 110 of 1910.—(Tamil.) On the same wall. A damaged record in the second year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin. Records gift of money for two lamps.

794. 111 of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of Tribhuvanachakravartin Kōṇērimēnkoṇḍān. Records that certain lands close to the temple of Mudupagavar which were being enjoyed by a private individual, Rājarāja Pallavarāyan, by mistake, was given back to the temple. [These lands were claimed by the trustees of the temple to be the free-holding of the God from early times. The case was placed before Vēśalipparaiyar for inquiry. Pallavaraiyan stated that he had purchased the lands as *Rājarājapperuvilai* in presence of Vāṇādhirāja, Nuḷambādhirāja, Kachchiyarāya and Paḷandivarāya when these had assembled in the *Kulōttuṅgaśōlantiruvāśal* in his palace at Perumbarrapuliyūr and produced documents to prove it. The trustees, on the other hand, produced evidences to show that the temple had purchased these lands in the fourth year of Rājarāja and was in possession till the thirteenth year of the king. Vēśalipparay and the councillors decided in favour of the trustees.]

795. 112 of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (Kulōttuṅga III, 1186—1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Registers the release of the land referred to in the above epigraph. Mentions the fourth year of Rājarājadēva. [Mr. Krishna Sastri points out that as the chiefs mentioned in the inscription were contemporaries of Kulōttuṅga I, Rājarāja should be Rājarāja I.]

796. 113 of 1910.—(Tamil.) On a slab lying in the courtyard of the same temple. Records gift of gold for fifty lamps, to the temple of Mahākāḷattu-Mahādēva at Ambār, by a native of Anaṅga-Vallavappādi.

797. 114 of 1910.—(Tamil.) On another slab lying in the same place. A record in the fourth year of the Chōḷa king Rājākēsarivarman. Records gift of a necklace of pearls and a crown set with gems to the temple of Mahākāḷattu-Mahādēva by Kāripuliyān *alias* Śōḷamārāyan of Paḷuvūr in Kunra-kūrāṁ, on the occasion of his celebrating the God's *abhisheka*. [The Government Epigraphist believes that the real meaning of the inscription is that the temple which was known to the *Dēvāram* hymners was

"patronised for the first time by an officer of the Chōla king." See No. 800 below.]

798. 115 of 1910.—(Tamil.) On the third stone in the same place. A record in the fifteenth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp by Udayamārtāṇḍan, son of Mannamudan, who was a native of Śiruvēlūr in Paṇaiyūr-vaḷanāḍu.

799. 116 of 1910.—(Tamil.) On the fourth stone in the same place. A mutilated record in the eighth year of the Chōla king Parakēsarivarman. Records gift of land to the temple of Tirumāgāḷattu Mahādēva at Ambar in Ambar-nāḍu by a certain Vāṇarāyan Araṅgan Mādēvan.

800. 117 of 1910.—(Tamil.) On the same stone. A mutilated record in the second year of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya." Mentions Kāri Pulian *alias* Śōlamārāyan of Paḷuvūr in Kunṇa-kūrṇam and the servants of the temple of Ambar-Śrī-Māhakāḷam. [As this Kāri figures in an inscription of a Rājakēsarivarman, it is plain that the Parakēsarivarman of this inscription was the successor of Rājakēsarivarman. They might be Parāntaka II and his predecessor.]

Tirumiyachchūr.

801. 635 of 1902.—(Tamil.) On a pillar of the maṇṭapa in front of the Śāntanāyaki shrine in the Mihirāruṇēśvara temple. A record in the ninth year of the Chōla king Parakēsarivarman. Records gift of land for two lamps.

802. 636 of 1902.—(Tamil.) On the same pillar. A damaged record in the second year of the Chōla king Rājakēsarivarman. Records gift of land.

803. 637 of 1902.—(Tamil.) On another pillar of the same maṇṭapa. A damaged record of the Chōla king Parakēsarivarman, the date of which is doubtful. Records gift of land.

804. 638 of 1902.—(Tamil.) On a third pillar of the same maṇṭapa. A record in the fourth year of the Chōla king Rājakēsarivarman. Records gift of land for a lamp by a merchant.

805. 639 of 1902.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the same temple. A record in the twenty-first year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I? 1268—1308). Records gift of land.

806. 640 of 1902.—(Tamil.) On the inner gōpura of the same temple, left of entrance. A record in the tenth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Śrī-Vallabhadēva. Records gift of land. Was he the contemporary of Māravarman Sūṇḍara Pāṇḍya-I (1216—1235)?

807. 641 of 1902.—(Tamil.) On the south wall of the second prakāra of the same temple. An incomplete record in the twenty-eighth year of the Pāṇḍya king Māravarman *alias* Tribhuvana-chakravartin Śrī-Vallabhadēva. [It is not improbable that this king was the predecessor of Jaṣavarman Kulaśēkhara I, 1190–1217.]

Tirunellikkāval.

One of the South-Kāvēri centres of Śaivism, it has been sung by Gñānasambanda.

807-A. 520 of 1904.—(Tamil.) On the north wall of the central shrine in the Amalakēśvara temple. A record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land.

807-B. 521 of 1904.—(Tamil.) On the same wall. A damaged and incomplete record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Seems to record a gift of land.

807-C. 522 of 1904.—(Tamil.) On the same wall. A mutilated and incomplete record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

807-D. 523 of 1904.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. The god is called the lord of Tirunellikkā in Arvalak-kūṟam, a subdivision of Rājendra-Śōla-vaḷanāḍu. Mutilated.

807-E. 524 of 1904.—(Tamil.) On the north and east walls of the same shrine. A damaged and mutilated record of the Chōla king Tribhuvanachakravartin Rājarājadēva, the date of which is lost.

807-F. 525 of 1904.—(Tamil.) On the same walls. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīrarājendradēva. Records gift of money for a lamp.

807-G. 526 of 1904.—(Tamil.) On the south wall of the same shrine. A much damaged record in the thirty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

807-H. 527 of 1904.—(Tamil.) On the same wall. A mutilated record in the fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money for lamps.

Tiruppāmburam.

This place which is one of the South-Kāvēri centres of Śaivism is the theme of a *paḍika* by Tirugñānasambanda.

808. 85 of 1911.—(Tamil.) On the south base of the central shrine in the Śēshapurīśvara temple. An incomplete and damaged record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III); "who was pleased to take

Madurai (i.e., Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Refers to an exchange of land.

809. 86 of 1911.—(Tamil.) On the same base. A record in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III, 1186—1216), "who was pleased to take Madurai (i.e., Madura), Īlam (Ceylon), and the crowned head of the Pāṇḍya." Records that a Vellālan of the village sold himself and his two daughters as slaves to the temple of Tiruppāmburam-Uḍaiyār, for a sum of 100 *kāśus*, "as the time was very bad, as paddy was sold at three *nālīs* per *kāśu*," and his children in consequence were dying of starvation. The inscription clearly shows that there must have been a famine of a serious character.

810. 87 of 1911.—(Tamil.) On the west base of the same shrine. A record in the thirteenth year of the Chōla king Rājarājadēva. Records gift of fourteen cows to the temple, by a certain Vāraṇavādīśuramuḍaiyān *alias* Kōśalarāyar of Maṇakkudī. The donor provided also for the cows being kept in the cow-shed within the temple, for their fodder and for the cowherd boy that grazed them.

811. 88 of 1911.—(Tamil.) On the same base. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājendra Chōladēva (unidentified). Records sale of land to the temple.

812. 89 of 1911.—(Tamil.) On the same base. A record in the second year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, ? 1251—64). Records gift of land.

813. 90 of 1911.—(Tamil.) On the same base. An unfinished record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by a certain Paḷuvettaraiyar of Vāṇavappādi, for garlands and sacred bath, to the temple of Tiruppāmburam-Uḍaiyār (at Tiruppāmburam) in Uyyakkonḍār-vaḷanādu. Refers also to the shrine of the goddess Māmalaiyāttiyār built in the same temple by a native of Perulūr.

814. 91 of 1911.—(Tamil.) On the north base of the same shrine. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records gift of land to the shrine of Rājarāja-Vināyaka-Piḷaiyār set up on the bank of the river Ariśilāru, by a certain Mīnavan Mūvēndavēḷār. Pāmburam *alias* Kulōttuṅgaśōlachaturvēdimāṅgalam is stated to have been situated in Pāmbura-nādu, a subdivision of Uyyakkonḍār-vaḷanādu.

815. 92 of 1911.—(Tamil.) On the same base. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III), "who being pleased to take Madurai (i.e., Madura), Īlam (Ceylon), Karuvūr and the crowned

head of the Pāṇḍya was pleased to perform the anointment of heroes and victors. Records sale of land to the temple for the worship of Periyadēvar and Nāchchiyār, set up therein by a dancing girl.

816. 93 of 1911.—(Tamil.) On the same base. A record in the twenty-third year of the Pāṇḍya king Jaṭavarman Tribhuvana-chakravartin Sundara-Pāṇḍyadēva (not identified). Records sale of houses and lands belonging to a registered tenant who ran away without paying the taxes, by the friends who stood surety for him, to the temple. The inscription is of interest in the light it throws on one aspect of the village fisc.

817. 94 of 1911.—(Tamil.) On the same base. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III), "who having taken (Madura), Ḫam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors." Refers to the images set up by the dancing girl mentioned in No. 815 and registers certain privileges granted to her by the temple priests.

818. 95 of 1911.—(Tamil.) On the same base. Records that this stone temple Puḡalābharāṇan was built by Pālarāvāyar of Korraṃaṅgālam. [Was this Pālarāvāya the brother of Śekkiḷār, the author of the *Periyapurāṇa*?]]

819. 96 of 1911.—(Tamil.) On the same base. A record in the thirty-first year of the Chōla king Tribhuvanachakravartin Tribhuvanavīra-Chōladēva (1178—1216), "who having taken Madurai (i.e., Madura), Ḫam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors." Records gift of land free of certain taxes to the same temple at the request of a certain Arumōḷi-Brahma-mārāyan. One of the taxes is mentioned to be Kāvērikkarai-vini-yōgam.

820. 97 of 1911.—(Tamil.) On the same base. Registers in the thirty-first year the settlement of dues until that year, on certain lands situated at Pāmburam *alias* Kulōttuṅga-Chōla-chatur-vēdimāṅgālam.

821. 98 of 1911.—(Tamil.) On the maṇṭapa in front of the same shrine. Records in Ś. 1644, and Kali. 4824, Śōbhakrit, that Maṇukkōpaṇḍitarayyan agent to Subēdār (*Śūpayadār*) Rāgōpaṇḍitarayyan, built the vāsanta-maṇṭapa. [The Epigraphist points out that this officer should have been an officer of the Tanjore king Serfoji (11711—29).]

822. 99 of 1911.—(Tamil.) On the base of the central shrine. A record in the twenty-fourth year of the Chōla king Tribhuvana-chakravartin Rajarājadēva. Records gift of land for the upkeep of a maṇṭapa built by a certain Dāmōḍaran *alias* Śōḷiyādaraiya-vēḷan in the second prākāra of the temple.

Tiruvīlīmīlalai.

The temple is a strong Śaivite centre as it owes its name to the alleged offer of an eye by Viṣṇu in place of flower in the course of his worship of Śiva, and as it is connected with the exploits of Gñānasambanda and Appar in the seventh century.

823. 382 of 1908.—(Grantha and Tamil.) On the north wall of the central shrine in the Viṇāthasvāmin temple. A damaged record in the sixth year. Seems to record a gift of land for festivities in connexion with the two temples of Tivīlīmīlalai-Uḍaiyār and the goddess Piḍāriyār. The latter of these was perhaps built in this year.

824. 383 of 1908.—(Grantha and Tamil.) On the same wall. A damaged record in the twenty-fourth year of the Chōḷa king Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I?). Mentions Tiruvīlīmīlalai which was a *brahmadēya* in Veṇṇāḍu, a subdivision of Ulaguyyakkoṇḍaśōḷa-vaḷanāḍu. The donor was perhaps a native of Annavāyil in Śēṇṇūr-kūṇṇam, a district of Kulōttuṅgaśōḷa-vaḷanāḍu.

825. 384 of 1908.—(Grantha and Tamil.) On the same wall. Built in at the beginning. Records in the thirty-sixth year (of an unknown king) gift of tiles covered with gold to the temple of Tiruvīlīmīlalai-uḍaiya-Mahādēva. One of the donors was Vijaya-rājēndradēvār-Aṇukkiyār Pallavan Paṭṭālinanigai.

826. 385 of 1908.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (III). Seems to record a gift of land for a lamp, by purchase.

827. 386 of 1908.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records gift of a lamp-stand and a lamp. See *Ep. Ind.*, Vol. XI, p. 125, where Professor Jacobi points out that the details of the date (Makara, Pūrva 14, Thursday, Punarvasu) show that 16th January 1185 is intended, but that Thursday is mistake for Wednesday.]

828. 387 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōḷa king Vikrama-Chōḷadēva. Records gift of money for two lamps. Mentions Āvūr-kūṇṇam, a district in Nittavinōda-vaḷanāḍu.

829. 388 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (III). Records gift of ~~land~~ for offerings at the request of a native of Āvūr in Āvūr-kūṇṇam.

830. 389 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Vikrama-Chōḷadēva. Records ~~land~~

of land in Tattamaṅgalam for feeding Brāhmaṇas, at the request of the same person.

831. 390 of 1908.—(Tamil.) On the south wall of the central shrine in the same temple. A record in the forty-fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga Chōladēva (I?). Built in at the end. Refers to the gathering of the assembly of Tiruvīlīmīlalai to discuss the business of the village (*grāma-kārya*).

832. 391 of 1908.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājadhī-rājadēva (I or II?). Records gift of a gold ornament.

833. 392 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the twenty-third year of the Chōla king Tribhuvanaachakravartin Rājendra-Chōladēva. Records gift of land to a *maṭha* at Tiruvīlīmīlalai Aḷagiya-Tiruchchirrambalaṁ-udaiyār-maḍam, by a certain Gūṇaśiva who was the disciple of Tiruchehattimurṟattu-Mudaliyār of *Tirugnānasambhanda-tirumaḍam* situated to the east of the temples of Tiruchehattimurṟamuḍaiya-Nāyanār and Tirukkāmakoṭṭamuḍaiya Periya-Nāchchiyār at Rājārājapuram in Tirunaṟaiyūr-nāḍu, a district of Kulōttuṅga-chōla-vaḷanāḍu.* Tiruchchattimurṟam is one of the Śaivite centres south of the Kāvēri, figuring in the legends of Appar.]

834. 393 of 1908.—(Tamil.) On the west and south walls of the same shrine. A record in the thirty-first year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār Śrī Rājādhīrājadēva (I or II?): It gives a detailed description of the boundaries of Jayaṅgoṇḍa-śōlanallūr, the *dēvadāna* village of the temple at Tiruvīlīmīlalai, and refers to a survey of the lands belonging to the temple.

835. 394 of 1908.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Pāṇḍya king Perumāḷ Sundara-Pāṇḍyadēva. Records gift of land. It is not known which of the Sundara Pāṇḍyas is meant.

836. 395 of 1908.—(Tamil.) On the same wall. A record in the second year (Dhanus, Aparā. 14, Āślēsha, Sunday) of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin. Sundara-Pāṇḍyadēva (I?). Records sale of land. See *Ep. Ind.*, Vol. XI, p. 134, where Dr. Jacobi discusses the date and shows that it is not consistent with the known dates of Jaṭavarman Sundara Pāṇḍya III.

837. 396 of 1908.—(Tamil.) On the south wall of the same maṇṭapa. A record of the Vijāyanagara king Viruppaṇa-Uḍaiyār II (i.e., Virūpāksha I), son of Vira-Ariyappa-Uḍaiyār (Haripara II) in Ś. 1307, Krōdhana. Records gift of land for a garden by a merchant of Kāvēripūṁpāṭṭaṇam in Rājādhīrāja-vaḷanāḍu. [The

* The Tamil poet Śattimuttappulavar belonged to this place.

inscriptions show that this sea-port was still extant in the end of the fifteenth century. Perhaps it was at this time that Paṭṭiṇattu Piḷḷai, the celebrated Tamil saint and psalmist, lived.]

838. 397 of 1908.—(Tamil.) On one of the pillars in the same maṇṭapa. Records the name of Ukkal-kīḷān Ediriliśōḷan *alias* Pallavarājan. Two other pillars bear the same name.

839. 398 of 1908.—(Grantha and Tamil.) On one of the door posts in the same maṇṭapa. Records gift of a lamp.

840. 399 of 1908.—(Tamil.) On the north wall of the first prakāra of the same temple. A record of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva in his twenty-fourth year (in words the date is given as twenty-first). Records sale of land by a native of Tiruveḷundūr-nāḍu in Jayaṅḡṇḍa-śōḷa-vaḷanāḍu to a native of Nerkuppai in Tañjāvūr-kūṛṅgam, a subdivision of Pāṇḍyakulāśani-vaḷanāḍu.

841. 400 of 1908.—(Tamil.) On the same wall. A record in eleventh year (Kumbha, Aparā., Saturday, Mūla) of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land by a Brāhmaṇa for the merit of the king. See *Ep. Ind.*, Vol. XI, p. 127 and No. 851 below.

842. 401 of 1908.—(Tamil.) On the same wall. A record in the sixth year (Kanyā, Pūrva 6, Friday, Mūla) of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva (1295—1342?). Records gift of land by a native of Periyaṅḡḍi in Tirunaṛaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu. See *Ibid.*, p. 137, where Dr. Jacobi calculates the date to be Friday, the 28th September, A.D. 1302.

843. 402 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva. Registers a list of lands owned by the Tirunāvukkaraśar-maḍam at Tiruvīḷimiḷalai.

844. 403 of 1908.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land and a house-site to a carpenter (*tachchachēri*) for executing the repairs in the shrines of Niṅṇarūḷiya Nāyanār and Neṇṇivārkuḷali Nāchchiyār in the same temple.

845. 404 of 1908.—(Tamil.) On the south wall of the same prakāra. A damaged record of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madura and was pleased to take the crowned head of the Pāṇḍya," the date of which is lost. Stones out of order. Seems to record a gift of land.

846. 405 of 1908.—(Tamil.) On the same wall. A damaged record in the thirty-seventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III) who took Madura,

Karuvūr and Īlam (Ceylon) and was pleased to take the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors." Appears to record a gift of land for offerings to the shrine of the goddess.

847. 406 of 1908.—(Tamil.) On the same wall. A damaged record. Records gift of land for a lamp by a native of Virāṇam, a village in Mērka-nāḍu, a subdivision of Virudārājabhayāṅkara vaḷanādu.

848. 407 of 1908.—(Tamil.) On the same wall. A damaged record in the twentieth year (Rishabha, Pūrva 10th, Friday, Uttara-Phalguni) of the Chōḷa king Tribhuvanachakravartin Rājārājadēva (III). Registers a lease of land for maintaining lamps. See *Ep. Ind.*, Vol. XI, p. 129, where it is pointed out that the date probably corresponded to Friday, the 16th May, A.D. 1236.

849. 408 of 1908.—(Tamil.) On the same wall. A damaged record in the twentieth year of the king.

850. 409 of 1908.—(Tamil.) On the same wall. A record in the eleventh year (Dhanus, Pūrva 10th, Monday, Rēvati) of the Chōḷa king Tribhuvanachakravartin Rājārājadēva (III). Records gift of land for offerings to the image of Tiruvādavūrdēvar Māṇikkavāśaka set up in the third prākāra of the temple at Tiruvīlīmīlalai. Refers to the thirty-ninth year of Periyadēvar Tribhuvanavīradēva (Kulōttuṅga III). See *Ibid.*, p. 128, where the date is pointed out as incorrect and equated to Monday, 30th November 1226, after correcting the month Dhanus into Makara.

851. 410 of 1908.—(Tamil.) On the same wall. A record in the twenty-first (Kumbha, Aparā, 11th, Saturday, Mūlam) year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva (III). Records gift of land. See *Ibid.*, p. 129, where the date is given as Saturday, 24th January, A.D. 1237, (Kumbha is an error for Makara).

852. 411 of 1908.—(Tamil.) On the west wall of the same prākāra. A damaged record in the eighth year (Dhanus, Pūrva 8. Rēvati, Friday) of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara Pāṇḍyadēva. Seems to record a gift of land for the benefit of the *maṭhas* and minor shrines in the temple at Tiruvīlīmīlalai. Mentions a certain Nārpattēṇṇāyira Pillai, among the Śaiva devotees. See *Ibid.*, p. 134, where it is shown that the details suit neither of the kings of this name who came to the throne in 1251 and 1276. Can it be the king who came to the throne in A.D. 1270?

853. 412 of 1908.—(Tamil.) On the west wall of the first prākāra of the Viḷināthasvāmin temple. A damaged record in the eighteenth year (Kumbha, Pūrva 5th, Wednesday, Uttarāśāḍha) of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva

(III). Appears to record a gift of land by purchase. See *Ep. Ind.*, Vol. XI, p. 132, where Kumbha is pointed out as an error for Tula and *tithi* 5 for *tithi* 6, and the date is then equated to Wednesday, 10th October, A.D. 1263.

854. 413 of 1908.—(Tamil.) On the same wall. A damaged record in the eighteenth year of the Chōla king Tribhuvanachakravartin-Rājendra-Chōladēva (III?). Refers to the construction of a *matha* on the northern side of the temple.

855. 414 of 1908.—(Tamil.) On the same wall. A damaged record in the ninth year (Tulā, Aparā 7, Pushya, Sunday) of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land, by purchase for the recital of the *Tirumurai* hymns in the *Tirukkaikkōṭṭi* which was constructed for that purpose in the temple during the time of king Naraśiṅgadēva. See *Ep. Ind.*, Vol. XI, p. 135, where it is shown that the dates correspond neither to the 'first' (1251—64) nor to the 'second' (in reality the third) (1276—90) of the kings who bore this name. See No. 853 above. The classification of the Śaivite hymns into twelve *Tirumurais* is common place knowledge to every student of South Indian Śaivite history.

856. 415 of 1908.—(Tamil.) On the east wall of the same prakāra. A damaged record in the third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Built in at the beginning. Mentions the temple of Tiruvagattisvaramuḍaiya-Mahādēva at Vaḷavan Anniyūr in Veṇṇāḍu, a subdivision of Uyyakkonḍārvaḷanāḍu. Mentions the sixth year of Vikrama-Chōladēva (1118—35).

857. 416 of 1908.—(Tamil.) On the same wall. A record in the seventeenth year (Karkāṭaka, Aparā. 14th, Monday, Punarvasu) of the Chōla king Kulōttuṅga-Chōladēva (III), "who took Madura and was pleased to take the crowned head of the Pāṇḍya." Records gift of land by purchase to the temple of Tiruchchuvargam Uḍaiyār at Tiruvīlīmīlalai. See *Ep. Ind.*, Vol. XI, p. 126. The date is irregular.

858. 417 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Rājārjadēva (III?). Records gift of land to the shrine of Tiruvēgambam Uḍaiyār in the first prakāra of the temple. Mentions Anapāyan Śēvūr in Paṇaiyūrṇāḍu, a subdivision of Kulōttuṅgaśōḷavaḷanāḍu.

859. 418 of 1908.—(Tamil.) On the same wall. A damaged record in the sixteenth year (Kumbha, Pūrva 5, Rēvati, Friday) of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madura and the crowned head of the Pāṇḍya." Records gift of land by purchase to the shrine of Pārvaṭisvaram Uḍaiyār in the first prakāra of the temple at

Tiruvīṇimīlalai. Mentions the temple of Tiruchchuvargam-Uḍaiyār, whose *dēvadāna* village was Kulōttuṅgaśōḷanallūr. See *Ep. Ind.*, Vol. XI, p. 125, where the date is shown to be Friday, 28th January, A.D. 1194.

860. 419 of 1908.—(Tamil.) On the same wall. A damaged record in the second year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Built in at the end. Mentions Komāran Kulōttuṅgaśōḷa-chaturvēdimaṅgalam (named after Kulōttuṅga II).

861. 420 of 1908.—(Tamil.) On the same wall. A damaged record of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin . . . Built in at the end. Mentions Jayaṅḡḍaśōḷanallūr, a *dēvadāna* village of the temple of Tiruvīṇimīlalai Uḍaiyār and the village Komāran-Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Tiruvaḷundūr-nāḍu. [Kumara Kulōttuṅga was Kulōttuṅga II, the patron of Poet Oṭṭakkūttar.]

862. 421 of 1908.—(Tamil.) On a pillar in the inner verandah of the same temple. A much damaged record of the Chōḷa king Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I, 1011–53) the date of which is doubtful. Mentions Rājarājan-kāṣu.

863. 422 of 1908.—(Tamil.) On another pillar in the same place. A record in the twenty-fourth year of the Chōḷa king Rājarājakēsarivarman *alias* Rājarājadēva (I). Begins with the usual historical introduction. Records gift of paddy (21 *kalams*) by the assembly of Tiruvīṇimīlalai as interest for 30 *kāṣus* received in the *paṇḍāram* for the maintenance of visitors in Aippaṣi Tiruvōṇa festival.

864. 423 of 1908.—(Tamil.) On the third pillar in the same place. A record in the twenty-second year of the Chōḷa king Rājarājakēsarivarman *alias* Rājarājadēva (I). Records that the assembly of Tiruvīṇimīlalai, a *dēvadāna* village of the god in Venṇāḍu, a subdivision of Uyyakkonḍarvaḷanāḍu, made provision for the singing of the *Tirupadiyam* hymns in the temple.

865. 424 of 1908.—(Tamil.) On the fourth pillar in the same place. Records that the pillar was the gift of a certain Bhāradvāja Dēvargalnāyan. The same is recorded on two other pillars.

866. 425 of 1908.—(Tamil.) On one of the steps in front of the Subrahmaṇya shrine in the same temple. A fragmentary record in the eleventh year of the Chōḷa king Kulōttuṅga-Chōḷadēva (III), "who was pleased to take the crowned head of the Pāṇḍya and . . . Mentions Korraṁmaṅgalam in Puraṅgambaināḍu, a subdivision of Rājēndraśōḷavaḷanāḍu.

867. 426 of 1908.—(Tamil.) On the south and east walls of the Chaṇḍikēśvara shrine in the same temple. A record in the sixth year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (III 18–35?). Stones out of order. Records gift of money for two lamps.

868. 427 of 1908.—(Tamil.) On the east wall of the same shrine. A fragmentary record of the thirty-fourth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I?) Seems to refer to the building of the shrine of Ādichāṇḍēśvaradēva of stone.

869. 428 of 1908.—(Tamil.) On the same wall. A damaged and unfinished record of the Vijayanagara king Vīra-Viruppaṇṇa-Uḍaiyār (II), i.e., Virūpāksha I, son of Vīra-Viruppaṇṇa-Uḍaiyār, in Ś. 1310. Mentions Venṇāḍu in Uyyakonḍār-vaḷanāḍu. [Virūpāksha I was the son of Harihara II and not of his brother Viruppaṇṇa Uḍaiyār I; but it is not improbable that he was adopted by his uncle.]

870. 429 of 1908.—(Tamil.) On the north of wall of the Gaṇēśa shrine in the same temple. A record in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājārājadēva (I). Seems to record a gift of money to an ascetic (*tapasvin*) in the temple of Śivalōkamudaiya-Nāyanār, at Jayaṅgoṇḍaśōlanallūr, the *dēvadāna* village of the temple of Tiruvīḷimīlalai-Uḍaiyār.

871. 430 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of an ornament by a native of Viḷandai in Merkala-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

872. 431 of 1908.—(Tamil.) On the small wall. A record in the sixth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (III—35). Mentions Viṣṇuvardhanapuram, a village in Venṇāḍu, a subdivision of Uyyakonḍār-vaḷanāḍu.

873. 432 of 1908.—(Tamil.) On the south wall of the same shrine. A damaged record in the tenth year of the Chōla-king Parakēsarivarman *alias* Tribhuvanachakravartin Rājārājadēva (II?). Records gift of a lamp.

874. 433 of 1908.—(Tamil.) On the north wall of the Mūlaśthānēśvara shrine in the same temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), “who was pleased to take . . . and the crowned head of the Pāṇḍya.” Stones out of order. Refers to a sale of land. Another incomplete record of the same king is inscribed at the bottom.

875. 434 of 1908.—(Tamil.) On the east wall of the Mūlaśthānēśvara shrine in the Viḷināthasvāmin temple. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Refers to certain arrangements

in connexion with the irrigation of the temple lands at Jayaṅgaṇḍa-śōlanallūr in Uyyakkonḍārvaṇaḍu. Mentions Tribhuvana-chakravartin Kōnērinmaikōṇḍān and Kīrtimārtāṇḍappērāru.

876. 435 of 1908.—(Tamil.) On the pillar in the Sundara-kuchāmbāl shrine in the same temple. A record in the fifteenth year of the Chōla king Parakēsarivarman. Records gift of ninety-six sheep for a lamp to the temple of Tiruttāṇṇōṇṇi-bhaṭṭār at Tirumaḷalai in Veṇṇāḍu.

877. 436 of 1908.—(Tamil.) On the same pillar. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of gold for feeding four Brāhmaṇas in the temple of Tiruttāṇṇōṇṇi-Mahādēva at Tirumaḷalai. The donor was a certain Amara-bhujāṅgan Muppuli *alias* Gaṇḍaragaṇḍa-Pallavaraiyan.

878. 437 of 1908.—(Tamil.) On the same pillar. A mutilated record. Records gift of land for a flower garden to the temple of Tiruttāṇṇōṇṇi-bhaṭṭāra at Tirumaḷalai.

879. 438 of 1908.—(Tamil.) On the same pillar. Records gift of a sword (*vai*) called Śrī-Kālakālan by Vāṇiyan Pādan *alias* Arikulakēsari Viḷupparaiyan, to the temple of Tiruvīḷimīḷalai Uḍaiyār.

880. 439 of 1908.—(Tamil.) On the same pillar. A record in the third year of the Chōla king Parakēsarivarman. Records gift of a silver dish to the temple of Tiruvīḷimīḷalai Uḍaiyār Paramēśvara-bhaṭṭāra.

881. 440 of 1908.—(Tamil.) On the second pillar in the same shrine. A damaged record in the thirty-second year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of ninety sheep for a lamp to the temple of Tiruvagattīśvarapperumānaḍigal.

882. 441 of 1908.—(Tamil.) On the third pillar in the same place. A much damaged record in the thirty-eighth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (Parāntaka I). Mentions Pāmburanāḍu.

883. 442 of 1908.—(Tamil.) On the same pillar. A record in the fifth year of the Chōla king Parakēsarivarman *alias* Rājendra Chōladēva (1011—43). Seems to record gift of a lamp.

884. 443 of 1908.—(Tamil.) On the fourth pillar in the same place. A mutilated record. Refers to the setting up of an image of Śrī-Kṛishṇa and seems to record a gift of land for offerings.

885. 444 of 1908.—(Tamil.) On the same pillar. A damaged record in the tenth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī Rājendra-Chōladēva (1011—43). Mentions the copper image of Aḷagiya Maṇavāḷa which was caused to be made by the mother of Rājendraśōla Anukkappallavaraiyar.

886. 445 of 1908.—(Tamil.) On a pillar in the inner gōpura of the same temple, right of entrance. A record in the twelfth year of the Chōla king Rājarājakēsarivarman, "who destroyed the ships at Sālai" (Rājarāja I, 785—1013). Records gift of land as *kāni* by the assembly of Maḷalai to a servant in the temple Tiruttānrōnri Bhaṭāra.

887. 446 of 1908.—(Tamil.) On the same pillar. A record of the Chōla king Rājakēsarivarman. The continuation of this record on the west face of the pillar is apparently chiselled off.

888. 447 of 1908.—(Tamil.) On another pillar in the same gōpura, left of entrance. An unfinished record in the eighteenth year of the Chōla king Rājarājakēsarivarman. Refers to the great assembly of Tirumaḷalai.

889. 448 of 1908.—(Tamil.) On the second gōpura in the same temple. A record in the second year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Seems to record a gift by the merchants (*ṣeṭṭi*) living in the villages belonging to the temple. [It is not known which of the three Jaṭavarman Sundara Pāṇḍyas is intended.]

890. 449 of 1908.—(Tamil and Grantha.) On the third gōpura in the same temple, right of entrance. A record in the twenty-second year of the Chōla king Rājarājakēsarivarman *alias* Rājarājadēva (I). Seems to provide for lamps.

NEGAPATAM TALUK.

Ānaimaṅgalam.

890-A. The large Leyden grant (issued by Rājēndrachōla (I) and preserved in the Leyden University Museum). It is a record in twenty-one plates and engraved in Chōla-Grantha character (like the Tiruppūvaṇam grants). The first five plates are in Sanskrit and the other sixteen in Tamil. The record is of priceless value in illustrating the history of the Chōla dynasty. It records the grant of the village of Ānaimaṅgalam in the Paṭṭanakūrṇu division of Kshatriya Śikhāmaṇi vaḷanaḍu by Rājarāja I in the twenty-third year of his reign to the Chūdāmaṇi padma vihāra at Nāgapattana, built by Śrīmāra Vijayōttuṅavarman, son of Chūdāmaṇivarman, king of Kaṭāha (Burma), who was his feudatory. See *Tamil and Sanskrit Ins.*, No. 30, pp. 204—24, where it is edited and translated. For reference to Buddhistic shrines at Negapatam, see the Śrī Vaishṇava *Garuparampara* (where Tirumaṅgai Ālvār is said to have once robbed the Buddhistic temple), *Ind. Antq.*, Vol. XXII, p. 45 and *Ibid.*, Vol. VII, p. 224 ff. and *Tanj. Gazr.*, p. 248.

890-B. The smaller Leyden grant. Records in Tamil that Rājakēsarivarman Kulōttuṅachōla (I) issued an edict in the twentieth year of his reign to "the crest-jewel of the assembly of earth-rulers" that some lands at Ānaimaṅgalam, Munjikkudi, etc.,

were given to the temple by being transferred from the old owners and that various taxes were exempted. See *Tamil and Sanskrit Ins.*, pp. 224—7.

*Kivalūr.**

The local temple (which later on suffered under Lally's vandalism) resembles the Subrahmaṇya shrine of Tanjore and is therefore of architectural interest. The gōpuram, again, is of granite, which is rare in the east of the delta.

891. 515 of 1904.—(Tamil.) On the south wall of the central shrine in the Akshayaalingēśvara temple. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin-Rājarājadēva III, corresponding to Sunday, 25th December, 1233. Records gift of land. See *Ep. Ind.*, Vol. VIII, p. 269.

892. 516 of 1904.—(Mahrāthi.) On the west wall of the prakāra of the same temple. Records in Ś. 1697, expired, Manmatha, that Tulajāja-Rāja (1763—87) of Tanjore built the prakāra wall. [For details about Tulsaji Rāja see *Tanj. Gazr.*, p. 49ff.]

893. 517 of 1904.—(Tamil.) On the south wall of the Sundara-kuchāmbā shrine in the same temple. A mutilated record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

Nāgūr.

893-A. Over the tomb in the local mosque. Records that the mosque was built by Pratāpa Singh of Tanjore in eleven days in H. 1171 (A.D. 1757). *Antiquities*, Vol. I, p. 281.

893-B. A C.P. grant in the same place. Records the grant of fifteen villages to the mosque by the same king. *Ibid.*, p. 281.

Negapatam.

See Mr. Sewell's *Antiquities*, Vol. I, p. 281 and *Tanj. Gazr.*, p. 243 f., for detailed accounts of the Antiquities of this place. Dr. Hultsch mentions in the ancient Kāyārōhaṇasvāmi temple (called Kārōṇa in inscriptions and in the *Periyapurāṇa*), a number of epigraphs alleged to belong to "Rājarāja, Rājēndrachōla and other Chōla kings," but he gives no details about these. See *Mad. Ep. Rep.*, June 1891, p. 3, para. 6. The following have been taken from *Antiquities* and *Tanj. Gazr.* :—

893-C. In a stone in the wall of the Kailāsanātha temple. Records in Dutch the death of a gentleman in A.D. 1777.

893-D. On a bronze image discovered near the demolished tower of the ancient "China pagoda." A record, according to Dr. Burnell, belonging to the twelfth or early thirteenth century.

* In his *Antiquities* Mr. Sewell gives an inscription in Ś. 1637 in this place, recording a grant of lands to the temple by Dukkōji Rāja (Tukkōji, 1728—35).

893-E. On a stone in "a small temple." A Dutch record saying that it was built in 1777 under the auspices of the Governor Reynier Van Vlissingen.

893-F. On a drum in the hands of Mr. C. E. Crighton. "A short inscription in ancient Tamil and Grantha characters." No details given.

893-G. A Telugu silver plate grant (now in the Batavia Museum). Records that Vijaya Rāghava, the last Nāik king of Tanjore, gave Negapatam to the Dutch.

893-H. A Tamil silver plate grant in the same place. Records the confirmation of the above grant by the Mahrātha king Ekoji in A.D. 1676.

893-I. On a stone in the old Dutch church. Records its foundation in 1774.

Śikkil.

894. 100 of 1911.—(Tamil.) On the south wall of the central shrine in the Kōlavāmana-Perumāḷ temple. A record of Lakkaṇa-Daṇṇayakka, "Lord of the southern ocean," in Ś. 1366, Rudhirōd-gārin. The village Śiṛṇāyanallūr originally granted to the temple of Kōlavāmana-Perumāḷ being found to be "far away," other lands were granted instead at Śikkil in Gēyamāṇikka-vaḷanāḍu. Mentions Venṇainallūr in Śikkalnāḍu which was a subdivision (*uśāvaḍi*) of Śōḷamaṇḍalam. See No. 946 below.

895. 101 of 1911.—(Tamil.) On the west base of the same shrine. This stone building of the temple was caused to be made by Ayāppillai, native of Maṅgalam.

896. 102 of 1911.—(Grantha.) On the south base of the central shrine of the Navanītēśvara temple in the same village. Supplies some information about the *māhātmya* of the place referred to in the Skanda-purāṇa. For the quotation of the verses see *Ep. Rep.*, 1911, pp. 67-68.

897. 103 of 1911.—(Tamil and Grantha.) On the same base. It gives the names of the Rishis, the tank and the trees which worshipped the God Pālveṇṇai-Nāyanār at this sacred place. Figures of these devotees are depicted below the record.

898. 104 of 1911.—(Tamil.) On the same base. A record of the Vijayanagara king Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya in Ś. 1482, Raudri. Registers that Jñānaprakāśa-panḍāram of Tiruvārūr was appointed supervisor of Śikkil, Vaḍakuḍi, Vōḍachchēri and other temples under orders of Kṛishṇamara-sayyan, son of Aḷiya-Rāmarāsayya. [There are four Gñānaprakāśas met with in Tamil literature. One of these was a native of Jaffna. Another lived in the time of Kṛishṇadēva Rāya. A third Gñānaprakāśa lived at Tiruvorriyūr, and the fourth at Tiruvārūr.

The last of these wrote the *Putpavidhi*. It is difficult to say to whom the present epigraph refers. See the *Abhidhānachintāmaṇi*, p. 480.]

899. 105 of 1911.—(Tamil.) On the west base of the same shrine. A mutilated record of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya, the date of which is lost. Seems to record a grant of land for lamps and festivals to the shrine of Kumārasvāmin in the temple of Pālveṇṇai Nāyanār at Śikkal.

900. 106 of 1911.—(Tamil.) On the same base. Seems to record in Vijaya the gift of the village of Kandasvāmpēṭṭai to the temple by Raṅgapparāja and the residents of the district.

901. 107 of 1911.—(Tamil.) On the same base. A record in the fourteenth year of the Pāṇḍya king Jaṭavarman Tribhuvana-chakravartin Vīra-Pāṇḍyadēva. Built in at the bottom. Seems to record a gift of money to the temple of Pālveṇṇai-Nāyanār. [Was he the king who came to the throne in 1295? See No. 842 above.]

Tirukkāravāśal.

This is the *Śivasthala* Tirukkārāyil, where Indra, Muśukunda and others are said to have worshipped the Lord. It has been sung by Tirugñānasambanda.

902. 451 of 1908.—(Tamil.) On a pillar lying in a grove. A mutilated record in the third year of the Chōla king Parakēsarivarman *alias* Rājendra-Chōladēva (1011—43). Records gift of land by purchase, for a lamp and for offerings to the temple of Tirukkārāyil-Uḍaiyār.

903. 452 of 1908.—(Tamil.) On another pillar in the same place. A record in the twenty-seventh year of the Chōla king Rājakēsarivarman *alias* Rājarājadēva (I). Records the construction of the ōlakkamaṇṭapam and mentions Arumōḷidēva-vaḷanāḍu.

904. 453 of 1908.—(Tamil.) On the third pillar in the same place. A record in the third year of the Chōla king Rājakēsarivarman Mummudi-Chōladēva (Rājarāja I). Records gift of land 35 *mās* by purchase by the *sabhā* for a lamp to the temple of Mahādēva at Tirukkārāyil, a *brahmadēya* in Puliyūr-nāḍu. Mentions Kīraṅgudi in Valivala-kūṛṇam.

905. 454 of 1908.—(Tamil.) On some of the detached stones lying in the same temple. An incomplete record in the twenty-eighth year (Karkaṭakā, Pūrva 14th, Wednesday, Uttaraphalguni) of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land for feeding the persons who recite the *Tirumurai* in the *Tirukkaikkōṭṭi* of the temple at Tirukkārāyil by the residents of Mūvūr, a village in Puliyūr-nāḍu, a subdivision of Arumōḷidēva-vaḷanāḍu. See *Ep. Ind.*, Vol. XI, p. 130, where the English date is given as Wednesday, the 22nd July, A.D. 1243 (with some corrections). For the *Tirumurai* see No. 855 above.

Tēvūr.

This place is one of the South-Kāvēri centres of Śaivism, sung by Tiruṅṇānasambanda.

906. 518 of 1904. (Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Dēvapuriśvara temple. A record in the eleventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva III (1276--90). Records gift of land. The temple is called Ādittīsuramuḍaiyār at Tēvūr in Tēvūr-nāḍu, a subdivision of Arumolīdēva-vaṇanāḍu. The date corresponds to Wednesday, October 29, A.D. 1287. See *Ep. Ind.*, Vol. VIII, p. 279.

907. 519 of 1904.—(Tamil.) On the north wall of the same maṇṭapa. An incomplete record of the Vijayanagara king Dēvarāya Mahārāya II, in Ś. 1347, expired, Viśvāvasu. Refers to Bukkaṇa-Uḍaiyār (Bukka II?) who is called Dēvargal-Nāyan.

Tiruvārūr.

For an account of the legends, the local shrine and other antiquities of this important Śivasthala see *Tanj. Gazr.*, pp. 248—50.

908. 73 of 1890.—(Grantha.) On the west wall of the second prakāra of the Tyāgarājasvāmin temple. A record of the Chōḷa king Anapāya, i.e., Kulōttuṅga Chōḷa II. See No. 911.

909. 74 of 1890.—(Grantha.) On a stone near a well in the first prakāra of the same temple.

910. 164 of 1894.—(Tamil.) On the north wall of the second prakāra of the same temple. A record in the fifth year of the Chōḷa king Kō-Parakēsarivarman *alias* Vikrama-Chōḷadēva (1118—1135). Records gift of land. Refers to the *Periapurāṇam* legend of king Manuchōḷa and the calf.

911. 269 of 1901.—(Tamil.) On the west wall of the second prakāra of the same temple. A record in the seventh year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II). The concluding portion was copied in 1890 (No. 73 of 1890). The inscription is very important for the information it gives that the Kulōttuṅgachōḷa whose inscription begins with the expression கும்புதம் (i.e., Kulōttuṅga II) was Anapāya Chōḷa. This enables us to say at once that Śēkkiḷār, the author of the *Periapurāṇa*, lived in this reign and not in that of Kulōttuṅga I, as some suppose.

912. 533 of 1904.—(Tamil.) On the east wall of the Tyāgarāja shrine in the same temple, left of entrance. A record built in in the twenty-third year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I?), and damaged.

913. 534 of 1904.—(Tamil.) On the north wall of the Tyāgarāja shrine in the same temple. A mutilated record in the ninth

year of the Chōla king Parakēsarivarman *alias* Rājēndradēva (1050—62). Seems to record a sale of land.

914. 535 of 1904.—(Tamil.) On a slab built into the floor of the first prākāra, north of the same shrine. Records in Kali. 4818 and S. 1639, expired, Hēmalamba, that the Mahrātha king Sarfoji (1711—27) of Tanjore made some repairs to the temple. See *Tanj. Gazr.*, p. 44.

915. 536 of 1904.—(Tamil.) On another slab built into the floor of the same prākāra, north of the central shrine in the same temple. A damaged record of the Nāyaka king Achyutappa (1572—1614), son of Śevvappa-Nāyaka (1549—72), in S. 1482, expired, Rudhirōdgārin (wrong). See *Tanj. Gazr.*, p. 38.

916. 537 of 1904.—(Tamil.) On the east wall of the first prākāra of the same temple, right of entrance. A record in the eighth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III). Built in at the end. Records gift of land for three lamps.

917. 538 of 1904.—(Tamil.) In the same place. A record in the second year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II?). Records gift of land by a native of Palaiyanūr in Mēnmalai-Palaiyanūr-nāḍu, a subdivision of Jayaṅḡḡa-Chōlamanḍalam. See No. 919.

918. 539 of 1904.—(Tamil.) In the same place. A record in the thirty-fifth year of the Pāṇḍya king Māravarman Tribhuvana-chakravartin Śrī-vallabhadēva. Built in at the end. Seems to record a gift of land. [Was the king the predecessor of Jaṭavarman Kulāśekhara I, 1190—1217?]]

919. 540 of 1904.—(Tamil.) In the same place. A record in the tenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II), corresponding to Tuesday, February 27, A.D. 1173. Records gift of land by a native of Palaiyanūr different from the donor in No. 917. See *Ep. Ind.*, Vol. IX, pp. 211-2.

920. 541 of 1904.—(Tamil.) In the same place. A record in the forty-fourth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of land.

921. 542 of 1904.—(Tamil.) In the same place. A record in the ninth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II). Built in at the end. Records gift of land by the donor in No. 919.

922. 543 of 1904.—(Tamil.) In the same place. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II). Built in at the bottom. Refers to an order issued during the ninth year of Vikrama-Chōla's reign.

923. 544 of 1904.—(Tamil.) On the south wall of the same prakāra. A damaged record in the thirty-fourth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Registers lands belonging to the shrine of Ulagīśvaramudaiyār at Tiruvārūr.

924. 545 of 1904.—(Tamil.) On the same wall. An incomplete record in the sixth year of the Chōla king Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Seems to record a gift of land.

925. 546 of 1904.—(Grantha and Tamil.) On the west wall of the same prakāra. Records in the second year of the king gift of land.

926. 547 of 1904.—(Tamil.) On the same wall. Contains an incomplete introduction beginning with the words *pūmaruviya-poḷil-ēlum*.

927. 548 of 1904.—(Tamil.) On the same wall. Records in the fifteenth year of the king a grant of land to a certain Pūṅgōyil Nambi who sang the *Viranukkavijayam* in honour of "our son" Vira-Śōla-Aṇukkar.

928. 549 of 1904.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). The inscription stops with the date.

929. 550 of 1904.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who took Madura and the crowned head of the Pāṇḍya." Records gift of land for the requirements of Tikkunirainda-Vināyagapillaiyār set up on the western bank of the fresh water pond.

930. 551 of 1904.—(Tamil.) On the same wall. A record in the fortieth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśekhara-dēva (I, 1268—1308). Registers gifts of land made in the thirty-second and fortieth years of the king's reign. At the end Ś. 1229, expired (i.e., 1230) is given as the equivalent of the fortieth year. The date corresponded to Monday, 18th March, 1308. See *Ep. Ind.*, Vol. VIII, pp. 276-7.

931. 552 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Kulōttuṅga-Chōladēva. Refers to the sixteenth year of "the king who abolished tolls" (i.e., Kulōttuṅga I) and records a gift of land for a flower-garden.

932. 553 of 1904.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records that the members of the assembly Rājarāja Brahmamaṅgalam (a *brahmadēya*

in Tiruvārūr-kūṛram, a subdivision of Gēyamāṇikka-vaṇaṇādu being assembled in the maṇṭapa called Dēvāsriyan (i.e., Dēvāsraya) exempted from taxes certain lands belonging to the Tiruvārūr temple. See *Ep. Ind.*, Vol. XI, p. 289, where it is pointed out that the date corresponded to Monday, 30th November, A.D. 1142.

933. 554 of 1904.—(Grantha and Tamil.) On the north wall of the same prakāra. A record in the twenty-fourth year of the Chōla king Tribhuvanāvīradēva (Kulōttunga III). Registers the redistribution of certain temple lands. The king is described as "the friend of the God."

934. 555 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land. The date corresponds to Wednesday, the 20th January, A.D. 1266. See *Ep. Ind.*, Vol. VIII, p. 274.

935. 556 of 1904.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva, corresponding to Tuesday, August 18, 1125. Records gift of money for a lamp by a merchant of Mēlai-Mārayapāḍi *alias* Koyyakkuṇṇāḍu. See *Ep. Ind.*, Vol. VIII, p. 263.

936. 557 of 1904.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gifts of land to the shrines of Aḷagiya-Tiruchchirāmbalamuḍaiyār and Porpadikkunāyaga Īśvaramuḍaiyār built in the southern street in front of the temple; to the shrine of Tirumāligai-Vināyakapiḷḷaiyār built in this temple in the twentieth year; and to the shrine of Subramanya built in the same temple in the twenty-second year.

937. 558 of 1904.—(Grantha and Tamil.) On the same wall. Registers the opinions, Nārada, Maskara, Yājñavalkya and other authorities regarding the origin, duties and privileges of certain mixed castes (*anulōma*). A very interesting epigraph illustrating the social ideas of the age.

938. 559 of 1904.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Tribhuvanavīradēva (Kulōttunga III). Mentions the temple of Vikrama-Chōlēśvaramuḍaiyār at Śrī-Mahēśvaranallūr and records a gift of land by a woman who had a relation at Vālaippandal in Paḷakunṇa-kōṭṭam, a subdivision of Jayaṅgonḍa-Chōlamanḍalam.

939. 560 of 1904.—(Tamil.) On the south wall of the second prakāra of the same temple. An incomplete record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land.

940. 561 of 1904.—(Tamil.) On the same wall. An incomplete record in the forty-ninth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Mentions (the maṇṭapa called) Dēvāśriyan.

941. 562 of 1904.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Rājakēsarivarman *alias* Chakravartin Vikrama-Chōladēva. Records gift of land. [Vikramachōla was a Parakēsarivarman. The present epigraph is one of the very few which give the title Rājakēsarivarman to him.]

942. 563 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (III8—35). Built in at the bottom. Records gift of a pond. Date as in the next. (But *Aparapaksham* wrongly given for *Pūrvapaksham*. See *Ep. Ind.*, Vol. VIII, p. 262.

943. 564 of 1904.—(Tamil.) On the same wall. An incomplete record in the fourth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva. Connected with the previous inscription. Same date as that of the previous one, but the details more correct. Corresponds to Wednesday, 10th May, A.D. 1122. See *Ep. Ind.*, Vol. VIII, p. 262.

944. 565 of 1904.—(Tamil.) On the same wall. A mutilated record containing an incomplete introduction of Vikrama-Chōla (III8—35).

945. 566 of 1904.—(Tamil.) At the entrance into the western gōpura of the same prākāra right side. A record in Ś. 1362, expired, Raudri. Records the building of the gōpura by Nāgarasa, son of Siddharasa, for the merit of the minister Lakkaṇadaṇṇāyakka-Uḍaiyār. See note to the next inscription.

946. 567 of 1904.—(Kanarese.) In the same place left side. A record in Ś. 1362, expired, Raudra. A Kanarese copy of the above epigraph. Lakkaṇa-Daṇṇāyaka is here called Dakshiṇa-samudrādhipati, while in the above one the portion occupied by the *biruda* is damaged. For a coin of Lakkaṇa see *Ep. Rep.*, 1905, pp. 58-9. His position in Madura history has been summarized by me in *Ind. Antq.*, 1914 (January).

947. 568 of 1904.—(Tamil.) On the north wall of the Achalēśvara shrine in the south-east corner of the second prākāra of the same temple. A mutilated record in the eighth year of the Chōla king Parakēsarivarman *alias* Rājēndra-Chōladēva (I, 1011—1053).

948. 569 of 1904.—(Tamil.) On the same wall. An incomplete record in the second year of the Chōla king Rājarājakēsarivarman *alias* Rājarājadēva (I, 985—1013). Records gift of land.

949. 570 of 1904.—(Tamil.) On the south wall of the same shrine. An incomplete record in the second year of the Chōla king Rājakēsarivarman. Records gift of silver vessels by Uḍaiyapirāṭṭiyār Śembiyan Mahādēviyār for the merit of Śrī-Uttama-Chōladēva. [She was the queen of Gaṇḍarāditya and the mother of Madhurāntaka Uttama Chōla.]

950. 571 of 1904.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Rājārājakēsarivarman. Refers to the building of a shrine of stone in the temple of Tiruvaranēri Ālvār by Uḍaiyapirāṭṭiyār Śembiyan Mahādēviyār and the setting up of two images in it by the same lady and records that she presented 234 *kāṣus* for daily requirements, additions to the temple and repairs.

951. 572 of 1904.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine, right of entrance. A record in the twentieth year of the Chōla king Rājakēsarivarman. Records gift of two lamps.

952. 573 of 1904.—(Tamil.) In the same place. A record in the thirty-second year of the Chōla king Parakēsarivarman (905—947), "who took Madurai." Records gift of gold for a lamp. The characters are comparatively modern.

953. 574 of 1904.—(Tamil.) On the same wall, left of entrance. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp. The characters are comparatively modern.

954. 575 of 1904.—(Tamil.) On the north wall of the maṇṭapa in front of the Achalēśvara shrine in the south-east corner of the second prākāra of the same temple. A damaged record in Kīlaka of Vīrabhūpati-Uḍaiyār (1409—22).

955. 576 of 1904.—(Sanskrit and Grantha.) On the west wall of the third prākāra of the same temple, left of the gōpura. A mutilated record. Mentions the shrine of Ānandēśvara.

956. 577 of 1904.—(Tamil.) On the south wall of the central shrine in the Satyavāchakēśvara temple in the same village. A damaged and incomplete record of the Chōla king Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōladēva, the date of which is lost. Mentions Tirumaṇḍali-uḍaiya-Mahādēvar.

957. 578 of 1904.—(Tamil.) On the same wall. A mutilated record in the forty-eighth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōladēva (I). Registers allotments for the various requirements.

958. 579 of 1904.—(Tamil.) On the north wall of the same shrine. A record mutilated at the end. Contains a portion of the historical introduction of Kulōttuṅga (I). Mentions the temple of Tirumaṇḍali-uḍaiya-Mahādēvar.

Valivalam.

This *Śivasthala* of the South-Kāvēri region has been sung by Gñānasambanda, Sundara and Appar.

959. 108 of 1911.—(Tamil.) On the south wall of the central shrine in the Manattuṇai-Īśar temple. A damaged record in the fifth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (III). Registers an exchange of land granted to a certain Ediroppilādār Sōmanāthadēva-Mudaliyār of Tavapperumāl-tirumaḍam, by the servants of the temple of Uḍaiyār Manattuḷ-Nāyanār.

960. 109 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the twentieth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (III). Records gift of land by the resident of Tenvidanṅalūr, a village in Valivala-kūrṅam which was a subdivision of Arumolidēva-vaḷanāḍu, to Ediroppilādār Sōmanāthadēva-Mudaliyār of *Tiruchcherrimuṇṇam* lineage, who was presiding over the Tavapperumāl-tirumaḍam situated on the south side of the temple of Manattuḷ-Nāyanār at Valivalam.

961. 110 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records exchange of land given to the temple of Manattuḷdēva at Valivalam *alias* Ubhayakulaśuddha-chaturvēdimaṅgalam in Valivala-kūrṅam, a subdivision of Arumolidēva-vaḷanāḍu, for the land taken up to dig a tank called Rājādhirājan-Peruṅguḷam at Kulōttuṅgaśōḷanallūr which was a *dēvadāna* village of the temple.

962. 111 of 1911.—(Tamil.) On the same wall. A mutilated record. Records gift of land to the temple of Manattuḷ-Nāyanār in the *dēvadāna* village of Kulōttuṅgaśōḷa-nallūr.

963. 112 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land which was purchased by some people for 30,000 *kāśus* in a public auction (*rājarājapperuvilai*) at Kulōttuṅgaśōḷanallūr to the same temple. The lands had originally belonged to certain persons who were declared *drōhins* (enemies) of the state.

964. 113 of 1911.—(Tamil.) On the same wall. A record in the twelfth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records that a certain land was declared a *dēvadāna* by planting in it the *tiruchchūlam*.

• 965. 114 of 1911.—(Tamil.) On the north and west walls of the same shrine. A record in the seventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land in the village of Kūrṅūr *alias* Ponnēndaperumāl-nallūr to the temple of Manattuḷ-Nāyanār at Tiruvalivalam.

in Valivala-kūṛṅgam, a subdivision of Arumolīdēva-vaḷanāḍu, by the wife of a certain Vayirādarāyan, a native of Pālāikkuruchchi which was a village in Ālattūr-nāḍu, a subdivision of Madhurōdaya-vaḷanāḍu in Pāṇḍimaṇḍalam. [It is not certain as to which of the Jaṭavarman Sundara Pāṇḍyas is intended.]

966. 115 of 1911.—(Tamil.) On the same walls. A record in the seventh year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land in the village of Kulottuṅgaśōlanallūr, to the same temple by Vayirādarāyan mentioned in the above epigraph. The subdivision Valivalakūṛṅgam is here called *Valivala-vagai*.

967. 116 of 1911.—(Tamil.) On the north wall of the same shrine. A record of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva, the date of which is lost. Records sale of land apparently to the *maṭha* of Tirumūladēva by the priests of the temple. Quotes the fourteenth year of Periyadēvar Rājarājadēva. [Tirumūla was not improbably the great Śaivite Siddha and author of the *Tirumūlar-Tirumantra*, whose tradition is connected with Tiruvāḍaturai. See *Abhidhānachintāmaṇi*, p. 534, for a short account of his life. His *Tirumantra* forms the tenth *Tirumuṟai*. See No. 855 above.]

PĀPANĀSAM TALUK.

Āḍuturai.

This place, known as Tirukkuraṅgāḍuturai, is connected with Śaivite traditions and is so called because it saw the Lord's grace to Vāli, the monkey lord of Kishkindha, who was slain by Rāma.

968. 356 of 1907.—(Tamil.) On the south wall of the central shrine in the Āpatsahāyēśvara temple. A record in the ninth year of the Chōla king Rājarājakēsarivarman (I, 985—1013). Records gift of land for lamps. The temple is called Tirukkuraṅgāḍuturai Mahādēvar in Teṅkarai-Tiraimūr-nāḍu.

969. 337 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Uttamachōladēva *alias* Parakēsarivarman (970—86). Refers to the temples as having been built by the mother of Śrī-Madhurāntakadēva *alias* Śrī-Uttama-chōla. [His mother was Śēmbian Mahādēvi, the wife of Gaṇḍarāditya.]

970. 358 of 1907.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pāṇḍya king Māran Śaḍayan. [Was he Jaṭilavarman who incised the Ānaimalai cave inscription and issued the Vēlvikūḍi grant about A.D. 770?]

971. 359 of 1907.—(Tamil.) On the same wall. A damaged record. Mentions Maruttuvakkūḍi.

972. 360 of 1907.—(Tamil.) On the same wall. A damaged record.

973. 361 of 1907.—(Tamil.) On the west wall of the same shrine. A damaged record in the twenty-eighth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōladēva (I?). Mentions gift of a lamp.

974. 362 of 1907.—(Tamil.) On the north wall of the same shrine. A record in the ninth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of land (8 *mās*, etc.) by Uḍaiyapirāṭṭiyār Pirāntakan Mādēvaḍigalār *alias* Śēmbiyan Mādēviyār, mother of Madhurāntakadēva *alias* Śrī-Uttama-Chōla. See No. 969 above.

975. 363 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king . . . Śrī-Kulōttuṅga-Chōladēva (I?). Records gift of lamps. Refers to the river Śuṅgandavirttaśōla-Pērāru (named evidently after Kulōttuṅga I).

976. 364 of 1907.—(Tamil.) On the north wall of the central shrine in the same temple. - A damaged record in the sixth year of the Pāṇḍya king Māran Śaḍayan. See No. 970 above.

977. 365 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Chakravartin Śrī-Kulōttuṅga-Chōladēva (I?). Records sale of land for a lamp. The village is called Tirukkuraṅgāḍuturai in Tiṟaimūr-nāḍu, a subdivision of Bhūpālakulavalli-vaḷanāḍu. Mentions Śuṅgandavirttān, i.e., perhaps the river mentioned in No. 975.

978. 366 of 1907.—(Tamil.) On the south wall of the maṇṭapa, in front of the same shrine. A record in the tenth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (I?). Mentions Vēḍagōmapuram in Vikramaśōla-chaturvēdimāṅalam.

979. 367 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin, the date of which is lost. Records gift of a lamp. -

980. 368 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Rājarājadēva. Records sale of land. Mentions Śuṅgandavirttaśōla-Pērāru. See No. 975 above.

981. 369 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Śrī-Vīrarājēndradēva. Records gift of money. [The king was evidently Vīra Rājendra (I), 1053—70.]

982. 370 of 1907.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (I?). Records gift of a lamp.

Alaṅguḍi (near Nidāmaṅgalam).

As the Śiva temple of this village, known as Irumbulai among the orthodox, is mentioned in the *Dēvāram*, it should have existed in the seventh century. The inscriptions, however, belong only to the Chōla period.

983. 44 of 1891.—(Tamil.) On the south wall of the first prakāra of the Āpatsahāyēśvara temple. A record in the forty-fifth year of the Chōla king Kō-Rājakēsarivarman *alias* Kulōttunga-Chōladēva (I). Refers to the king's invasion of Kalinga in A.D. 1111-2 Venkayya points out that this invasion (in which Vikrama Chōla took part) was different from the invasion of 1095-6; that the *Kalingattupparaṇi* and *Vikramachōlan-ūlā* refer to this; and that it was against North Kalinga in order to assist Anantavarman Chōdaganga against Kalinga rebels while the earlier one was against North Kalinga invaders of South Kalinga. See *Ep. Rep.*, 1905, p. 53. [See also 608 of 1904 at Śrīnivāsanallūr in Trichinopoly district.]

984. 165 of 1894.—(Tamil.) On the north wall of the Āpatsahāyēśvara shrine. A record in the eleventh year of the Chōla king Kō-Parakēsarivarman *alias* Vikrama-Chōladēva (1118-35).

985. 3 of 1899.—(Tamil.) On the south wall of the second prakāra of same temple. A record in the eleventh year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II, 1171-86), "who took Madura and Ceylon." Appears to record a fresh settlement of the revenues of the village of Alaṅguḍi.

986. 4 of 1899.—(Tamil.) On the same wall. A damaged record in Ś. 1186. Mentions Kalikālā in line 3.

987. 5 of 1899.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the sixth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājārājadēva (II). Kielhorn corrects Mīna into Kumbha and then arrives at the English equivalent, Thursday; 14th February 1152. See *Ep. Ind.*, Vol. VIII, pp. 3-4.

Āṇḍāṅkōyil.

987-A. 290 of 1908.—(Tamil.) On the east, south and west walls of the shrine of the goddess in the Śiva temple. A record in the twenty-second year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Mentions Āṇḍāṇāyanārkōyil and records the gift of a *maṭha* by a native of Tirupputtūr in Śērrūr-kūrāṁ, a subdivision of Arumolīdēva-vaṇaṇḍu. [Was the king the same as he who ascended the throne in 1253 and who had the *birudas* conqueror of Iḷam, Koṅgu and Śōlamanḍalam and the anointment of victors at Perumbaṛappuliyūr?]

987-B. Mr. Sewell mentions a C.P. inscription in the temple, dated Ś. 1711, Saumya (A.D. 1789), recording gifts of land to the temple by the chief of Śivagaṅga. [*Antiquities*, Vol. I, p. 273.]

Aridvāramaṅgalam.

988. 611 of 1902.—(Tamil.) On the north wall of the maṅṭapa in front of the central shrine in the Pātālīśvara temple. An incomplete record in the tenth year of the Chōḷa king Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva (III) who took Madura. The date is irregular, but Dr. Kielhorn points out that the day intended is Tuesday, 5th January, A.D. 1188. See *Ep. Ind.*, Vol. VIII, p. 4.

Avalīvanallūr.

Connected in Śaivite legends with Varāhamūrti who is said to have done penance here and got the sight of the Lord. Hence the name Śākshinātha. Sung by Gñānasambanda and Appār.

989. 603 of 1902.—(Tamil.) On the south wall of the maṅṭapa in front of the central shrine in the Śākshināthasvāmin temple. An incomplete record in the seventh year of the Chōḷa king Tribhuvana-chakravartin Rājendra-Chōḷadēva (III?).

990. 604 of 1902.—(Tamil.) On the south wall of the central shrine in the same temple. A record in the eighteenth year of the Chōḷa king . . . Chōḷadēva (III?). Records the setting up of several images by a merchant.

991. 605 of 1902.—(Tamil.) On the north wall of the same shrine. A damaged record in the twenty-second year of the Chōḷa king Tribhuvana-chakravartin Rājendra-Chōḷadēva (III), corresponding to Wednesday, 20th April, A.D. 1267. See *Ep. Ind.*, Vol. VIII, p. 7.

992. 606 of 1902.—(Tamil.) On the same wall. A damaged record in the nineteenth year of a king, whose name is doubtful.

Āvūr.

Āvūr is Tamil for Paśupatiśvara and is well known in Śaivite tradition as the place where Indra, the Saptarishis and cows worshipped Śiva. It has been celebrated in Gñānasambanda's *padikas*.

993. 81 of 1911.—(Tamil.) On the west base of the central shrine in the Paśupatiśvara temple. A record in the third year of the Chōḷa king Tribhuvana-chakravartin Rājendra-Chōḷadēva (III?). Registers a list of lands owned up to the third year of the king, by the temple of Paśupatiśvaramuḍaiyār at Āvūr in Āvūr-kūṭṭam, which was a subdivision of Nitta-vinōda-vaḷanāḍu.

Irumbudalai.

This village and Melattūr borrowed money from the Tanjore temple and agreed to supply paddy and watchmen to it.

994. 32 of 1910.—(Tamil.) On the south wall of the central shrine in the Trilōkanāthēśvara temple. A fragmentary record. Records gift of paddy to the temple of Tiruvirumbudalūḍaiya Mahādēva at Manukula-chūlāmaṇi-chaturvēdimāṅalam, by the assembly of that village.

995. 33 of 1910.—(Tamil.) On a tier running round the base of the same shrine. A record in the twenty-third year of the Chōla king Rajarājakēsarivarman *alias* Śrī-Rajarājadēva (I). Stones in disorder and built up-side down. Records gift of paddy for offerings and lamps to the temple of Tiruvirumbudalūḍaiya Mahādēva at Manukulachūlāmaṇi-chaturvēdimāṅalam, a *brahmadēya* in Āvūr-kūṛram, a subdivision of Nittavinōda-vaṇanāḍu. Mentions the shrine of Amarabhujāṅgadēva.

996. 34 of 1910.—(Tamil.) On the north and west tiers of the same base. A record in the sixth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—1135). Stones in disorder. Records a gift of lamp.

Kapistalam.

996-A. On a stone in the Dēvaṅga "pallala" *maṭha*. An effaced record dated in Ś. 1464 in the reign of Achyuta Dēva Rāya. Grant by one "Sarungadavun" to "Dēvaṅga Chaktarroogull" (?). *Ins., S. Dts., p. 196, No. 13.*

996-B. A C.P. dated in Ś. 1349 in the reign of Vīra Śiṅgarāya Dēva Mahārāya. Records that Mulloo Nāyakan of "Nalloda" village disposed half the village for 125 pagodas to Banume Śeṭṭi. *Ibid., No. 14.*

996-C. A C.P. in the same place. Records that in Ś. 1351, Vikrama (?), in the reign of the same king, Mutṭiyappa Nāyakan of (Kṛishṇa vōḍa) village sold half of it for 113 pagodas to Arane Śeṭṭi of Chinnamaṅalam village. *Ibid., No. 15.*

Maruttuvakkuḍi.

997. 386 of 1907.—(Tamil.) On the north wall of the maṅṭapa in front of the central shrine in the Airāvateśvara temple. A record in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Śrī-Tribhuvanavīradēva (Kulōttuṅga III) who took Madura, Īlam (Ceylon) and Karuvūr and was pleased to take the crowned head of the Pāṇḍya and to perform the anointment of heroes and the anointment of victors. Records gift of land to provide for daily requirements. Refers to the twenty-fifth and twenty-sixth years of the king.

998. 387 of 1907.—(Tamil.) On the same wall. A record in the twenty-first year of Tribhuvanachakravartin Kōṇērinmaikoṇḍān. The temple is called Uḍaiyār Tiruḍaikkulamūḍaiyār at

Ānaichchūl in Tiraimūr-nāḍu, a subdivision of Uyyakkonḍār-vaḷanāḍu.

999. 388 of 1907.—(Tamil.) On the same wall. A record in the twenty-first year of Tribhuvanachakravartin Kōnērinmaikonḍān. Records gift of land. Refers to the fortieth year of some unnamed king.

1000. 389 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the same temple. A record in the twenty-first year of the king. Records gift of land to provide for the daily requirements of the temple of Tiruviḍaikkulamudaiyār at Ānaichchūl in Tiraimūr-nāḍu, a subdivision of Uyyakkonḍār-vaḷanāḍu. Refers to the fortieth year of Tribhuvanavīradēva (Kulottuṅga III).

1001. 390 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III, who was pleased to take Madura, Īlam (Ceylon) and Karuvūr and the crowned head of the Pāṇḍya. Refers to the Revenue survey (*aḷavu*) in the sixteenth year of Śuṅgandavirttaruḷina Kulōttuṅga-Śōla-dēva (I).

1002. 391 of 1907.—(Tamil.) On the same wall. Records in the twenty-first year of the king (?) gift of land. Refers to the fortieth year of Periyadēva Tribhuvanavīradēva (Kulōttuṅga III). Mentions Tiraimūr *alias* Ulaguyyakkonḍā-Śōla-chaturvēdimāṅgalam in Vilai-nāḍu, a district of Jayaṅḍa-Chōla-vaḷanāḍu.

1003. 392 of 1907.—(Tamil.) On the south wall of the same maṇṭapam. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (III), who took Madura and was pleased to take the crowned head of the Pāṇḍya. Records gift of land. Mentions Śivapādaśekharaṇallūr, which was a *mēl-vēttappēru* and refers to two Jaina temples (*palli*) at Jananāthapuram called Chēdikulamāṇikkapperumballi and Gaṅgarula-sundarapperumballi.

1004. 393 of 1907.—(Tamil.) On the same wall. A record in the tenth year (Karkaṭaka, Pūrva 12, Saturday, Mūlam) of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva III, who was pleased to take Madura. Registers the foundation of a village (*aḡaram*) called Kulōttuṅga-Śōlan-Niyāyaparipāla-chaturvēdimāṅgalam by taking land from several villages. See *Ep. Ind.*, Vol. X, p. 127, where it is shown that the date corresponded to Saturday, July 13th, A.D. 1187.

1005. 394 of 1907.—(Telugu.) On a stone set up on the bank of the Uyyakkonḍān channel near the surplus sluice. A record of the Nāyaka queen, Maṅgammāgāru (1689—1705), the queen of Viśavantha Nāyani-Chokka-Nāyanivāru in Ś. 1628, current, Tāraṇa. Records the construction of the sluice (*kālingulu*) by a Brāhmaṇa. See *Ind. Antq.*, 1917, p. 156 ff.

Melaṭūr (Milattūr).

1006. 28 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Unnatapurīśvara temple. A damaged record in the fourth year of the Chōla king Parakēśarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—1135). Built in at the end. Mentions Peru-Milattūr in Kilār-kūrṇam, a subdivision of Nittavinōda-vaṇaṇḍu and seems to record a gift of sheep for lamps.

1007. 29 of 1910.—(Tamil.) On the same wall. An unfinished record of the Chōla king Tribhuvanachakravartin Rājarājadēva, the date of which is lost. The temple is called Tiruvagattīśuram-Uḍaiyār of Peru-Milattūr in Nittavinōda-vaṇaṇḍu. Mentions a temple named Vikrama-Chōlīśuram-Uḍaiyār and appears to record a gift of land.

1008. 30 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. A record in the second year (Rishabha, Pūrva 3, Wednesday, Punarvasu) of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of land to the temple of Tiruvagattīśuramuḍaiya-Mahādēva at Peru-Milattūr, by a native of that village. See *Ep. Ind.*, Vol. XI, p. 246, where Mr. Sewell discusses the date in regard to each of the three kings of this name and finds no satisfactory English equivalent.

1009. 31 of 1910.—(Tamil.) On the south wall of the Vighnēśvara shrine in the courtyard of the same temple. A damaged record in the third year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of sheep for a lamp.

Muniyūr.

1010. 156 of 1911.—(Tamil.) On the south wall of the Agastyeśvara temple. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land to the *guhāi* of *Tirujñānasambanda-maḍam* on the south side of the temple of Tiruvagattīśuram-Uḍaiyār at Muniyūr in Āvūr-kūrṇam which was a subdivision of Nittavinōda-vaṇaṇḍu, by the assembly of Puttūr *alias* Tribhuvanamādēvi-chaturvēdimāṅgalam, a *brahmādēya* in Viraśōla-vaṇaṇḍu of the same territorial division. See No. 1012 and the inscriptions of Nallūr and Valivalam for similar institutions.

1011. 157 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). States that some early records which registered grants to the temple of Tiruvagattīśvaram-Uḍaiyār at Muniyūr, were engraved on stone with the permission of Udayapperumāl Śōlakōṇār. For similar examples of copying old records in renovated temples see Tirumalaivāḍi, Tiruvallam and Siddhaliṅga-maḍam.

1012. 158 of 1910.—(Tamil.) On the north wall of the same temple. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land to the *Tirumurai-tēvarachchevan-maṭha* on the north side of the Tirutṭonḍiśuramuḍaiya-Nāyanār temple at Tirukkaḷumalam (in Tirukkaḷumalanāḍu, a subdivision of Rājādhirājaḷalanāḍu, by the residents of Muṇiyūr. See No. 1010 above.

Nālūr.

This place, generally called Tirunāiūr Mayānam, is one of the south Kāvēri Śaivite places. It has been sung by Gñānasambanda.

1013. 308 of 1910.—(Tamil.) On the door posts at the entrance into the Plāśapuriśvara temple. A partly damaged record in the twenty-fourth year of the Chōla king Rājakēsarivarman. Appears to record a lease of land and states that the assembly of Nālūr, a *brahmadēya* of Śērrur-kūrṇam, met in the temple of Vaṇṇakkanār ambalam. Mentions also the village Vaḍa-Śattaṅguḍi *alias* Kaḷarañjēnda-chaturvēdimāṅgalam.

1014. 309 of 1910.—(Tamil.) On the same door posts. A mutilated record in the twenty-second year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of ninety sheep for a lamp to the temple of Śamaparēśvarattu-Mahādēva at Nālūr, a *brahmadēya* village in Śērrur-kūrṇam. The same door-post appears to have contained on it still another inscription of Madiraikoṇḍa-Parakēsarivarman, much damaged.

Nallūr.

One of the Śaivite centres of worship south of the Kāvēri; it has been sung by Gñānasambanda and Appar.

1015. 40 of 1911.—(Tamil.) On the south wall of the central shrine in the Kalyāṇasundarēśa temple. A fragmentary record of the twenty-third year of the Chōla king . . . kēsarivarman. Seems to record a gift of lamp to the temples of Iḷaṅgōyil-Mahādēva.

1016. 41 of 1911.—(Tamil.) On the same wall. A fragmentary record of the tenth year of the Chōla king Parakēsarivarman Madhurāntaka Uttama-Chōla. Refers to an enquiry into the affairs (*śrikārya*) of the temple of Mahādēva at Nallūr under orders of the king, by a certain Māṇakkurrai-Vīranārāyaṇanār.

1017. 42 of 1911.—(Tamil.) On the same wall. A fragmentary record in the fifteenth year of the Chōla king Rājakēsarivarman (i.e., Rājarāja I). Contains portions of the historical introduction of Rājarāja I, and refers to a maṇṭapa built by a certain Nārāyaṇan Ēkavīran of Pañchavanmahādēvi-chaturvēdimāṅgalam which appears to have been another name of Nallūr.

1018. 43 of 1911.—(Tamil.) On the south wall of the second prakāra of the same temple. A record in the twenty-third year of the Hoysala king Sārvabhaumachakravartin Vīra-Rāmanāthadēva. Records gift of land by a certain Aghōradēva to the temple at Tirunallūr *alias* Pañchavanmahādēvi-chaturvēdimāṅgalam in Nallūr-nāḍu, a subdivision of Nittavinōda-vaṇanāḍu. [The inscription affords a proof of Hoysala domination over Chōla dominion in the time of Vīra Rāmanātha. See No. 1038 below.]

1019. 44 of 1911.—(Tamil.) On the same wall. An unfinished and damaged record in the fifteenth year of the Chōla king Rājārājadēva (III?). Records sale of a temple land to a certain Ponnar Rājan *alias* Vikkiramasiṅgadēva of Paṇḍimaṇḍalam, who was a subordinate of Śōlakōnār.

1020. 45 of 1911.—(Tamil.) On the same wall. An unfinished and damaged record in the fifth year of the Chōla king Tribhuvana-chakravartin Rājārājadēva (III?). Records gift of a lamp to the same temple by a certain Vānakōvaraiyar.

1021. 46 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of lands clubbed together under certain specified names. [A hamlet called Manukulamedutta Perumāḷ was evidently named after the king who, we know from No. 1095 below, had that *biruda*.]

1022. 47 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). Records gift of money for a lamp and of a lamp-stand by the chief mentioned in No. 1020 who bore the titles Tuṇḍanāḍudaiyār Ēkavāchakan and Ulagukanṇiḍuttā-Perumāḷ.

1023. 48 of 1911.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). It gives a list of all the tax-free lands enjoyed by a temple, the name of which is not clear on the stone.

1024. 49 of 1911.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). Records gift of a *maṭha* to the teacher called Tattanūḍaiyār Īśānadēva, by a lady disciple of his, in accordance with the instructions of her dying husband. Later on, the epigraph registers the grant of an additional land to the same *māṭha*. Īśāna Śiva was a teacher of the Mudaliars of Maḷigai *maṭham* at Tiruvīḍamarudūr and he evidently settled at Nallūr. See Tj. 1010, 1012, etc., for similar *maṭhas*.

1025. 50 of 1911.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājārājadēva. Records sale of land to the temple by a native of Kiliyūr in Paṇḍikulāśani-vaṇanāḍu. In continuation of this inscription is engraved a record of the second year of the same king

which refers to the assembly of Rājakēśari-chaturvēdimāṅgalam in Nallūr-nāḍu and to a gift of land for a lamp to the temple of Tirunallūr-Nāyanār.

1026. 51 of 1911.—(Tamil.) On the east wall of the same prakāra. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for supplying a garland of red lilies (*śeṅgaḷunir*).

1027. 52 of 1911.—(Tamil.) On the same wall. A damaged record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for supplying a garland of red lilies (*śeṅgaḷunir*).

1028. 53 of 1911.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of paddy for offerings.

1029. 54 of 1911.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva II, who was pleased to take Madurai, i.e., Madura and Īlam (Ceylon). Records gift of 200 *kāśus* for two lamps.

1030. 55 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Kulōt-tuṅga-Chōladēva. Records gift of land.

1031. 56 of 1911.—(Tamil.) On the same wall. A damaged and incomplete record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II?). Records gift of land for offerings.

1032. 57 of 1911.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records sale of a house-site and a garden for the temple of Agambaḍi-Vināyaka-Piḷḷaiyār.

1033. 58 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records sale of a house and eight coconut trees to the same temple which is stated to have been built by the Agambaḍiyār (i.e., the servants of the temple of Tirunallūr-Nāyanār). [Was the term Agambaḍiyār connected with the Agamuḍaiyār caste?]

1034. 59 of 1911.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for offerings to the temple of Tirunallūr-Nāyanār.

1035. 60 of 1911.—(Tamil.) On the base of the north verandah in the same temple. A mutilated record in the fourth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gift of lands situated in different villages to the same temple.

1036. 61 of 1911.—(Tamil.) On the same base. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Built in at the bottom. Records gift of land.

1037. 62 of 1911.—(Tamil.) On the second gōpura of the same temple; right of entrance. A record in the twenty-sixth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for feeding the Mahēśvaras.

Śūlamaṅgalam.

1038. 292 of 1911.—(Tamil.) On the west and south walls of the central shrine in the Krittivāsēśvara temple. A record in the twentieth year of the Hoysala king Vīra-Rāmanāthadēva. Records gift of land for offerings to the temple at Śūlamaṅgalam which was a *brahmadēya* in Kiḷāy-kūrṅam a subdivision of Nittavinōda-vaḷanāḍu. [His capital was Kaṇṇanūr. Mr. Richards, I.C.S., suggests that Dēvar kundāṇi was perhaps his capital above the ghats. See No. 1018 above.]

1039. 293 of 1911.—(Tamil.) On the north wall of the maṅṭapa in front of the same shrine. A damaged record in the ninth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land to the temple of Kari-uritta-Nāyanār at Śūlamaṅgalam by three Brāhmaṇa brothers who were natives of Tirukkudandai (i.e., Kumbhakōṇam).

1040. 294 of 1911.—(Tamil.) On the south wall of the same maṅṭapa. A record in the twelfth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva (1334 —?). Records that a certain Tirunāvuḍaiyār of Dānavinōdanallūr, a *dēvadānā* village of the goddess in the temple of Tiruvālavāyūḍaiyār in Tayandaṇarkuḍināḍu, a subdivision of Pāṇḍimaṅḍalam, set up an image of Tirunāvuḍaiya-Piḷḷaiyār in the temple of Kariyuritta-Nāyanār at Śūlamaṅgalam, a *brahmadēya* in Kiḷār-kūrṅam of Nittavinōda-vaḷanāḍu, and presented lands for offerings.

1041. 295 of 1911.—(Tamil.) On the same wall. An incomplete record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Refers to the assembly of Śūlamaṅgalam and a settlement which it made for the benefit of the temple of Kariyuritta-Nāyanār.

1042. 296 of 1911.—(Tamil.) On the same wall. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, "who was pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records sale of maid-servants to the temple of Kari-uritta-Kandar at

Śulamaṅgalaṃ by two accountants of the temple of Tirukkāroṇam-Uḍaiyār at Śōḷakulavallipattinam, a village in Paṭṭiṇa-kūṛram, a subdivision of Gēyamāṇikka-vaḷanāḍu

1042-A. In the inner shrine of Perumbuhutu Īśvara at Paśu-patikōvil. Records that Kulōttuṅgaḍēva granted seventeen *vēlis* of land to the Goddess Prajā Sundari. *Ins., S. Dts., p. 258, No. 165.*

1042-B. In the same place. A grant by the same king in his twenty-second year of 1,000 *kuḷi* of land. *Ibid., No. 166.*

1042-C. In the same place. Grant of land by Kō-Parakēsarivarman to Ādi-Chaṇḍēśvara, in his fifteenth year. *Ibid., No. 167.*

1042-D. In the same place. A gift of land (4 *mās*, 1 *kāṇi* and *muḍi* to the God by the same king in his thirteenth year. *Ibid., No. 168.*

1042-E. In the same place. Records in the twenty-second year of Kō-Rājakēsarivarman grant of two *vēlis* of wet land and one of dry land to the God. *Ibid., No. 169.*

Tirukkalāvūr (Tirurukkarugāvūr)

This place is well known in Śaivite tradition as the place where the moon and constellations worshipped the Lord and where the Lord fed Saint Sundaramūrti. It has been sung by Gñānasambanda.

1043. 35 of 1910.—(Tamil.) On the south wall of the central shrine in the Madhuvanēśvara temple. A record in the sixteenth year of the Chōḷa king Parakēsarivarman. Records gift of land by the village assembly, to the temple of Tirukkarugāvūr Mahāḍēva.

1044. 36 of 1910.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of land for a lamp by a merchant of Nandipura, to the temple of Paḷakkarugāvūr Mahāḍēva of Tirukkudamūkkil, a *dēvadāna* in Vaḍagarai Pāmburanāḍu.

1045. 37 of 1910.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47), "who also took Īlam (Ceylon)." Records gift of land to the same temple by a servant of queen Villavanmāḍēviyār.

1046. 38 of 1910.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of land for a lamp by a native of Taṇjāvūr.

1047. 39 of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of land for festivals.

1048. 40 of 1910.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47). Provides for ghee by a native of Uḷundanguḍi.

1049. 41 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is lost. Built in at the right end. Records gift of land for offerings and a lamp.

1050. 42 of 1910.—(Tamil.) On the west wall of the same shrine. An incomplete record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (A.D. 905—47). It gives a list of the lands owned by the temples of Mahādēva, Kāla-Piḍāri and Mahā-Viṣṇu at Paḷa-Tirukkarugāvūr.

1051. 43 of 1910.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (A.D. 905—47). Records gift of land for offerings and a lamp.

1052. 44 of 1910.—(Tamil.) On the north wall of the same shrine. A record in the fifth year of the Chōla king Parakēsarivarman. It gives a list of lands belonging to the temple; one of the donors was Korraṅguḍaiyāṅ Araṅgan Kuṇjiramallān. The beginning of the historical introduction (*tingalēr taru*) of Rājādhirāja I is found below this inscription.

1053. 45 of 1910.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of land. Mentions the coin *Ilakkāṣu*.

1054. 46 of 1910.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman. Mentions Tiruvalāṅjuḷi and Kōyilmayilai *alias* Madhurāntaka-Mūvēndavēḷān and records a gift of land for offerings by Singan Kaliyan *alias* Uttamaśōḷa-Mūvēndavēḷān of Kommaipakkam.

1055. In the inner shrine of Madhuvanēśvara. Records grant of 4 *mās*, 3½ *kaṇi* and 1 *muṇḍiri* of land to Tilla Nāyanār by Kō-Parakēsarivarman in his eighth year. See *Ins., S. Dts.*, p. 259, No. 170.

1056. A grant of the same king in his thirteenth year. *Ibid.*, No. 171.

1057. In the same place. Grant of thirteen *vēlis* by the same king in his eighth year. *Ibid.*, No. 172.

1058. Grant of two *vēlis* by the same king in his seventeenth year. *Ibid.*, No. 173.

1059. Grant of land for lamps and food by the same king in his twenty-third year. *Ibid.*, No. 174.

1060. Grant of land by the same king in his twenty-first year. *Ibid.*, No. 175.

1061. A similar grant of 4 *mās*, $3\frac{1}{2}$ *kaṇis* and 1 *mundiri* is Vīramaṅgaiyūr by the same king in his thirteenth year. *Ins.*, S. Dts., No. 176.

1062. A grant of $\frac{3}{4}$ *vēli* by Kō-Rajakēsarivarman in his twenty-fourth year. *Ibid.*, No. 177.

1063. A record by the same king in his seventeenth year for the celebration of the Pushya ceremony. *Ibid.*, No. 178.

1064. A gift of 3 *mās* and $1\frac{1}{2}$ *kaṇi* by the same king in his eighteenth year. *Ibid.*, No. 179.

1065. A gift of 10 *vēlis* of land south of Vīrachōḷa river by Parakēsarivarman in his twenty-third year. *Ibid.*, No. 180.

1066. Gift of land by Rājakēsarivarman in his twenty-first year. *Ibid.*, No. 181.

Tiruppālātturai.

1067. 433 of 1912.—(Tamil.) On the south wall of the central shrine in the Kshīravanēśvara temple. A much damaged record in the tenth year of the Chōḷa king Vikrama-Chōḷadēva (1118—35). Records gift of jewels to the temple of Mahādēva at Tiruppālātturai. [The place figures in Appar's psalms.]

1068. 434 of 1912.—(Tamil.) On the west wall of the same shrine. A record in the forty-third year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I). Registers that the *dēvudāna* village Tiruchchirrambalanallūr of the temple of Mahādēva at Tiruppālātturai in Nallūr-nāḍu, a subdivision of Nittavinōḍa-vaḷanāḍu, was granted, on account of the low finances of the temple, the remission of the *antarāyapāṭṭam* and other taxes, at the request of Madhurāntakap-paravaināṭṭu-Mūvēndavēḷān. [The epigraph is interesting for the fact that it mentions the introductions of Vīrarājendra I and Kulōttuṅga I thereby showing that Adhirājendra (who was the brother-in-law of the Chāḷukya Vikramāditya VI and the rival of Kulōttuṅga I) was ignored. The last year of Vīrarājendra is moreover (1069-70) the first year of Kulōttuṅga (I). *Ep. Rep.*, 1913, p. 105.]

1069. 435 of 1912.—(Tamil.) On a slab built into the west floor of the first *prākāra* of the same temple. Records in Kīlakā gift of land by the cultivating classes to the temple of Pālavana-nāthasvāmin for conducting the festival in the month of Āḍi.

1070. 436 of 1912.—(Tamil.) On a slab fixed into the floor of the north verandah of the same *prākāra*. Interrupted by the bases of a pillar. Seems to record in Vikrama a gift of land by an agent of Vīra-Naraśiṅgarāya-Nāyaka (evidently the Śāḷuva usurper).

1071. 437 of 1912.—(Tamil.) On the west verandah of the same *prākāra*. A record in the twenty-eighth year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva (III). Records gift of

land by purchase in Tiruchchirrambalanallūr and Rājagambhīranallūr, to the shrine of Tirujñānasambandhīśuram-Uḍaiyār which was consecrated by a certain Nīlagāṅgaraiyan, in the east verandah of the temple of Tiruppālatturai-Uḍaiyār.

1072. 438 of 1912.—(Tamil.) On the second gōpura of the same temple, right of entrance. A much damaged and unfinished record in the fifteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), “who having taken Madurai (Madura) was pleased to take the crowned head of the Pāṇḍya.”

1073. 439 of 1912.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III). Records gift of gold for jewels to the shrines of Periyadēvar and Nāchchiyār, concentrated in the temple by Periyadēvanambi of Pēṇṇāgaḍam who held proprietary right in the *dēvadāna* villages of Tiruchchirrambala-nallūr and Rājagambhīranallūr.

1074. 440 of 1912.—(Tamil.) On the east wall of the first *prākāra* of the same temple. A damaged and unfinished record of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II) in his twelfth year and 264th day. Begins with the introduction *jayamādum nā maruviya*, etc. Seems to record the gift of land (*kāval kāḍu*) in the grove called Kuñjiran *alias* Bhuva-namulududaiyāl, under the new name Rājagambhīranallūr for worship, etc., in the temple and for maintaining a-flower garden. Reference is also made to the “Revenue Survey” (*aḷavu*) of the sixteenth year of Śuṅgandavirtadēva (i.e., Kulōttuṅga I) and to his fortieth year.

1075. 441 of 1912.—(Tamil.) On the north wall of the same *prākāra*. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,” in his twelfth year and ninety-third day. Registers that the re-distribution (கரைக்கறு) and assignment of lands (*puñjai and nattam*) in the village of Kuladīpanāyakapura were, by the corporate consent of the *Śāliya* merchants, permanently engraved on the walls of the temple. The epigraph shows that there was periodical re-distribution of the village lands.

1076. 442 of 1912.—(Tamil.) On two detached stones fixed into the same wall. Records gift of land (*Tirunāmattukkāṇi*) in the village of Vēmbakkudī which was a *dēvadāna* of the temple of Tiruchchōrrutturai-Uḍaiyār, by a certain Kāvērivallavan.

Tiruvaigāvūr.

This place, known in Śaivite tradition as Bilva-vanakshētram, is said to have been the scene of Lakṣmī's worship of Śiva. It figures in Gñānasambanda's *Dēvāram*.

1077. 48 of 1914.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Bilvanāthēśvara temple. A record in the twenty-second year of the Pallava king Nandivarmanrāja (II or III?). Records gift of land for offerings and a lamp to the temple of Tiruvaigāvuḍaiya-Mahādēva. States that this is only a copy of a stone inscription.

1078. 49 of 1914.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōladēva (II) in his fifth year. Mentions Moykuḍi in Emappērūnāḍu, a subdivision of Rājarāja-vaṇanāḍu and the temple of Tiruvaigāvuḍaiyār in Innambar-nāḍu, a subdivision of Vaḍagarai-Vikrama-Śōla-vaṇanāḍu. [Mr. Krishna Sastri notes that, while in other epigraphs the king receives the title of Rājakēsarivarman, he receives in this the title of Parakēsarivarman.]

1079. 50 of 1914.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II). Records gift of thirty *kāṣus* for a lamp by a dancing girl *devaraḍiyāl* of the temple of Tiruvaigāvuḍaiyār in Aṇḍattukūṛram, a subdivision of Vikrama-Śōla-vaṇanāḍu.

1080. 51 of 1914.—(Tamil.) On the same wall. A record in the fortieth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III?). States that Pūṇḍi-uḍaiyān Sūriyan Pavaḷakkunṇanār *alias* Vanṇāḍuḍaiyār of Paravaichchurpūṇḍi in Rājarāja-vaṇanāḍu petitioned to the king in his thirty-second year and built of stone the central shrine and the maṇṭapa of the temple of Tiruvaigāvuḍaiya-Mahādēva in Aṇḍattukūṛram, a subdivision of Ulaguyyavandaśōla-vaṇanāḍu, after removing the old brick structure which was dilapidated. He also increased the temple *dēvadāna* by supplementing it with gift of lands in the village of Kaḷappākuḍi, in Viṛaikūṛram to meet the additional requirements of the temple. [The Government Epigraphist believes that the king was, in spite of the title Parakēsarivarman, Kulōttuṅga (I).]

1081. 52 of 1914.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for three lamps to the shrine of Tirumāḷigaippillaiyār, by a native of Paḷarāḷakkūḍi in Viḷaiṇṇaḍu which was a subdivision of Jayaṅgaḍaśōla-vaṇanāḍu.

1082. 53 of 1914.—(Tamil.) On the same wall. A damaged record of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II) in his seventeenth year. Records gift of money for offerings to the image of Nīṭavāṇḍakūṭṭāṇḍa-Sundaradēva set up in the temple of Tiruvaigāvuḍaiyār.

1083. 54 of 1914.—(Tamil.) On the south and west walls of the same maṇṭapa. A record in the twentieth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Records gift of paddy by the temple servants to the sacred monastery (*tirukkugai*) of Tirumudiyālnaḍandān which was presided over by Nānāndār-Uḍaiyār Puḡaḷivēndar. [Puḡaḷivēndar cannot be the poet Puḡaḷēndi who was the contemporary of Oṭṭakkootta and Kulōttuṅga (II).]

1084. 55 of 1914.—(Tamil.) On the west wall of the same maṇṭapa. An unfinished record of the Chōḷa king Tribhuvanachakravartin Rājārājadēva in his seventh year. Mentions Tillaināyakan Kaṇavadi Nambi *alias* Madhurāntaka Vaṇṇāḍuḍaiyān of Paravaichchurru-pūṇḍi in Rājārāja-vaḷanāḍu.

1085. 56 of 1914.—(Tamil.) On the same wall. A damaged record of the Chōḷa king Tribhuvanachakravartin Rājendra Chōḷadēva (III) in his fifth year, Mēsha, śu. di. 4th, Monday, Rōhiṇi. Records sale of land. Mentions Vāmaśivamudaliyār of the lineage of the Mudaliyārs of Śelva-Tiruvārūr and the image of Villavanapperumāḷ in this temple. The date, points out Mr. Swamikannu Pillai, corresponded to Monday, 27th March A.D. 1251. He further "shows that the reign began between 28th March and 20th April 1246, which reduces Kielhorn's limits by eight days." See *Ep. Ind.*, Vol. IX, p. 222.

1086. 57 of 1914.—(Tamil.) On the north wall of the same maṇṭapa. A record of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who having been pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors," in his thirty-third year, Mithuna, ba. di. 9, Monday, Rēvati, corresponding to June 6, A.D. 1211. Records sale of land and two houses for arrears of revenue due on a *dēvadāna* land. The arrears were found out by Pillai-Muṇaiyadaraiyar who was in charge of the temple lands, by auditing the accounts from the twenty-fourth to the thirty-third year.

1087. 58 of 1914.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who having been pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors" in his thirty-third year, Mithuna, ba. di. 9, Monday, Rēvati. Built in at the bottom. Refers to the *dēvadāna* village Tribhuvana-mādēvichaturvēdimāṅgalam. Registers a similar transaction as in the above epigraph. Date same as in the previous inscription.

1088. 59 of 1914.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Dēvarāya Mahārāya (II), in Ś. 1351, Saumya, Vrischika, ba. di. 10, Monday, Hasta (Oct. 29, A.D. 1429). Registers an agreement entered into by the assembly of Parāntaka-nāḍu, a subdivision of Innambar-nāḍu and the *Valaṅgai* 98 and the *Idaṅgai* 98 sects regarding the payment of dues to the king (*rājāgaram*). [This epigraph is one of the most valuable documents for the construction of the financial history of the period. It is analysed in detail in *Mad. Ep. Rep.*, 1915, pp. 106—8, paragraph 44, and it is too long to be quoted here.]

1089. 60 of 1914.—(Tamil.) On the east and north walls of the same maṇṭapa. A record of the Chōḷa king Tribhuvanavīradēva, (1178—1216) “who having been pleased to take . . . Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors,” in his thirty-third year, Mithuna, ba. di. 9, Monday, Rēvati. Built in at the beginning. Registers a transaction similar to that of No. 1075 above. The land was sold to the temple of Nittavinōḍa-Īśvaram Uḍaiyār at Tiruvaigāvūr in Innambar-nāḍu, a subdivision of Vaḍa-garai-Vikrama-Śōḷa-vaḷanāḍu. For date see 1086.

PATTUKKōTTAI TALUK.

Karuṅgāḍu.

1090. 10 of 1892.—(Tamil.) On a stone in front of the Māri-Amman temple. A record dated in Vyaya.

Kōvilūr.

1091. 181 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Mantrapurīśvara temple. An incomplete record in the twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III) “who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.” Records the gift of a servant to the temple of Uśāttāṇa-muḍaiya-Nāyanār by a native of Śelgalūr in Iḍaikkānāḍu, a subdivision of Rājendra-śōḷa-vaḷanāḍu.

1092. 182 of 1908.—(Tamil.) On the same wall. A record in the twenty-sixth year (Kanyā, Pūrva 8 or 5, Anurādha, Monday) of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records gift of land by order of Viḷuppādirājan, a native of Śīrīrārkāḍu in Pāṇḍyakulāśani-vaḷanāḍu. The land granted was in Sundara-śōḷapuram. See *Ep. Ind.*, Vol. XI, p. 130. An irregular date.

1093. 183 of 1908.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōḷa king . . . Kulōttuṅga-Chōḷadēva, “who was pleased to take . . . ” Built in at the bottom and the end. Records gift of land to the temple

Uśāttāṇamuḍaiya-Nāyanār at Uśāttāṇam *alias* Kēraḷakulaśanichaturvēdimāṅgalam, a *brahmadēya* in Puraṅgarambai-nāḍu, a subdivision of Rājendraśōḷa-vaḷanāḍu.

1094. 184 of 1908.—(Tamil.) On the south wall of the same maṇṭapa. A record in the twenty-fourth year of the king Records gift of money for a lamp, by a native of Puduppaṭṭaṇam.

1095. 185 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (III). Seems to record a gift of paddy to a temple servant by the tenants of the temple lands. [The king had the title of Manukula meḍutta Perumāḷ.]

1096. 186 of 1908.—(Tamil.) On the same wall. A record in the tenth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva. Records gift of land for offerings to the shrines of Pillaiyār Nāyanār (i.e., Gñānasambanda) and Tirunāvukkaraśu-Nāyanār. Refers to the revenue survey of the thirtieth year.

1097. 187 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva. Records an arrangement entered into by the dancing girls of the temple to burn a lamp in the shrine of Bhuvanapati-Nāchchiyār built by Ponnambalakūttan *alias* Īrumuḍiśōḷapallavaraiyan.

1098. 188 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva. Records gift of land for offerings to the image of Bhuvanādhipati-Nāchchiyār by the residents of Mummudiśōḷapuram in Puraṅgarambai-nāḍu, a subdivision of Rājendra-śōḷa-vaḷanāḍu. Refers to the revenue survey of the thirty-eighth year of Tribhuvanavīradēva (Kulōttuṅga III). This survey "shows the still prosperous condition of the Chōḷa Empire about the end of that king's reign." It is doubtful, however, whether Kulōttuṅga (I) or (III) is intended. See *Ep. Rep.*, 1909, p. 102, for details. See No. 1101 below.

1099. 189 of 1908.—(Tamil.) On the same wall. A record in the fifth year and the king's name is lost. Records gift of money (3,000 *kāśus*) and paddy for offerings to the shrine of Bhuvanādhipati Nāchchiyār built by Ponnambalakūttan *alias* Īrumuḍiśōḷa Pallavaraiyan.

1100. 190 of 1908.—(Tamil.) On the same wall. Gives a list of *dēvadāna* lands belonging to the temple and their boundaries.

1101. 191 of 1908.—(Tamil.) On the same wall. Gives a list of the rent-free lands (*dēvadāna*) possessed by the temple, up to the thirty-eighth year and refers to the fiftieth year of Kulōttuṅga-Chōḷadēva (I) "who was pleased to abolish tolls" and to the eighteenth year of Rājarājadēva. The revenue survey of the thirty-eighth year is also referred to. See 1098 above.

1102. 192 of 1908.—(Tamil.) On the north wall of the same maṇṭapa. Records in the twenty-first year (of?) gift of land for offerings by order of a certain Kāliṅgarāya. Mentions Kalyāṇa-puraṅgoṇḍaśōlapuram, among the boundaries. [Kalyāṇapuraṅgoṇḍaśōla was Rājādhirāja (I), 1018—1052.]

1103. 193 of 1908.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Mantrapuriśvara temple. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). Records gift of land to the shrine of Subrahmaṇya by the assembly of Peruvālvutanda-Perumā-chaturvēdimaṅgalam (i.e., the modern Peruvāḷāndān) in Puraṅgarambai-naḍu, a subdivision of Rājendra-śōla-vaḷanaḍu.

1104. 194 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (III?—35). Records gift of land. Mentions Śākkānam *alias* Kēraḷakulāśani-chaturvēdimaṅgalam. Perhaps Śākkānam is a mistake for Śāttāṇam (i.e., Uśāttāṇam).

1105. 195 of 1908.—(Tamil.) On the same wall. A record in the twentieth year (Makara, Pūrva 7, Monday, Aśvini) of the Chōla king Tribhuvanachakravartin Rājārājadēva (III). Records gift of land by the assembly mentioned in No. 1103, for offerings to the shrine of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār, set up by prince Purośaikkuḍaiyār. The gift was made for the health of the king and for the victory of prince Iruṅgōlar. See *Ep. Ind.*, Vol. XI, 128, where the details of date show the English equivalent to be Monday, 5th January, A.D. 1237, in the twenty-first and not twentieth year of the king.

1106. 196 of 1908.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). Records gift of land to the same shrine by the assembly of Śuttavalli-chaturvēdimaṅgalam which was in charge of the village duties (*grāma-kārya*) for the health of the king and for the victory of prince Iruṅgōlar.

1107. 197 of 1908.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III?). Assignment by the assembly of Uśāttāṇam of certain taxes collected on temple lands up to the tenth year for the repair of the temple.

1108. 198 of 1908.—(Tamil.) On the same wall. A record in the eleventh year (Rishabha, Pūrva 7, Sunday, Magha) of the Chōla king Tribhuvanachakravartin Rājārājadēva (III). Records gift of land, for offerings to the shrine of Sūryadēvā in the temple of Uśāttāṇam-Uḍaiyār by the residents of Vikramābharaṇapuram in Umbar-naḍu. See *Ep. Ind.*, Vol. XI, p. 128, where it is shown that II is a mistake for 21 and that then the date corresponds to 3rd May, A.D. 1237.

1109. 199 of 1908.—(Tamil.) On the same wall. A record in the thirty-first year (Mēsha, . . . 5, Anurādha, Monday) of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land to the same shrine by the residents of Parāntakapuram in Umbar-nāḍu. *Ibid.*, pp. 130-1. A very irregular date.

1110. 200 of 1908.—(Tamil.) On the same wall. An unfinished record. Records the boundaries of certain rent-free lands belonging to the temple. Mentions Periyadēvar Vikrama-Chōladēva (1118—35).

1111. 201 of 1908.—(Tamil.) On the water spout (*gōmukha*) in the south wall of the same maṇṭapa. Records gift of the spout by a certain Virāṣiṅgarāyan.

1112. 202 of 1908.—(Tamil.) On the south base of the verandah in the first prākāra of the same temple. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III?). Records gift of land for worship and repair in the temple of Uśattānamudaiya-Nāyanār by order of Paiyūḷan Periyān Aḷagiya-Perumāḷ *alias* Śōḷagaṅgan, evidently one of the king's executive officers.

1113. 203 of 1908.—(Tamil.) On the same base. Records in the twenty-second year (of?) gift of land for the *Tirukkaikkōṭṭi-ōḍuvār* of the temple, by order of Śokkanāyan *alias* Rājagambhīra Śōḷiyavaraiyan.

1114. 204 of 1908.—(Tamil.) On the same base. An unfinished record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gift of duties (in kind) payable on each bullock load (*podī*) of paddy and rice, carried by the road called *Jananāthan-pādai*, as directed by the prince (not named), to the temple of Uśattānamudaiya-Nāyanār by order of the villagers of Mummudiśōḷapuram.

1115. 205 of 1908.—(Tamil.) On the same base. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III?). Records gift of land by order of Periyān Aḷagiya-Perumāḷ *alias* Śōḷagaṅgan.

1116. 206 of 1908.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III?). Records gift of land by Ādittadēvan, a native of Vellūr, in Paiyyūrkoṭṭam, a district of Perun-Toṇḍaimaṇḍalam.

1117. 207 of 1908.—(Tamil.) On the same base. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Mentions the donor referred to in the above epigraph and his gift. It is here stated that Ādichchadēvan was a native of Vellūr in Toṇḍaimaṇḍalam.

1118. 208 of 1908.—(Tamil.) On the same base. A record in the eleventh year (Kanya, Aparā. 6, Monday, Rōhini) of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records sale of land. Refers to the survey in the thirty-eighth year of Periyadēvar Tribhuvanavīradēva (Kulōttuṅga III). See *Ep. Ind.*, Vol. XI, p. 131. The date corresponded to Monday, 11th September, A.D. 1256; but *Kanyā* is said to be a mistake for *Simha*.

1119. 209 of 1908.—(Tamil.) On the west base of the same verandah. An unfinished record of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III ?), the date of which is lost. Records gift of land by order of Pallavaraiyan *alias* Rājagambhiraśōla-Pallavaraiyan.

1120. 210 of 1908.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III ?). The writing on one of the stones in the middle of the inscription has been erased by chiselling. Records gift of land for offerings to the image of Pallavanmādevīśvaramuḍaiya-Nāyanār by order of Vānarāya *alias* Śōliyavaraiyan.

1121. 211 of 1908.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III ?). Records gift of land for a *maṭha* called *Vānarāyan-maḍam* by order of the same person.

1122. 212 of 1908.—(Tamil.) On the north base of the verandah in the first prākāra of the Mantrapuriśvara temple. An unfinished record in the tenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gift of land for offerings by the assembly of Śuttavalli-chaturvēdimāṅgalam in Puraṅgarambai-nāḍu, a subdivision of Rājendraśōla-valanāḍu.

1123. 213 of 1908.—(Tamil.) On the same base. A record in the seventeenth year (Rishabha, Pūrva. 3, Sunday, Pushya) of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land for offerings by the great assembly (*peruṅṅuri-mahāsabhai*) of Uśattāṇam. See *Ibid.*, where it is shown that the date corresponded to Sunday, the 21st May, A.D. 1262 (but the *tithi* is 2, it is said, and not 3).

1124. 214 of 1908.—(Tamil.) On the same base. An unfinished record in the fourteenth year (Simha, Pūrva. 3, Hasta, Wednesday) of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III). See *Ibid.*, p. 136, where it is shown that the date corresponded to Wednesday, 9th August, A.D. 1290.

1125. 215 of 1908.—(Tamil.) On the east, north and west walls of the Chāṇḍēśvara shrine in the same temple. A record in the eighth year (Kumbha, Pūrva. 3, Svātī, Monday) of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land for offerings to the image of Pallavanīśvaramuḍaiya-Nāyanār,

set up in the temple by Pichchan Pallavarāyan *alias* Śōlyavaraiyan, a native of Paiyyūr in Paiyyūr-nāḍu. See *Ep. Ind.*, Vol. XI, p. 127, where the date (after some corrections) is equated to 20th February, A.D. 1223.

1126. 216 of 1908.—(Tamil.) On the east wall of the first prakāra of the same temple. A damaged record in the twenty-eighth year (Kumbha, Aparā. 6, Svāti, Monday) of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land for offerings to the image of Tirujñānampērā Pillaiyār set up by a merchant of Mummudiśōlapuram. Refers to the revenue survey in the thirty-eighth year of Periyadēvar Tribhuvana-viradēva (Kulōttuṅga III). See *Ibid.*, p. 132, where it is shown that the date is irregular and that "its nearest approach" is Monday, 14th February, A.D. 1267.

1127. 217 of 1908.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Pāṇḍya king Jātavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, II or III?). Records gift of land for offerings to an image of Gaṇapati called Nambi-Vināyaka-Pillaiyār by the great assembly (*peruṅgurimahā-sabhai*) of Uśāttaṇam.

1128. 218 of 1908.—(Tamil.) On the same wall. A damaged record in the ninth year. Records gift of land to *Paripūrṇa-Śivāchārya* who presided over the Kūttāḍu-Nāyanār-maḍam on the western side of the temple. The Śaiva teacher belonged to the lineage (*santānia*) of Tiruchchatti-murrattu-Mudaliyār. See *Mad. Ep. Rep.*, 1909, p. 104. See Tj. 1010, 1012, 1024, etc.

1129. 219 of 1908.—(Tamil.) On the south wall of the same prakāra. A damaged record in the fourteenth year. Refers to the gift mentioned in the above inscription.

1130. 220 of 1908.—(Tamil.) On the same wall. Records in the eleventh year gift of money for offerings, etc., to the image of Aḷagiya-Tiruchchirrambalamudaiya-Nāyanār set up in the temple by Īsana (Śivā)chāriyar who belonged to the lineage of Śaiva teachers mentioned in No. 1128 above.

1131. 221 of 1908.—(Tamil.) On the same wall. A record in the second year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of a grove and a maṇṭapa by order of Rājanārāyaṇa-Viḷupparaiyan. See No. 1127 above where perhaps the same king is referred to.

1132. 222 of 1908.—(Tamil.) On the north wall of the same prakāra. A much damaged record in the twenty-sixth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin . . . Pāṇḍyadēva. Seems to record a sale of land.

1133. 223 of 1908.—(Tamil.) On the inner gōpura of the same temple. A damaged record in the seventeenth year (Tulā, Pūrva.

14, Aśvini, Friday) of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land for the maintenance of a flower garden. See *Ep. Ind.*, Vol. XI, p. 131, where the date is calculated to be Friday, 27th October, A.D. 1262.

1134. 224 of 1908.—(Tamil.) On the same gōpura. A record in the eighteenth year. An unnamed Daṇḍanāyaka granted and confirmed the old scale of worship in the temple.

1135. 225 of 1908.—(Tamil.) On the outer gōpura of the same temple. A damaged record in the fourth year of the Pāṇḍya king Perumāḷ Sundara-Pāṇḍyadēva [who "might be the same" as Jaṭavarman Sundara Pāṇḍya I. See *Ep. Rep.*, 1909, p. 82.]

1136. 226 of 1908.—(Tamil.) On the same gōpura. A much damaged record in the fourteenth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin . . . Pāṇḍyadēva.

1137. 227 of 1908.—(Tamil.) On the same gōpura. A much damaged record in the fourteenth year (of?). Mentions the order of Śōliyavaraiyan.

Pattukkōttai.

1138. In the ruined fort (now in the Taluk office). A record ascribing the foundation of the fort to Vānāji Paṇḍitar Aiyar Avargaḷ in honour of Shahji Mahārāja in A.D. 1686-7. It says that Shahji "conquered all the Pattukkōttai country inhabited by the Kallans extending to the south as far as Pāmbanār." [Local tradition, however, attributes the fort to one Paṭṭu Maḷava Rāya. It was garrisoned by the British in 1781 and captured by Haidar subsequently. See *Tanj. Gazr.*, Vol. I, p. 253.]

Śālvanāyakkan-paṭṭaṇam.

1139. On the memorial tower built by Rāja Sarabhōji in 1814, usually called *Manora* by the people. Commemorates the downfall of Napoleon and the success of British arms. [Sarabhōji lived at this place and hence it came to be called Sarabhēndrarājan-paṭṭaṇam.]

SHIVĀLI TALUK.

In his *Antiquities* Mr. Sewell says that there are copper plate grants in the hands of the residents or temples of Kīrnāṅgūr, Maruvattūr, Tiruvālaṅgāḍ and Vaidyēśvarankōvil, but no details of these are available. I have given below such of them as are definite and dated.

Erukkūr.

1140. 299 of 1911.—(Tamil.) On a detached stone built into the entrance of the Perumāḷ temple. A fragmentary record in the third year of the Chōla king Rājādhirājadēva (I or II?).

Kāvēripattinam.

This ancient seaport identified with the Kamara of the *Periplus*, the *Chabaris* emporium of Ptolemy and *Charitrapura* of Hiouentsang, ceased to be of importance only about the fifteenth century, in consequence evidently of the silting up of the Kāvēri. It is now a hamlet of fishermen and a place of pilgrimage. For its ancient trade, its splendour, its wealth under Karikālchōla, its people, etc., as given in Tamil Literature, see *Tamils 1800 years ago*. To the literary men the place is of interest as the birth-place of *Pattinattuppillai* and to the sociologist as the birth-place of the Naṭṭukkōṭṭai Cheṭṭi community.

1141. 140 of 1910.—(Tamil.) On a slab excavated and now preserved in the Taluk office at Shiyāli. A mutilated record. In modern characters. Mentions the street called after Rāyanārāyaṇa and a tank.

Konḍattūr.

1142. A C.P. grant in the possession of a resident of the village, dated in Ś. 1529 (A.D. 1607). *Antiquities*, Vol. I, p. 272.

Śāyāvanam.

This is near the ancient site of Kāvēripattinam. See No. 1151 below which refers to Śāyai in Pukār. It is also referred to in the *Periapurāṇa* in connexion with the legend of Iyarpagai Nāyanār. See *Tanj. Gazr.*, p. 258. For the description of the ancient grandeur of the place see Kaḍialūr Udiraṅkaṇṇanār's *Pattanappālai*.

1143. 261 of 1911.—(Tamil.) On the north wall of the prakāra in the Śāyāvanēśvara temple. A record in the eighth year of the Chōla king Tribhuvanachakravartin Kōṇērimēnkoṇḍān (Rājarāja). Records that at the instance of a certain Piḍāran-Nāyakan some *dēvadāna* lands belonging to the temple of Tiruchchāyakaḍ-Uḍaiyar at Kāvērippūmpattinam in Naṅgūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu, were restored by the king for a flower-garden. henceforward named Rājarājan-tirunandavanam. The royal secretary (*tirumandira-ōlai*) was Paṇḍitaśōla-Mūvēndavēḷān. Mentions some other officers of the king as signatories.

1144. 262 of 1911.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors." Registers the distribution of paddy collected by the temple, for offerings and for repairs, under orders of Pillai Ambaruḍaiyar Kaḷiṅgarāyar.

1145. 263 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājā-rājādēva. Records gift of land for an additional $\frac{1}{2}$ lamp in the temple of Tiruchchāyakād, Udaiyār, $1\frac{1}{2}$ having been previously provided for in the seventh year of Periyadēvar by a certain Malaimēlmarundu *alias* Vānavan Viḷupparaiyan of Marudamaṅ-galam in Tiruvindalūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.

1146. 264 of 1911.—(Tamil.) On the same wall. A record in the eighteenth year of Tribhuvanachakravartin Kōṇṇinmaikoṇḍān. Registers that certain tenants in the *dēvadāna* villages of the temple did not pay their dues till the seventeenth year of the king and that in the eighteenth year they were made to sell back their holdings to the temple in payment thereof, on the representation made by Vānakovaraiyan. The royal secretary was Rājanārāyaṇa Mūvendavēḷān.

1147. 265 of 1911.—(Tamil.) On the same wall. An unfinished record in the fifth year, of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva (II, or Kulōttuṅga III?). Stones out of order. Mentions Kāvērīppūmpattīṇam in Nāṅgūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.

1148. 266 of 1911.—(Tamil.) On the west wall of the same prakāra. A damaged record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216) "who took Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors." Lease of a temple land and a house to Uttarāpati-Nāyakan *alias* Tiruchchāyakkāṇṭu-veḷān, the headman of Vallam, for the supply of 8 *śāyūvana-nāli* of pepper every day, to the temple. [The *nāli* measure here mentioned was probably a local one but must have been widely in use on account of the commercial importance of the place.]

1149. 267 of 1911.—(Tamil.) On the south wall of the same prakāra. A damaged record in the ninth year of the Chōla king Parakeśarivarmaṇ *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Begins with the introduction *pūmolai miḍaindu, etc.*

1150. 268 of 1911.—(Tamil.) On the same wall. A much damaged record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kōṭṭuvāṇ-Chōladēva III, "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya". Records gift of land for presenting rice to Brahmanas.

1151. 269 of 1911.—(Tamil verse.) On the same wall. A record in the fifth year of the Chōla king Vikrama-Chōladēva. Registers that a minister of the Chōla king named Vāṇanda-rājadīpati Tiruchchirambalavan built a *maḥa* and presented land

to it for feeding fifty Brahmanas (of Śāyavanam) in Puḡar-nagar (i.e., Kāvērippūmpaṭṭiṇam).

1152. 270 of 1911.—(Tamil verse.) On the same wall. Records gift of land for offerings to the temple of Śāyai-Nāyakar, by a certain Guṇākara.

1153. 271 of 1911.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Mentions a certain Gaṅgaikoṇḍaśōlaraiyan and the temple of Tiruchchāyakkāduḍaiyār.

1154. 272 of 1911.—(Tamil.) On the west wall of the central shrine of the Pallavanēśvara temple in the same village. A damaged record in the seventeenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I or II?). Built in at the bottom. Seems to record a gift of land to the temple of . . . at Kāvērippūmpaṭṭiṇam in Rājādhirāja-vaḷanāḍu.

1155. 273 of 1911.—(Tamil.) On a stone set up in the courtyard of the same temple. A record in Ś. 1679 and Kaliyuga 4775, Jaya (wrong). Records gift of land for offerings, festivals, repairs, etc., to the temple of Pallavanīśuram at Kāvērippaṭṭiṇam in Kāvērippūmpaṭṭiṇa-māḡanam, a subdivision of Tiruchchāyak-kāṭṭūr-śimai, by a certain Rāyarāvuttamiṇḍa and others.

*Shiyali.**

The historic importance of the place lies in its being the birth-place of the great Tiruḡnānasambanda and in consequence the scene of legends, festivals and commemorations of that saint. See *Tanj. Gazr.*, Vol. I, p. 258.

1156. 123 of 1896.—(Tamil.) On the north wall of the Tiruḡnānasambanda shrine in the Brahmapuriśvara temple. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of land for providing offerings to Āluḍaiya-Piḷḷaiyār (i.e., Gñānasambanda).

1157. 124 of 1896.—(Tamil.) On the south wall of the Brahmapuriśvara shrine in the same temple. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulōṭṭuṅga-Chōladēva (III), "who was pleased to take Madurai and the crowned head of the Pāṇḍya." Records gift of land.

1158. 125 of 1896.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulōṭṭuṅga-Chōladēva (III), "who was pleased to take Madurai." Quotes an inscription of the sixteenth year of Kulōṭṭuṅga I.

* A Tamil work on the local *purāṇa* by Aruṇāchalakkavirāya exists. He died in Ś. 1701. For his life and other works see *Abhidhānachintāmaṇi*, p. 65.

Tirumayilādi.

1159. A C.P. grant in the hands of a local ryot, recording a grant of lands by a Sēṭupati chief. No other details given. *Antiquities*, Vol. I, p. 272.

Tiruveṇkāḍu.

Known in the *Periapurāṇa* as the place of Śiruttonḍa's wife. The epigraphs of the village belong to the Chōla and Pāṇḍya periods. The inscription 1172 which refers to the Kākatiya Gaṇapati is particularly noteworthy.

1160. 110 of 1896.—(Grantha.) On the south wall of the Śvētāranyēśvara shrine. A record in the thirty-ninth year of the Chōla king Kulōttuṅga Chōla I. Records gift of lamp. See *Ep. Ind.*, Vol. V, p. 104, where Dr. Hultsch edits the inscription.

1161. 111 of 1896.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of a golden bowl by a queen of Rājarājadēva.

1162. 112 of 1896.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of a string of rubies by another queen of his.

1163. 113 of 1896.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Chōla king Kō-Parakēsarivarman *alias* Vīra-Rājēndradēva. Records gift of several villages. [As the king was a Parakēsaṛi we have to infer that Vīra-Rājēndra II (i.e., Kulōttuṅgachōla III) was intended.]

1164. 114 of 1896.—(Tamil.) On the north wall of the same shrine. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājādhirājadēva (I). Records gift of land. The king should be the first of that name, as the second did not rule for such a long period.

1165. 115 of 1898.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Beginning built in.

1166. 116 of 1896.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Kō-Rājarājakēsarivarman *alias* Rājarājadēva (I). Records gift of a lamp.

1167. 117 of 1896.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Kō-Rājarājakēsarivarman *alias* Rājarājadēva (I). Records gift of a lamp by the mother of a queen.

1168. 118 of 1896.—(Tamil.) On the north wall of the second prakāra of the same temple. A record in the eighth year of the

Chōla king Kō-Parakēsarivarman *alias* Kulōttuṅga-Chōladēva (III?). Records gift of a lamp.

1169. 119 of 1896.—(Tamil.) On the same wall. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records a sale of land to the temple.

1170. 120 of 1896.—(Tamil.) On the same wall. A record in the fifth year of the Pāṇḍya king Kō-Māravarman *alias* Vikrama-Pāṇḍya. Records gift of a lamp. [The king was not improbably the same as he who ascended the throne in A.D. 1282 and who had the titles of "the sun to the darkness of the Kēraḷa race," "the submarine fire to the ocean of Chōla race" and the conqueror of Vīraṅgaḍagōpāla and Gaṇapati.]

1171. 121 of 1896.—(Tamil.) On the west wall of the same prakāra, right of entrance. A record in the fifth year of the Chōla king Kō-Parakēsarivarman *alias* Vikrama-Chōladēva (1118—35). Records gift of land.

1172. 122 of 1896.—(Tamil and Grantha.) On the same wall left of entrance. A record in the seventh year of the Pāṇḍya king Vikrama-Pāṇḍyadēva. Records gift of land. The inscription refers to a victory over the Kākatiya king Gaṇapati. See No. 1170 for the identity of the king.

Torudūr.

1173. On a stone fixed in the ground north of the village. Records grant of lands to the Śiva temple at Vēlūr in Ś. 1518. *Antiquities*, Vol. I, p. 272.

Vēlūr.

1174. A C.P. grant in the local Śiva temple, dated Ś. 1515. *Ibid.*

TANJORE TALUK.

Būdalūr.

1175. In the inner shrine of the Āpatsahāya temple. Records gift of land at Būdalūr or Girikoṇḍa-chōlanallūr to the God in the twelfth year of Kōṇērinmaikoṇḍān. *Ins.*, S. Dts., p. 255, No. 151.

1175-A. In the same place. Records gift of land bought for 1,048 *panams* to the local God in the first year of the reign of Sundara Pāṇḍya. *Ibid.*, No. 152. See No. 1175.

Kaduveli (Candoovalee).

1175-B. On a stone in the pagoda of Ākāśapuriśvara temple. Records that Rājarājadēva gave to the God in his fourteenth year 4 *mās* of land. *Ibid.*, p. 247, No. III.

Kaḷḷa-Perumbūr.

1176-A. 580 of 1904.—(Tamil verse.) On the south wall of the central shrine in the Kailāsanātha temple. A partly damaged record in the twelfth year of the Chōḷa king Kulōttuṅga (III). Records gift of land. The village is called Pīrambu.

1176-B. 581 of 1904.—(Tamil.) On the west wall of the same shrine. A record in the forty-ninth year of the Chōḷa king (Kulōttuṅga I?). Registers an agreement (*vyavasthā*) by the *sabhā* of Rājasundarichaturvēdimāṅgalam.

1176-C. 582 of 1904.—(Tamil.) On the same wall. An incomplete record in the forty-ninth year of the Chōḷa king Rājākēsarivarman *alias* Uḍaiyār Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I). Records gift of land to the temple of Śrīkayilāyam *alias* Śrī-Kulōttuṅga-Chōḷa-Īśvaramuḍaiya-Mahādēvar at Rājasundarichaturvēdimāṅgalam.

1176-D. 583 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the nineteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records an agreement by the *sabhā* of the same village dismissing a village accountant who had cheated them and preventing his descendants and relations from writing the accounts of the village.

1176-E. 584 of 1904.—(Tamil.) In the gōpura of the same temple, right of entrance. A record in twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of land. [*Ins.*, S. Dts., p. 240, No. 75, gives this inscription but wrongly attributes it to the forty-fifth in place of twenty-fifth year.]

1176-F. 585 of 1904.—(Tamil.) In the same place, left of entrance. A record in the twenty-third year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madura, Īlam (Ceylon), and the crowned head of the Pāṇḍya." Records gift of land. [The *Mack. MSS.* contain this epigraph. See *Ins.*, S. Dts., p. 241, No. 76.]

Kaṇḍiyūr.*

The local temple is mentioned in the *Periapurāṇa* (twelfth century). Later on it figured largely in the Karnatic wars (see *Tanj. Gazr.*, Vol. I, p. 263). It was situated, according to the Tanjore inscriptions, in Āyirattaḷi.

* The *Mack. MSS.* as summarized in *Ins.*, S. Dts., p. 242, give three inscriptions in this place Nos. 83-5. They are attributed to the seventeenth year of Kō-Rājākēsari, eleventh year of a king of the same name and tenth year of "Cōpadēva". No details are given except in the first which records grant of "Vooputtoor" village to Vīrattānēsvara.

1177. 13 of 1895.—(Tamil.) On the north wall of the central shrine in the Virattānēśvara temple. A record in the ninth year of the Chōla king Uttama-Chōladēva *alias* Kō-Parakēsarivarman. Records gift of a lamp.

1178. 14 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47), the date of which is lost. Records gift of gold by an inhabitant of Tañjāvūr.

1179. 15 of 1895.—(Tamil.) On the same wall. A record in the forty-sixth year of the Chōla king Kō-Parakēsarivarman (905—947) "who took Madirai and Ceylon." Records gift of land.

1180. 16 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of land.

1181. 17 of 1895.—(Tamil.) On the same wall. A record in the twenty-first year of Kō-Vijaya-Nripatuṅgavikramavarman (Cir. A.D. 875). Records gift of lamp.

1182. 18 of 1895.—(Tamil.) On the same wall. A mutilated record in the fourth year of the Chōla king Kō-Parakēsarivarman "who cut off the head of the Pāṇḍyan." [The king might be Parāntaka (II) Sundara Chōla.]

1183. 19 of 1895.—(Tamil.) On the east wall of the same shrine. A record in the twenty-sixth year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of gold for a lamp.

1184. 20 of 1895.—(Tamil.) On the south wall of the same shrine. A record in the tenth year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp.

1185. 21 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsarivarman, the date of which is lost. Records gift of land.

1186. 22 of 1895.—(Grantha and Tamil.) On the east wall of the shrine of Maṅgaḷāmbika in the same temple. A record in the sixth year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records gift of land.

1187. 23 of 1895.—(Grantha and Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records that a new dancing master was appointed instead of a deceased relative of his.

Karuttattāṅḡuḍi.

1188. 42 of 1897.—(Tamil.) On the south wall of the central shrine of the Viśiṣṭhēśvara temple. A record in the tenth year of the Chōla king Kō-Parakēsarivarman. Records gift of sheep

by Madhurāntakan Kāṇḍarādittan (i.e., Gaṇḍarāditya, son of Madhurāntaka, who ruled from 970 to 986).

1189. 43 of 1897.—(Tamil.) On the same wall. Records a private gift.

1190. 44 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records sale of land to the temple.

1191. 45 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records sale of land to the temple.

1192. 46 of 1897.—(Tamil.) On the south and west walls of the same shrine. A record in the seventeenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman I (985—1013). Records sale of land.

1193. 47 of 1897.—(Tamil.) On the west wall of the same shrine. A fragmentary record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

1194. 48 of 1897.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Kō-Rājarājakēsarivarman *alias* Rājarājadēva I. Records gift of a lamp.

1195. 49 of 1897.—(Tamil.) On the north wall of the same shrine. A damaged record in the second year of the Chōla king Kō-Parakēsarivarman.

1196. 50 of 1897.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records gift of a gold diadem.

1197. 51 of 1897.—(Tamil.) On the east wall of the same shrine, right of entrance. A record in the tenth year of the Chōla king Kō-Parakēsarivarman. Records the setting up of the images of two door-keepers, near which the inscription is found.

Kōṇērīrājapuram.

1198. 450 of 1908.—(Tamil.) On the south wall of the central shrine in the Umāmahēśvarasvāmin temple. A record of the Chōla king Madhurāntakadēva *alias* Uttama-Chōla (970—85). Records that the temple of Tirunallamuḍaiyār was built of stone by Mādēvaḍigaḷār *alias* Śembiyan-Mādēviyār, queen of Gaṇḍarādittadēva and mother of the king. [Gaṇḍarāditya was a Śaivite devotee and writer. His hymns have been included in the ninth *Tirumurai*.]

1199. 622 of 1909.—(Tamil.) On the south wall of the central shrine in the Umāmahēśvara temple. A damaged record in the eleventh year of the Chōla king Parakēsarivarman. Records gift of land for a lamp.

1200. 623 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājendra-Chōla I. Contains a portion of the historical introduction of the king beginning with *tirumanni*.

1201. 624 of 1909.—(Tamil.) On the same wall. A record in the sixth year (Karkaṭaka, Aparā. 14, Wednesday, Punarvasu) of the Chōla king Rājarāja-Rājakēsarivarman (I). Records gift of land by *sabhā* as *kāṇi* at Pūnguḍi to two individuals who had to sing the *Tiruppadiyam-hymns* in the temple of Tirunallam-Uḍaiyār. See *Ep. Ind.*, Vol. XI, p. 241, where Mr. R. Sewell gives July 12th, A.D. 1010, as the equivalent of the date.

1202. 625 of 1909.—(Tamil.) On the same wall. A damaged record in the fifth year (Mēsha, Pūrva., Hasta, Friday) of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendradēva (1050—1063). Begins with the historical introduction *tiru maruṇṇiya śeṅgōl*, etc. Records sale of about one *mā* of land to temple by the assembly. [If this is correct the accession of the sovereign must have taken place between June 25th and July 12th, A.D. 985.]

1203. 626 of 1909.—(Tamil.) On the same wall. Records that the figure on the stone was one of Śāttan Guṇabhaṭṭan *alias* Haracharaṇaśēkharan of Ālattūr who caused this stone temple to be built under orders of Uḍaiya-Pirāṭṭiyār, mother of Madhurāntakadēva *alias* Uttama-Chōla (970—85). He was evidently raised to the dignity of Rājakēsari-Mūvēndaveḷān in recognition of his services.

1204. 627 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarāja-Rājakēsarivarman (Rājarāja I), who destroyed the ships at Śālai. Records gift of a silver image of the god, and a copper image of Chaṇḍēśvara, by Nakkan Nallattadigaḷ, one of the members of the *Rājarājattērīṇja-Kaikkōlar* (community), translated by the Epigraphist into "the selected Kaikkōlars of king Rājarāja." Nakkan is said to have been the son of Aṇukkan Mahāmalli, a maid servant (*peṇḍāṭṭi*?) in the palace (*vēlam*?) of Rājakēsarivarman.

1205. 628 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendradēva (1050—63) in Rishabha, Pūrva, Friday, Tṛitiya, Tiruvādirai. Refers to the assembly of Tirunallam, a *brahmudēya* in Veṇṇāḍu, a subdivision of Uyyakkondār-vaṇaḍu and records a sale of land to the temple of Tirunallamuḍaiya-Mahādēva (97½ *kāṣus*).

1206. 629 of 1909.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Rājarājakēsarivarman *alias* Śrī-Rājarājadēva I. Records gift of money for a lamp.

1207. 630 of 1909.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman.

Records gift of land for offerings to a shrine of Gaṇapati at Tirunallam which was a *brahmadēya* in Veṇṇāḍu.

1208. 631 of 1909.—(Tamil.) On the same wall. A damaged and unfinished record in the eleventh year of the Chōla king Rājārāja-Rājakēsarivarman (I, 985—1013); "who destroyed the ships at Kāndaḷūr-Śālai". Seems to record a gift to the temple of Tirunallamuḍaiya-Mahādēva, by a queen.

1209. 632 of 1909.—(Grantha and Tamil.) On the north, west and south walls of the same shrine. A record in the seventeenth year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva (I, 1011—43). Built in in the middle. Refers to the setting up of an image of Kṣhētrapāla by the queen Arindavan-Mahādēvi.

1210. 633 of 1909.—(Tamil.) On the same walls. A much damaged record of the Chōla king, the year of which is lost (Mithuna, Aparā., Sunday, Trayōdaśi, Aśvati). Built in in the middle. Begins with the historical introduction whose first words are *tirumādar puviennum*. The inscription "discloses the name of a temple at Kōṇērīrājapuram called Madhurāntaki Īśvara, evidently so called after Madhurāntaki", daughter of Rājendradēva and queen of Kulōttuṅga Chōla I.

1211. 634 of 1909.—(Tamil.) On the same walls. A record of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendradēva (1050—62), in his seventh year, Mēsha, Friday, Dvitiya, Kārttigai. Built in in the beginning. Records a gift of land and mentions that the assembly met in the temple of Madhurāntaki-Īśvaramuḍaiyār.

1212. 635 of 1909.—(Tamil.) On the same walls. The beginning of the inscription is built in. Mentions that queen Śembiyan-Mahādēvi, the mother of Madhurāntakadēva *alias* Uttama-Chōla, constructed the stone temple at Tirunallam in the name of her husband Gaṇḍarāditya, and made a gift of land for the upkeep of a flower garden and another for feeding 25 Brāhmaṇas in the sixth year of the king in response to a request made by Parakēsari Mūvēndavēḷān, while the king was in his palace at Pichchan kōyil, north of Kaḍambūr. In the eighth year of Parakēsarivarman, he, from his palace in his camp at Paṇaiyūr near Kāraikkāḍu, issued orders to have these gifts entered in books and to regulate the expenses of the temple according to the income of these lands. The interest of the record lies in the completeness of the detail. The chief officers and their titles are mentioned. See *Ep. Rep.*, 1910, p. 87, for details.

1213. 636 of 1909.—(Tamil.) On the north wall of the same shrine. A record in the thirty-first year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Śrī-Rājendra-Chōladēva I (1011—43). Records gift of paddy to a servant of the temple.

1214. 637 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra Chōladēva I (1011—45). Records gift of money (30 *kāṣus*) for a lamp by a native of Tiruvāli in Tiruvāli-nāḍu, a subdivision of Vaḍagarai Rājendra-Chōla-vaḷanāḍu. The statement is made that even if the property changes hands by sale or mortgage, the object of the endowment will be done.

1215. 638 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Uttama-Chōla *alias* Parakēsarivarman. Records gift of land for a lamp to the temple of Āḍityēśvara muḍaiya-Mahādēva at Tirunallam.

1216. 639 of 1909.—(Tamil.) On the same wall. A damaged record of the fifth year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva (I). Refers to the third year of the reign and to a gift by Ālvār Parāntakan Kuṇḍavai-Pirāṭṭiyār and her palace at Paḷaiyāru, referred to elsewhere as the royal home of her nephew. [Kuṇḍavai was the elder sister of Rājārāja I. The Epigraphist believes that all the Tanjore grants previous to the third year of Rājendrachōla I are hers and as the present inscription of the king's fifth year refers to one of her gifts in the third year, it has to be inferred that she died between the third and fifth years of Rājendrachōla I.]

1217. 640 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman *alias* Vijaya-Rājendradēva (Rājādhirāja I) in his thirty-sixth year, *Karkaṭaka, Pūrva*, Thursday, *Hasta*. Records sale of land to the temple at Tirunallam by the assembly of Pāvaikkuḍi, a *brahmadēya* in Veṇṇāḍu, a subdivision of Uyyakkoṇḍavaḷanāḍu. The meeting of the *sabhā* took place at the foot of a tree (called Rājendraśōlan) on the banks of a canal. [The Government Epigraphist points out that the introduction திங்களேர் தரு shows that the king was Rājādhirāja I. He evidently assumed the title Vijaya Rājendra after his capture of Kalyāṇapuram.]

1218. 641 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājārājakēsarivarman I (985—1013), “who destroyed the ships at Śālai”. Records gift of land to the temple of Tirumūlaṭṭānamuḍaiya Mahādēva at Tirunallam, by Ariṇjigaininṛan, a native of Vaḍagarai-Maṅgalam in Veṇṇāḍu. Elaborate description of offerings.

1219. 642 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra-Chōladēva I (1011—43). Records that some drummers of the temple agreed to beat drums and blow horns and conches during the early morning service, in consideration of the money (8 *kāṣus*) which they received from a private person (a Vellāḷa).

1220. 643 of 1909.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (I). Records gift of gold ornaments and a silver bugle, by the wife of Vanakōvaraiyar, a native of Kāraikkāḍu, to the god (*Uḍaiyār*) Umaikkunallār. Near Kāraikkāḍu was Paṇayūr which had a camp-palace of the king.

1221. 644 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarāja-Rājakēsarivarman (Rājarāja I). Records gift of money (7 *kāṣus*) for a lamp to the temple of Ādityēśvaramuḍaiya-Mahādēva at Tirunallam.

1222. 645 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman *alias* Śrī-Rājendra Chōladēva (I). Records gift of money (6 *kāṣus*) for a lamp.

1223. 646 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin, the date of which is lost. Built in at the ends. Provides for the feeding of the Mahēśvaras.

1224. 647 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (I). Refers to the assembly of Tirunallam, a *brahmadēya* in Vēṇṇaḍu a subdivision of Bhūpāla-kulavalli-vaḷanāḍu and records a decision regarding the resumption of certain temple lands, the tenants of which had deserted the village in consequence of their inability to pay the taxes. The date of the inscription (Wednesday, Pūrvapaksha-Trayōdaśī, Uttaraphalguni, *Mēsha*) corresponds, according to Mr. Sewell, to March 26th, A.D. 1119. This date clearly enables Mr. Sewell to fix the date of Kulōttuṅga's accession in between March 27th and October 8th of A.D. 1070. See *Ep. Ind.*, Vol. XI, pp. 241-2.

1225. 648 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin . . . the date of which is lost. Built in at the end and damaged. Contains the historical introduction which commences with the word *cīramēṭuṇaiyāga*.

1226. 649 of 1909.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Built in at the beginning. Records gift of money for offerings by a native of Tēvūr in Tēvūr-nāḍu, a subdivision of Vijayarājendra-vaḷanāḍu.

1227. 650 of 1909.—(Tamil.) On the same wall. A record in the fortieth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōladēva (I). Records gift of

land by the assembly of Pavaikkudi *alias* Nittavinōda-chaturvēdimaṅgalam, for feeding the Mahēśvaras in the temple at Tirunallam. Another record in continuation which is incomplete at the right end, contains portions of the historical introduction of Vikrama-Chōla (III8—35) and provides for the bathing and offerings for the God.

1228. 651 of 1909.—(Tamil.) On the north wall of the same maṅṭapa. A record in the thirteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (III8—35). Records gift of land for offerings.

1229. 652 of 1909.—(Tamil.) On the same wall. A mutilated record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin. Seems to record a gift of land.

1230. 653 of 1909.—(Tamil.) On the same wall. A record in the forty-seventh year (Dhanu, Pūrva 1, Monday, Mūla) of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records sale of land to the temple of Kailāsamudaiya-Mahādēva at Tirunallam by the assembly of Pavaikkudi *alias* Nittavinōda-chaturvēdimaṅgalam, a *brahmadēya* in Venṇāḍu which was a subdivision of Uyyakkonḍār-vaḷanāḍu. See *Ep. Ind.*, Vol. XI, p. 242, where the date is calculated to be Monday, November 26th, A.D. 1117. Mr. Swell believes that the composer erroneously stated the forty-seventh instead of the forty-eighth regnal year.

1231. 654 of 1909.—(Tamil.) On the west wall of the same maṅṭapa. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya". Records gift of jewels to the goddess.

1232. 655 of 1909.—(Tamil.) At the entrance into the Naṭarāja shrine in the same temple, right side. A record in the thirty-third year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār Śrī-Rājādhirājadēva I, "who took the head of the Vīra-Pāṇḍya, the Śalai of the Chēra and Laṅka (Ceylon)." Records gift of money for a lamp to the temple of Uttamaśōla-Viṇṇagar Ālvār at Tirunallam. [The king was evidently identical with Rājakēsarivarman Rājādhirāja I. See the next epigraph.]

1233. 656 of 1909.—(Tamil.) In the same place left side. A record in the thirty-fifth year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār Śrī-Vijaya Rājēndradēva. The king is said to have taken the head of the Pāṇḍya, the head of the Chēra, Laṅka (Ceylon) and Raṭṭapāḍi, seven and a half lakhs and to have performed the anointment of victors at Kalyāṇapura. Records the gift of a lamp to a Vaishṇava temple. [The king was evidently identical with Rājakēsarivarman Rājādhirāja I, the conqueror of Kalyāṇapura.]

1234. 657 of 1909.—(Tamil.) On the gōpura of the same temple, right of entrance. Records the name of the donor of this gōpura (*vāsāl*), who was a Mudalippillai of Vaṅgipuram.

1235. 658 of 1909.—(Tamil.) On the west wall of the Chaṇḍi-kēśvara shrine in the same temple. A record in the fifteenth year of the Chōla king Chakravartin Kulōttuṅga-Chōladēva I. Records that this stone temple of Chaṇḍēśvara was built by Tiṭṭai-Viḷuniyan *alias* Pillai-aḍiyār. Representation of Chaṇḍēśvara worshipping the God Tirunallam-Uḍaiyār is cut on the stone wall, as well as the figure of the builder of the temple.

1236. 659 of 1909.—(Tamil.) On the east, north and west walls of the same shrine. A much damaged record of the Chōla king Rājakēsarivarman *alias* Chakravartin Śrī-Kulōttuṅga-Chōladēva, the date of which is lost. Seems to record a gift of paddy for offerings.

1237. 660 of 1909.—(Tamil.) On a pillar in the verandah round the central shrine of the same temple. Records that this Tirunadaimāligai was built by Arumōḷidēvan *alias* Vayanāṭṭaraiyan of Ādanūr. The same fact is recorded on another pillar of the verandah.

1238. 661 of 1909.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the twenty-fifth year (Mēsha, Aparā. 8, Friday, Śravaṇa) of the Chōla king Tribhuvana-chakravartin Rājārājadēva (III). Appears to record a gift of land for garlands. See *Ep. Ind.*, Vol. XI, p. 249, where the date is pointed out to be April 5th, A.D. 1241.

1239. 662 of 1909.—(Tamil.) On the same wall. A record in the sixteenth year (Mīna, Aparā. 1, Wednesday, Hasta) of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Records gift of land to a shrine of Vināyaka-Pillaiyār set up on the south side of the Puḡaḷābharāṇa maṇṭapa, in the temple of Tirunalam-Uḍaiyār. See *Ep. Ind.*, Vol. XI, p. 246, where it is pointed out that the date corresponded to March 9th, A.D. 1194.

*Kōvilāḍi.**

The antiquity of the place (which figured largely in the Karnatic wars of the eighteenth century) is evidenced by its inscriptions.

1240. 270 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Raṅganātha temple. A record

* The *Mack. MSS.* as summarized in *Ins., S. Dis.*, pp. 241-2, Nos. 81-2, give two inscriptions in this place. Of these one is dated in the thirty-first year of Rājārājadēva, and records grant of $1\frac{1}{2}$ *vēli* and 1 *kāṇi* of land in Śuttamalli and the second is an inscription of the fifth year of Sundara Pāṇḍya recording a sale of land (500 *paṇams* = $2\frac{1}{2}$ *mās* of land).

in the fourteenth year of the Pāṇḍya king Maṇavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyādēva I (1216—35), "who was pleased to present the Chōḷa country." Records gift of money for offerings.

1241. 271 of 1901.—(Tamil.) On the north wall of the same maṇṭapa. A damaged record in the twenty-first year of the Chōḷa king Tribhuvanachakravartin Rājārājādēva (III?).

1242. 272 of 1901.—(Grantha and Tamil.) On the east wall of the central shrine in the same temple. Records in Ś. 1485 (A.D. 1563), Raktakshin, gifts to the temple by a certain Tātachārya of Śrīraṅgam.

1243. 273 of 1901.—(Tamil.) On the same wall. A record of the Vijayanagara king Sadaśivarāya in Ś. 1467, Krōdhu. Records a gift by Viṭṭhaladēva Maharāja (his representative in the south and the leader in the campaign of 1545).

1244. 274 of 1901.—(Tamil.) On the south wall of the same shrine. Records in Ś. 1393, Khara, a gift for the merit of Dēvarāja, the son of Pokkarāśasāṁanta.

1245. 275 of 1901.—(Grantha and Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Divyajñānēśvara temple. A record of the Pāṇḍya king Jātavarman *alias* Sundara-Pāṇḍyādēva (I). Begins with *śamasta-jagad-ādihāra*. Built in. Appears to record a sale of land.

1246. 276 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. A record in the eleventh year of the Chōḷa king Tribhuvanachakravartin Vikrama-Chōḷādēva (1118—35). Records gift of land.

1247. 277 of 1901.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōḷa king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷādēva (I). Records sale of land.

1248. 278 of 1901.—(Tamil.) On the north wall of the central shrine in the same temple. A record in the third year of the Chōḷa king Parakēsarivarman *alias* Rājēndra-Chōḷādēva I (1011—43). Records gift of land.

1249. 279 of 1901.—(Tamil.) On the south wall of the same shrine. A record of the Chōḷa king Rājakēsarivarman, the date of which is lost. Records sale of land.

1250. 280 of 1901.—(Tamil.) On the west wall of the same shrine. An incomplete record in the second year of the Chōḷa king Rājakēsarivarman.

1251. 281 of 1901.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Rājakēsarivarman. Records gift of land.

1262. 292 of 1901.—(Tamil.) On the north wall of the maṇṭapa in front of the same temple. A damaged record in the thirty-fifth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47).

1263. 293 of 1901.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—947), the date of which is lost. Appears to record a gift of land.

1264. 294 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. A damaged record in the thirty-sixth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of gold.

1265. 295 of 1901.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of sheep for a lamp to the temple of Tirukkaḍaimuḍi-Mahādēva.

1266. 296 of 1901.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records sale of land. Mentions the temple of Tiruchchaḍaimuḍi-Mahādēva in Teṅgarai-Idaiyāṟṟu-nāḍu.

1267. 297 of 1901.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of gold for a lamp to the temple of Tirukkaḍaimuḍi-Mahādēva.

1268. 298 of 1901.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of sheep for a lamp.

1269. 299 of 1901.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman. Records gift of a lamp.

1270. 300 of 1901.—(Tamil.) On a pillar in front of the Ṣaḍaiyar temple. A record in the second year of the "Gaṅga-Pallava king" Vijaya-Nripatuṅga-Vikramavarman (Circa 875). Records gift of gold by a Pallava queen to the temple of Tirukkaḍaimuḍi-Mahādēva; mentions Kachchippēḍu.

1271. 301 of 1901.—(Tamil.) On the same pillar. A record in the twenty-second year of "the Gaṅga-Pallava king" Vijaya-Nripatuṅgavarman. Records gift of a lamp to the temple of Tirukkaḍaimuḍi-Mahādēva by a certain Veṭṭuvadiyaraiyar.

1272. 302 of 1901.—(Tamil.) On another pillar in front of the same temple. Records gift of gold to the temple of Tirukkaḍaimuḍi Perumāṇaḍigaḷ.

1273. 303 of 1901.—(Tamil.) On a third pillar in the same place. A record in the eighteenth year of "the Gaṅga-Pallava king" Nripatuṅgavarman. Mentions the temple of Tirukkaḍaimuḍi-Perumāṇaḍigaḷ and the Pallava queen referred to in No. 1270.

Kōvilpattu.

1273-A. On a stone in the pagoda of Virakaṇḍēśvara in the village. Records that in the twenty-fifth year of Kulaśēkharadēva the people granted some land in the village to the God. *Ins., S. Dis.*, p. 245, No. 98.

1273-B. In the same place. Records the agreement among certain classes of people for building a maṇṭapam to Uyyakkonḍa Nāyanār in the eighth year of Kulaśēkharadēva. *Ibid.*, No. 99.

1273-C. In the same place. A record granting some land to the God by "Tiruchitumbanum" (Tiruchidambaram?). *Ibid.*, No. 100.

1273-D. In the same place. Records that Kulaśēkharadēva granted in his forty-second year six *vēlis* of land to God Chokkānāyar. *Ibid.*, No. 101.

Niyamam.

1274. 15 of 1899.—(Tamil.) On a stone to the left of entrance, in one of the doorways on the south wall of the Airāvātēśvara temple. A mutilated record in the eighteenth year of the Chōḷa king Madiraikonḍa Parakēsarivarman (905—47).

1275. 16 of 1899.—(Tamil.) A damaged record of the Chōḷa king Rājakēsarivarman, the date of which is lost. Mentions the queen of Nandipōttaraiyar of the Pallavatilaka family. [The king Nandipōttaraiyar was not improbably Nandivarman III and Rājakēsarivarman probably Āditya I; but in this case Āditya should have been in power much earlier than A.D. 880, to which his accession has been generally ascribed.]

Orattanād.

The importance of this place in Mahratta times is evidenced not only by the two epigraphs below, but by the largest and most magnificent choultry of the Tanjore Rājās founded by Muktāmbāl, a mistress of Sarabhōji and endowed, at her request, by the British Government with four villages in October 1805.

1276. 166 of 1911.—(Nāgari and Marāthi.) On a slab set up on the east side of the village. A record of the Tanjore Marāthi king Chhatrapati Rājāśrī Sarabhōji-Mahārāja (1798—1824) in Ś. 1731, Śukla. Registers that three vēdic sacrifices were caused to be performed under the patronage of the king at Muktāmbāpura, in a *śāla* specially built for the purpose. See note to the next epigraph. For the vicissitudes of Sarabhōji see *Tanj. Gazr.*, Vol. I, pp. 51-2.

1277. 167 of 1911.—(Nāgari and Marāthi.) On another slab set up on the west side of the same village. A record of the Tanjore Marāthi king Sarabhōji-Mahārāja (1798—1824) in Ś. 1731, Śukla. Registers that two other vēdic sacrifices were caused to be

performed on the same day in a hall (*śāla*) built for the occasion. [The sacrifices were (1) Agnishthōma performed by Śittappa Dikshita; (2) the same by Śeśha Jaṭavallabha; (3) Ādhāna and Prathamātirātra, preceded by Chayana by Venkateśvara Dikshita, son of Mrityuñjaya Vajapeyin; (4) Agnishthōma or Sōmayāga by Sāmavēdi Appāsvāmi Dikshita; and (5) Ādhāna and Prathamātirātra by Rig Vēdi Subrahmaṇya Jaṭavallabha.]

Śendalai (or Mannārsamudram).*

The ancient name of this place was Chandralēkhai-chaturvēdimanigalam and that of its temple Perundurāi. It was in the District of Ārkāṭṭu-kūṛṅgam.

1278. 56 of 1897.—(Grantha.) In the second gōpura of the Sundarēśvara temple, left of entrance. Mentions a prince Tippa.

1279. 57 of 1897.—(Tamil.) In the same place. A record in the tenth year of the Hoysala king Vira-Rāmanāthadēva. Mentions the Jambukēśvara temple near Trichinopoly. See Tj. 506 above.

1280. 58 of 1897.—(Tamil.) On a stone built into the floor of the first prakāra in the same temple. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold.

1281. 59 of 1897.—(Tamil.) On the north wall of the central shrine in the same temple. A record in the fourth year of the Chōla king Kō-Parakēsarivarman. Records gift of sheep for a lamp.

1282. 60 of 1897.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Kulōttuṅga-Chōladēva (I). Records gift of land.

1283. 61 of 1897.—(Tamil.) On the same wall. A record in the second year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

1284. 62 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

1285. 63 of 1897.—(Tamil.) On the west wall of the same shrine. A record in the ninth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land. Provides for the recitation of the *Bhārata* in a maṇṭapa.

1286. 64 of 1897.—(Tamil.) On the west wall of the same shrine. A record of the Chōla king Kō-Parakēsarivarman *alias* Rājendra Chōladēva I. End built in.

* The *Mack. MSS. (Ins., S. D's, p. 241, Nos. 178—80 and p. 255, Nos. 153—5)* give six inscriptions in this place. One of them seems to be the same as No. 1285 (but the number of regnal year wrongly given as the 7th). There is an inscription of Rājākēsarivarman. The other three are given under Nos. 1302-A to 1302-C.

1287—1290. 65 to 68 of 1897.—(Tamil.) On four pillars in the maṇṭapa in front of the same shrine. One record describes the building of a temple of Piḍāri by the Pāṇḍya king Perumbiḍugu-Muttaraiyan *alias* Śuvaran Māran, the son of Ilaṅgōvadiyaraian *alias* Māran Paramēśvaran and grandson of Perumbiḍugu Muttaraiyan *alias* Kuvāvaṇ Māran; and further contains the names of the towns which he destroyed, his surnames and the poets who sang his praise, one of these was Vēlnamban of Pāchchil near Śrīraṅgam. This king, his father and grandfather seem to be members of a different family from that of the Chinnamanūr plates and their connexion is not known. Venkayya suggests that the king Muttaraiyan who is mentioned in the verses 200 and 296 of the Tamil anthology *Nālaḍiyār* might be the king mentioned in these inscriptions.

1291. 6 of 1899.—(Tamil.) On the south wall of the central shrine of the Sundarēśvara temple. A record in the fourth year of the Chōḷa king Parakēsarivarman, "who took the head of the Pāṇḍya king" (Parāntaka II, Sundara Chōḷa?). Records gift of land for lamps to the temple at Perundurai.

1292. 6-A of 1899.—(Tamil.) On a stone lying close to the north wall of the same shrine. A record in the seventeenth year of the Chōḷa king Rājakēsarivarman. Records gift of gold for offerings.

1293. 7 of 1899.—(Tamil.) On a stone built into the wall of the outer gōpura of the same temple, left of entrance. A fragmentary record in the twelfth year of the Chōḷa king Parakēsarivarman. Mentions Kanakasēnabhaṭāra, probably a Jaina. See Md. 42.

1294. 8 of 1899.—(Tamil.) In the Vighnēśvara shrine of the same temple, right of entrance. A record in the fifth year of the Uḍaiyār king Sayaṇa-Uḍaiyār (I or II?). Records the building of the shrine by a Nāyaka.

1295. 9 of 1899.—(Tamil.) In the same shrine, left of entrance. A record in the sixteenth year of the Pāṇḍya king Māraṇjaḍaiyan. Records gift of gold for a lamp to the temple at Perundurai. The king has not been identified.

1296. 10 of 1899.—(Tamil.) On the first pillar in the maṇṭapa of the same temple. A record in the tenth year of the Pāṇḍya king Māraṇjaḍaiyan. Records gift of land to the Piḍāri temple of Māgaḷam at Niyamam by the servant of a certain Viḍelviḍugu Muttaraiyan. Venkayya suggests that he must have been anterior to Nandipōttaraiyar.

1297. 11 of 1899.—(Tamil.) On the first pillar in the maṇṭapa of the same temple. A record in the twelfth year of the Pallava king Nandipōttaraiyar (i.e., Nandivarman III), "who defeated his enemies at Tellāru." Records gift of land to the same temple by the king (who belonged to the middle of the ninth century).

1298. 12 of 1899.—(Tamil.) On the second pillar in the same maṇṭapa. A record in the eighteenth year of the Pāṇḍya king Ilaṅgo-Muttaraiyar. Records gift of land to the same temple, apparently by the king. See 61 of 1895 at Tiruchchāṇṇur for another inscription of this king. Ilaṅgo Muttaraiyan might be the son of Perumbudugu, suggests Venkayya. See *Ep. Rep.*, 1899, p. 7, paragraph 20.

1299. 13 of 1899.—(Tamil.) On the fourth pillar in the same place. A damaged record in the eighteenth year of the Chōla king Rājākēsarivarman. Records gift of gold for a lamp to the same temple.

1300. 14 of 1899.—(Tamil.) On the base of the south wall of the central shrine of the same temple. A record of the Chōla king Parakēsarivarman (905—47), “who took Madura and Ceylon”. Built in.

1300-A. On a stone in the gate of the Sundarēśvara temple. Records that in Ś. 1440, Pramādi, one Venkatarāya Mudali of Kāvēripākkam, granted 38 *vēlis* of land in Vellore, $4\frac{3}{4}$ *vēlis* in Karūr and other places to God Chokkanāyanār. See *Ins.*, S. Dts., p. 255, No. 153.

1300-B. In the same place. Records in year Prajōtpatti, grant of land for the Pushya festival by Pratāpa Kṛishṇa Rāya. *Ibid.*, No. 154.

1300-C. Records grant of 17 *vēlis* of land by “Tarmayutt” Uḍaiyār in Ś. 1433, in the reign of Pratāpa Kṛishṇa Rāya. *Ibid.*, p. 155.

Tanjore (General).

1301. C.P. No. 5 of Mr. Sewell's List.—(Tamil.) Records grant by Āṇḍavarāyar Vaṇaṅgāmuḍi Toṇḍamān to certain members of his family. [They belonged to Pāpānāḍu.]

1302. C.P. No. 6 of Mr. Sewell's List.—(Tamil and Telugu.) Records grant by seventy-four artisans in Ś. 1640 (A.D. 1718), “while Rājādhirāja Ekoji's sons, Sarfoji and Dukkoji, were reigning as kings” to a Gaṇēśa temple “on the west road from Rāmēśvaram”,—the other boundaries being very vaguely given.

1303. C.P. No. 7 of Mr. Sewell's List.—Records a deed of sale of some lands in Ś. 1581, A.D. (1659) by Vijaya Aruṇāchāla Vaṇaṅgāmuḍi Toṇḍamān, son of Āṇḍavarāyar Vaṇaṅgāmuḍi Toṇḍamān to Andōni Muttu Tēvar, son of Koṭṭa Rāyappa Tēvar.

1303-A. The Tanjore Sanskrit and Kanarese spurious plates of the W. Gaṅga Ari-varma-Mahārājādhirāja (now in the British Museum). Ari-varma was the son of Mādhava I, who was the son of Kōṅgaṇivarma of the Jāhnavēya family and Kaṇvāyana gōtra. The date is given, but irregular, according to Dr. Kielhorn. See

Ind. Antq., Vol. VIII, p. 212; *Ibid.*, Vol. XXIV, p. 10, No. 166, and Kielhorn's *Southern List*, No. 108.

1304. 65 of 1888.—(Tamil and Grantha.) On the north and west walls of *garbhagriha* of the Brihadīśvara temple, second tier. A record in the twenty-sixth year and twentieth day of Kō-Rājākēsarivarman *alias* Rājarājadēva (I). The king issued orders that the gifts made by him, his elder sister (Kuṇḍaviyār) and his queens should be recorded on the walls of the temple he built. See *S.I.I.*, Vol. II, No. I, pp. 1—14.

1305. 66 of 1888.—(Tamil and Grantha.) On the west wall of *garbhagriha*, second tier. A record in the twenty-fifth year of Kō-Rājākēsarivarman *alias* Rājarājadēva. *Ibid.*, No. 2, pp. 14—20. Enumerates the gifts of gold vessels and ornaments by Kuṇḍaviyār.

1306. 67 of 1888.—(Tamil and Grantha.) On the south wall of *garbhagriha*, first and second tiers. A record in the fifteenth year of Kō-Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōḷa-dēva (I, 1011—43).

1307. 68 of 1888.—(Tamil and Grantha.) On the south wall of *garbhagriha*, first tier. Records dated in the sixth and tenth years of Kō-Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōḷadēva regarding the interest to be paid to temple by certain villagers for a sum of money contributed by several donors and by the temple treasury. The inscription is valuable for throwing light on the prices and rate of interest in that age. *Ibid.*, Nos. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 and 19, pp. 90—105.

1308. 69 of 1888.—(Tamil and Grantha.) On the south wall of *garbhagriha*, second tier. A record in the twenty-ninth year of Kō-Rājākēsarivarman *alias* Rājarājadēva I. Specifies the revenue in paddy, in gold and in money which a number of villages had to pay to the temple. These had been assigned by the king till the twenty-ninth year of his reign. The inscription is of value for the construction of the fiscal history of the land. *Ibid.*, No. 4, pp. 42—53.

1309. 70 of 1888.—(Tamil and Grantha.) On the east wall, second tier. A record in the third year of Kō-Parakēsarivarman *alias* Uḍaiyār Rājendra-Chōḷa-dēva (I, 1011—43).

1310. 71 of 1888.—(Tamil and Grantha.) On the north wall, second tier. A record of Kō-Rājākēsarivarman *alias* Rājarājadēva I, the date of which is lost. Contains a description of thirty ornaments made partly of gold and jewels from the temple treasury and partly of pearls given by the king. *Ibid.*, No. 3, pp. 21—42.

1311. 72 of 1888.—(Tamil and Grantha.) On the north wall, third tier. A record in the fifth year of Tribhuvanachakravartin Kō-nērinmai-koṇḍān. Records an order of the king by which

certain lands which had been wrongfully sold during the third and fourth years of his reign were restored to the temple. *S.I.I.*, Vol. II, No. 21, pp. 109—112.

1312. 73 of 1888.—(Tamil and Grantha.) On the south wall, first tier. A record of Śāḷuva Tirumalaideva in Ś. 1377, expired, by which a number of villages are exempted from taxes (e.g., *pradhānijōdi*, *kāraṇikhajōdi*, *talayārikkam*, dues on animals, trees, tanks, etc. *Ibid.*, No. 23, pp. 117—9.

1313. 74 of 1888.—(Tamil and Grantha.) On the south wall, first and second tiers. A record in the thirty-fifth year of Tribhuvanachakravartin Kōṇērinmaikoṇḍān. Records the grant of the village of *Ṣuṅgamtavirttachōlanallūr* (suburb of Tanjore) in 108 shares to Brahmans and the local deity by a feudatory Sāmantanārāyaṇa. The inscription is singularly valuable for the fiscal terms it uses. See *Ibid.*, No. 22, pp. 112—7.

1314. 75 of 1888.—(Tamil and Grantha.) On the south wall, second-tier. A record in the twenty-ninth year of Kō-Rājakēsarivarman *alias* Rājarājadēva I, describing the gifts made till that year by Ālvār Parāntakan Kuṇḍavaiyār. See *Ibid.*, No. 6, pp. 68—77. The inscription, like the others of the series, is of incalculable value in the light it throws on currency, weights and measures, rate of interest, prices, etc.

1315. 76 of 1888.—(Tamil and Grantha.) On the south wall of Chaṇḍēśvara shrine. A record in the second year of Uḍaiyār Rājendra-Śōḷa-dēva I (1011—43). Records the weight of the four water-pots of gilt copper presented by Ādittan Sūryan Tennavan Mūvēndavēlan of Poygai-nāḍu. See *Ibid.*, No. 60, pp. 246—7.

1316. 77 of 1888.—(Tamil and Grantha.) Round the base of Chaṇḍēśvara shrine. A record of Kō-Rājakēsarivarman *alias* Rājarājadēva I, the date of which is lost. See *Ibid.*, No. 59, pp. 236—45. Describes the diadem and girdles of God Rājarājēśvara. Elaborate details.

1317. 78 of 1888.—(Tamil and Grantha.) Inside gōpura, left of entrance. A record in the twenty-ninth year of Kō-Rājakēsarivarman *alias* Rājarājadēva I, to the effect that two sums of money were deposited by Kāḍan Gaṇapati, a *śirudanam* servant of the king, with the inhabitants of a bazaar at Tanjore and of certain villages for supplying (for the cost of the interest) cardamom seeds, champaka buds and khaskhas roots for scenting the *abhiśhēka* water of two deities. *Ibid.*, No. 24, pp. 121—4. Also No. 25, pp. 125—6.

1318. 79 of 1888.—(Tamil and Grantha.) Inside gōpura, right of entrance. A record in the twenty-ninth year of Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records two deposits of

money by Ādittan Sūryan Tennavan Mūvēndavēḷān, the *śrikārya* of the Rājarājēśvara temple, with the people of a village, the interest of which, paid in paddy in the first case and in money in the second, was to be devoted for certain needs. *S.I.I.*, Vol. II, No. 26, pp. 126—31.

1319. 80 of 1888.—(Tamil and Grantha.) Inside gōpura, right of entrance. A record in the twenty-ninth year of Uḍaiyār Rājarāja-dēva I. Records that an officer of the king (Kārāyil-eḍutta-pādam) deposed 50 *kāśus* with the *sabhā* of a village (Perunaṅgaimaṅgalam) the interest on which ($6\frac{1}{4}$ *kāśus*) was to be used for purchasing camphor for a sacred lamp. *Ibid.*, No. 27, pp. 131—2. Also No. 28 *ibid.*

1320. 81 of 1888.—(Tamil and Grantha.) Inside prākāra, east, first niche. A record in the twenty-ninth year of Uḍaiyār Rājarāja-dēva I. Records that an officer of Rājarāja named *Irāyiravan* Pallavayan *alias* Mummaḍi-chōḷa-pōṣan set up a copper image of Chaṇḍēśvaradēva and presented ornaments. *Ibid.*, No. 55, pp. 222—4.

1321. 82 of 1888.—(Tamil and Grantha.) Inside gōpura, east, second niche. A record in the twenty-ninth year of Uḍaiyār Rājarāja-dēva I. Records the setting up of the image of Sūryadēva by a *śirudanam* servant, Kōvan Aṇṇāmalai *alias* Kēraḷāntaka Viḷupparayan, and presentation of ornaments. *Ibid.*, No. 56, pp. 224—7.

1322. 83 of 1888.—(Tamil and Grantha.) Inside gōpura, east, second pillar. A record in the twenty-ninth year of Uḍaiyār Rājarāja-dēva I. Describes a number of copper images made by the king till his twenty-ninth year to represent scenes from the life of Chaṇḍēśvara and the lord of his heart. *Ibid.*, No. 29, pp. 134—7.

1323. 84 of 1888.—(Tamil and Grantha.) Inside gōpura, east, third pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarāja-dēva I.

1324. 85 of 1888.—(Tamil and Grantha.) Inside prākāra, south, first pillar. A record in the twenty-ninth year of Rājarāja-dēva I. Gives the dimensions of a copper image of Pañchadēha (Śiva with five bodies) set up by the king. *Ibid.*, No. 30, pp. 137—8.

1325. 86 of 1888.—(Tamil and Grantha.) Inside gōpura, south, third pillar. A record of Uḍaiyār Rājarāja-dēva I. *Ibid.*, No. 31, p. 139. Records that the enclosure was built by the order of the king under the superintendence of the General Kṛishṇa Rāma.

1326. 87 of 1888.—(Tamil and Grantha.) Inside gōpura, south, fourth pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva I. Describes a group of copper images of Śiva, Pārvaṭi,

their two sons, etc., set up by Veḷan Ādittan Parāntaka Pallavaraiyan, a *perundanam* servant of the king. *S.I.I.*, Vol. II, No. 32, pp. 139—41.

1327. 88 of 1888.—(Tamil and Grantha.) Inside gōpura, south, sixth pillar. A record in the twenty-ninth year of the king, whose name is lost (evidently Rājarāja I).

1328. 89 of 1888.—(Tamil and Grantha.) Inside gōpura, south, eighth pillar. No details given.

1329. 90 of 1888.—(Tamil and Grantha.) Inside prākāra, south, ninth pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarāja-dēva.

1330. 91 of 1888.—(Tamil and Grantha.) Inside prākāra, south niche. A record in the twenty-ninth year of Uḍaiyār Rājarāja-dēva. *Ibid.*, No. 33, pp. 141-2. Same as 1323 above.

1331. 92 of 1888.—(Tamil and Grantha.) Inside prākāra, south, tenth pillar. Records that Lōkamahādēvi, a queen of Rājarāja, set up a copper image of Pichchadēvar and presented a number of ornaments. *Ibid.*, No. 34, pp. 142—5. Also No. 35 which records a deposit of money in 'favour of Pichchadēva by certain officers of the king.

1332. 93 of 1888.—(Tamil and Grantha.) Inside prākāra, west first pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarājadēva I. Records that Aravaṇai Mālari Kēśava, the *śrikārya-kaṅkāṇi Nāyaka* of the temple, gave an *Īlapariśu* spittoon (*paḍikkam*), weighing sixty-nine *palas* and costing three *kāśus*. *Ibid.*, pp. 149-50.

1333. 94 of 1888.—(Tamil and Grantha.) Inside prākāra, west, second pillar. A record in the third year of Uḍaiyār Rājendra-Śōḷa-dēva (I, 1011—43).

1334. 95 of 1888.—(Tamil and Grantha.) Inside prākāra, west, third pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva I.

1335. 96 of 1888.—(Tamil and Grantha.) Inside prākāra, west, fourth pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarājadēva I.

1336. 97 of 1888.—(Tamil and Grantha.) Inside prākāra, west, first niche. A record in the twenty-ninth year of Uḍaiyār-Rājarāja-dēva I.

1337. 98 of 1888.—(Tamil and Grantha.) Inside prākāra, west, first niche. A record in the twenty-ninth year of the king, whose name is not mentioned. Records that Aravaṇai mālari Kēśava, the *śrikārya-kaṅkāṇi Nāyakā*, gave a spittoon weighing sixty-nine *palas* and costing three *kāśus*. *Ibid.*, No. 36, pp. 149—54. Also No. 37 recording Rājarāja's deposit of 360 *kāśus* with four bazaars at Tanjore for paying out interest, one hundred and fifty plantains

Uḍaiyār Rājarājadēva (I). Records that an officer of the king set up a copper image of Bhṛīṅgīśa. *S.I.I.*, Vol. II, No. 47, pp. 190—93.

1346. 107 of 1888.—(Tamil and Grantha.) Inside prakāra, west, fifth niche and fourteenth pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva I. Records that queen Trailōkya Mahādēvi set up the images of Kalyāṇasundara, Umā, Viṣṇu, Brahmā, etc., and presented ornaments to the first two. *Ibid.*, No. 48, pp. 193—98.

1347. 108 of 1888.—(Tamil and Grantha.) Inside prakāra, north, first pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva (I), regarding the setting up of a copper image of Subrahmaṇya. See *Ibid.*, No. 49, pp. 198—99.

1348. 109 of 1888.—(Tamil and Grantha.) Inside prakāra, north, second pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva I. Describes the images of Dakṣiṇāmūrti and other deities set up by the king. See *Ibid.*, No. 50, pp. 199—202.

1349. 110 of 1888.—(Tamil and Grantha.) Inside prakāra, north, third pillar. A record of Uḍaiyār Rājarājadēva I. Built in.

1350. 111 of 1888.—(Tamil and Grantha.) Inside prakāra, first niche, fourth and fifth pillars and second niche. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva (I), saying that queen Pañchavan Mahādēvi set up the images of Tañjayaḷagar, Umā and Gaṇapati and presented ornaments. The inscription has been edited in *Ibid.*, No. 51, pp. 203—17. An elaborate document on the jewellery of the age.

1351. 112 of 1888.—(Tamil and Grantha.) Inside prakāra, north, sixth pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva (I). *Ibid.*, No. 52, pp. 217—18. Records the setting up of a copper image of Mahā Viṣṇu.

1352. 113 of 1888.—(Tamil and Grantha.) Inside prakāra, north, seventh pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva I. Records the erection by queen Pañchavan Mahādēvi of a copper image of Patañjalidēva (half man and half snake). *Ibid.*, No. 53, pp. 218—20.

1353. 114 of 1888.—(Tamil and Grantha.) Inside prakāra, north base. A record in the tenth year of Kō-Parakēsarivarman *alias* Rājendra-Chōḷadēva (I, 1012—53). Records that a sum of 120 *kāśus* was deposited with the assembly of Perumakkaḷūr by a number of officers in favour of Chandraśekhara and his consort and that the *sabhā* undertook to pay 15 *kāśus* every year as interest. *Ibid.*, No. 54, pp. 220—22.

1354. 52 of 1890.—On the north wall of the *garbhagriha* of the same temple. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva (I).

1355. 53 of 1890.—In the base of the west verandah of the same temple. *S.I.I.*, Vol. II, No. 43, pp. 172—74. Records the setting up of the images of Kshētrapāladēva, Bhairava, Śiruttonḍa and his wife and son.

1356. 35 of 1891.—(Tamil.) On the east wall of the *garbhagriha* of the Tanjore temple. A record of the Vijayanagara king Dēvarāya II in Ś. 1368, expired, Kshaya. The beginning of every line is built in. Describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadēva, apparently a military officer of the king. *Ibid.*, No. 71, pp. 338—40.

1357. 36 of 1891.—(Tamil.) On the west wall of the Brihan-nāyaki shrine. A record on the three-hundred and thirty-fourth day in the second year of Kōnērinmaikōṇḍān, saying that he built the shrine of Ulagamuluduḍaiya Nāchchiyār and presented to it eleven *velis* of land at Koṭṭagarkuḍi or Ulagāṇḍanāyaki-nallūr. See *Ibid.*, No. 61, pp. 246—47.

1358. 37 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, first inscription. An obliterated record in the fifteenth year of the Chōla king Kō-Rājakēsari-varman *alias* Kulōttuṅga-Chōladēva (I)—the only record of this king in the Tanjore temple. Unfinished inscription. The donor was apparently Arumōḷinaṅgai, the queen of Vīra Rājēndradēva (1064—70). See *Ibid.*, No. 58, pp. 229—36.

1359. 38 of 1891.—(Tamil.) On the west wall of the Brihan-nāyaki shrine in the Tanjore temple. Records gift of the remnants of sacred offerings to the inhabitants of Puliyūr, who, at the instance of Mallappa Nāyakkar, constructed the Mūrtiamma maṇṭapa adjoining the Brihannāyaki shrine. *Ibid.*, No. 62, pp. 247—48.

1360. 39 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, second inscription. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsari-varman *alias* Rājarājadēva I. First two lines only copied. Contains a list of shepherds who had to supply ghee for temple lamps from the milk of a number of cattle either presented to the temple or purchased from its funds. See *Ibid.*, No. 63, pp. 249—51.

1361. 40 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, third inscription. A record of the Chōla king Rājarājadēva I. First two lines only copied. *Ibid.*, No. 64, pp. 251—52.

1362. 41 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, fourth inscription. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsari-varman *alias* Rājarājadēva I. End not copied. Records an order of the king assigning a daily allowance of paddy to each of 48 persons appointed to recite the *Tiruppadiyam* in the temple and to

two persons who had to accompany the others on drums. *S.I.I.*, Vol. II, No. 65, pp. 252—59.

1363. 42 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, fifth inscription. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva I. End not copied. A very long inscription, recording the king's order assigning the produce of a certain land to a number of men who performed various services in the temple and 400 women (evidently dancing girls) transferred to the Tanjore temple from other temples in the Chōla country. Each received one or more shares, each of which consisted of a *vēli* of land, which was calculated at 100 *kalams* of paddy. The inscription is of great interest and value as the names of those figuring in it are of historic interest and as a good knowledge of temple establishments is given. See *Ibid.*, No. 66, pp. 259—303.

1364. 43 of 1891.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, left of entrance. A record of a Chōla king (whose name is not clear). Professes to be the continuation of an inscription to the right of the entrance, which is now obliterated. Gives a list of villages which had to supply watchmen for the temple. *Ibid.*, No. 57, pp. 227—29. Gives a number of *nāḍus*. See 1368.

1365. 55 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple. A record in the sixth year of the Chōla king Kō-Parakēsarivarman *alias* Rājēndradēva (1050—63). Invasion of Irattapāḍi and conquest of Āhavamalla mentioned. [Records that the king assigned a daily allowance of paddy to a troop of actors who had to perform the drama *Rājarājēśvara-nāṭaka* on the occasion of the Vaikāśi festival. *Ibid.*, No. 67, pp. 303—7.]

1366. 56 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple. A record in the fourth year of the Chōla king Kō-Parakēsarivarman *alias* Vikrama-Chōladēva (1118—35). Records that the king assigned an allowance to a person who used to check and measure the supplies of paddy which, according to the numerous inscriptions, were delivered into the temple stores. Refers to the king's viceroyalty in the north in the earlier period. *Ibid.*, No. 68, pp. 307—12.

1367. 57 of 1893.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva I. Consists of a list of villages which had to supply treasurers, servants and accountants to the Rājarājēśvara temple in accordance with the king's order. *Ibid.*, No. 69, pp. 312—28.

1368. 58 of 1893.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva I, giving a list of the villages in the Chōla country which had to supply watchmen for the temple. *S.I.I.*, Vol. II, No. 70, pp. 328—38. This is the earlier part of No. 1364 above.

1369. 20 of 1897.—(Tamil.) On the outside of the north enclosure of the Rājarājēśvara temple. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva I. Records gift in the shape of money, she-buffaloes, cows and ewes by the king's officers, and other individuals and groups of men for burning lamps in the temple. *Ibid.*, No. 94, pp. 436—58.

1370. 21 of 1897.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of cattle to various shepherds by Rājarājadēva for the supply of ghee for lamps to the Rājarājēśvara temple. *Ibid.*, No. 95, pp. 458—97.

1371. 22 of 1897.—(Tamil.) On the second gōpura of the same temple, right of entrance. A record of the Nāyaka king Achyutappa-Nāyaka (1572--1614), son of Śevvappa-Nāyaka, in Ś. 1499, expired, Bahudhānya. Records grant of exemption from taxes to the goldsmiths of Tanjore. *Ibid.*, No. 97, pp. 498-9.

1372. 23 of 1897.—(Tamil.) In the same place. A mutilated record in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records a political compact entered into by three chiefs of the Chōla country to be faithful to the king and to stand by each other. *Ibid.*, No. 96, pp. 497-98. The compact shows that the country was disturbed by internal dissensions and Tanjore was not free from them.

1373. 24 of 1897.—(Tamil.) In the same place. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I, 985—1013). Records the gift, by the priest Īśānaśiva Paṇḍita, of eight copperpots and of one receptacle for sacred ashes, in the second year of Rājendra Chōla (I, 1011—43). A ninth pot was presented by Pavana-Piḍāran, the Śaiva āchārya of the temple, in the third year of Rājendra-Chōladēva. The *tulākkōl* is mentioned. *Ibid.*, No. 90, pp. 413—5.

1374. 25 of 1897.—(Tamil.) On a pillar of the south enclosure of the same temple. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva. Records a gift. - Published in *ibid.*, No. 32.

1375. 26 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records that a

native of Nallūr *alias* Pañchavanmādēvichaturvēdimaṅgalam in Nallūrṇāḍu, a district of Nittavinōḍa-vaṇāḍu, set up a copper image of Durgā-Paramēśvari and presented a number of ornaments to it. *S.I.I.*, Vol. II, No. 79, pp. 395—400.

1376. 27 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records that Prithvīmahādēviār, a queen of Rājarājadēva, set up a copper image of Śrīkaṇṭhamūrtigaḷ, and presented some ornaments to it. See *ibid.*, No. 80, pp. 400—1.

1377. 28 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records that the son of an officer of Rājarājadēva set up a copper image of the goddess Kaḷa-Piḍari. Four different varieties of Piḍari are mentioned, namely, Punnaittuṛainaṅgai, Poduvagai-ūr-uḍaiyāl, Kuduraivaṭṭam-uḍaiyāl and Tiruvāl-uḍaiyāl. *Ibid.*, No. 81, pp. 401—2.

1378. 29 of 1897.—(Tamil.) On the base of the same enclosure. A record in the seventh year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records an endowment in money in favour of the image of Śrīkaṇṭhamūrtigaḷ set up by Prithvīmahādēviār, queen of Rājarājadēva. *Ibid.*, Nos. 82 and 83, pp. 402—5.

1379. 30 of 1897.—(Tamil.) On a pillar of the west enclosure of the same temple. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva I. Records the setting up of seven copper images of the God Gaṇapati by king Rājarājadēva viz., two in the dancing posture, one big and the other small; three of varying heights comfortably seated; and two in the standing posture. *Ibid.*, No. 84, pp. 405—7.

1380. 31 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the third year of the Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva I (1011—43). Records the gift of copper, zinc and bell metal vessels to the image of Gaṇapatiyār set up in the principal temple. The image was known as Ālaiyattu-Pillāiyār. *Ibid.*, No. 85, pp. 407—9.

1381. 32 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift to the shrine of Gaṇapatiyār in the *parivārālaya* made by king Rājarāja and by Ādittan Sūryan, of ornaments to the same image. *Ibid.*, No. 86, pp. 409—11.

1382. 33 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva I. Records gift of ornaments made to the Gaṇapatiyār shrine in the principal temple by a

servant of king Rājarājadēva named Madhurāntakan Parāntakan, a native of Marudūr in Śēṇṇūr-kūṇṇam in Kshattriya-Śikhāmaṇi vaḷanāḍu. *S.I.I.*, Vol. II, No. 87, pp. 411-12.

1383. 34 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva I. Records the gift of a bell-metal dish to the shrine of Gaṇapatiyār in the enclosure hall by a servant of Rājarājadēva. *Ibid.*, No. 88, p. 412. The donor was a native of Kāmadamaṅgalam in Purakkīḷiyūrnāḍu and evidently employed in the department for assessing tax on endowments (*tiṇaikalanāyakam*).

1384. 35 of 1897.—(Tamil.) On a niche of the same enclosure. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of ornaments to the same image. *Ibid.*, No. 89, pp. 412-13.

1385. 36 of 1897.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine of the same temple. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of *silver* vessels. This is the only inscription which records gift of *silver* and not gold vessels. See *Ibid.*, No. 91, pp. 415-24.

1386. 37 of 1897.—(Tamil.) On the south wall of the same maṇṭapa. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva. Records the assignment to the Tanjore temple of certain villages in Toṇḍaināḍu Paṇḍināḍu, Gaṅgapāḍi, Nuḷambapāḍi, Malaināḍu and Īlam (Ceylon). *Ibid.*, No. 92, pp. 424-28.

1387. 38 of 1897.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records the jewels and ornaments presented by the king out of the treasures seized from the Chērās and Pāṇḍyas and out of his own treasures. *Ibid.*, No. 93, pp. 428-36.

1388. 39 of 1897.—(Tamil.) On the gōpura in front of the Toppuḷ-Piḷḷaiyār temple. A record of the Vijayanagara king Achyutadēva-Mahārāya in Ś. 1454, expired, Nandana. Records gift of land by Taṭṭapa-Nāyaka, son of Kōnappa-Nāyaka.

1389. 40 of 1897.—(Tamil.) On the west and south walls of the shrine of the Rājagōpala-Perumāḷ temple. A record of the Vijayanagara king Achyutadēva-Mahārāya in Ś. 1461, expired, Viḷambin. Records the foundation of the temple.

1390. 41 of 1897.—(Grantha.) On the north wall of the same shrine. An incomplete genealogy of the Vijayanagara kings.

1391. 274 of 1911.—(Tamil.) On a pillar of the kitchen in the Brihadīśvara temple. The beginning and end of this inscription

are lost. Gives the measurements of certain images made of alloy (called *tara*) and set with jewels. These were evidently meant to be placed in the temple.

1392. 275 of 1911.—(Tamil.) On another pillar built into a wall of the same kitchen. A record of the Chōla king Uḍaiyār Śrī-Rājarājadēva (I). The face now exposed refers to one of the five-bodied images (*pañchadēhamūrti*) of copper, placed in the temple of Rājarājēśvaramudaiyār by the king, until his twenty-ninth year.

*Tillāsthānam.**

This is the well-known Neyttānam of the *Periyapurāṇa* and the inscriptions, where Sarasvati is said to have worshipped the Lord. It figures in the *Dēvāram* of Gñānasambanda and Appar.

1393. 276 of 1911.—(Tamil.) On the west wall of the central shrine in the Ghritasthānēśvara temple. A damaged record. Records a gift of thirty *kaḷañju* of gold for a lamp, by a certain Sembiyan Īkkāttu-vēḷān *alias* Pariśaikilān Maravan Nakkan.

1394. 277 of 1911.—(Tamil.) On the same wall. A damaged record in the second year of the Chōla king Parākēsarivarman. Records gift of twenty-five *kaḷañjus* of gold for a lamp to the temple at Tiruneyttānam by a certain Korraṇ Arumoli *alias* Vānavan Pēraiyan. The land purchased for this amount bordered on that of Naṅgai Varaguṇa-Perumānār, which was also purchased on account of a lamp.

1395. 278 of 1911.—(Tamil.) On the south wall of the same shrine. An unfinished record in the third year of the Chōla king Rājakēsarivarman. Apparently records gifts by Kūttan Nikalaṇkan, a member of *Samarakēsari-teriṇja-Kaikkōlar* and by another of *Vikramaśiṅga-teriṇja-Kaikkōlar*, to the temple of Mahādēva at Tiruneyttānam, a *dēvadāna* in Kilpilāru of Poygainādu. See No. 228 of 1911 at Kumbakōnam for a similar epithet to the Kaikkōlars.

1396. 279 of 1911.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōla king Rājakēsarivarman. Apparently records a gift to the same temple on behalf of Mallan Araiyan, one of *Samarakēsari-teriṇja-Kaikkōlar*.

1397. 280 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājakēsarivarman (I, 985—1013), "who destroyed the ships at Kandalūr-Salai." Built in at the right end. Seems to record a gift of gold for offerings in the same temple, ninety *kaḷañjus*.

* The *Mack. MSS.* (as summarized in *Ins., S. Dis.*, pp. 245—7, Nos. 102—10) give nine inscriptions. Of these three have been noted against the corresponding epigraphs in the departmental list. Others are given under Nos. 1439-A to 1439-F.

1398. 281 of 1911.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (Parāntaka I). Built in at the right end and damaged. Records gift of gold for a lamp. Mentions Koṅgapperuvali. [Shows Parāntaka's connexion with Koṅgu country. See 457 of 1911 at Kōlār.]

1399. 282 of 1911.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of gold for a lamp to the temple of Mahādēva by Kuṇavan-Puttāḍi, a native of Kumārapāḍi in Paidāvūr-nāḍu, a subdivision of Kalattūr-kōṭṭam. [Ins., S. Dts., p. 247, No. 110.]

1400. 283 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājakēsarivarman. Records gift of two gold forehead plates (*paṭṭam*) to the temple at Tirunettānam by Ayan Kāmakkōdanallūr, the superintendent of temple affairs.

1401. 284 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Rājakēsarivarman. Records gift of thirty *kaḷaṅṅus* of gold for a lamp, by Naṅgai Śāttaperumānār, a concubine of Śōla-Perumāṇaḍigal. The assembly of Tiruneyattānam used this amount for constructing a bathing hall (*namana-manṭapa*) to Tirunettānattu-Mahādēva, assigning, instead, some temple land for maintaining the charity.

1402. 285 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Rājakēsarivarman. Records gift of ninety-six sheep for a lamp by a certain Vaḷavakōṇ Pērairaiyar to the temple of Tirunettānattu-Mahādēva (at Tirunettānam), a *dēvadānu* in Poygaināḍu.

1403. 286 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman, "who extended (his territory to) Toṇḍaināḍu (i.e., Aditya I as the Tiruvālaṅgāḍu plates show). Records gift of 100 sheep for a lamp to the temple of Tiruneyattānattu Mahādēva by Kaḍamba Mādēvi, wife of Vikki-Anṇan, the chief of Koḍumbālūr, on whom was bestowed the title Śembiyan Tamiḷavēl, together with other distinguishing marks of dignity, by the Chōla king and by the Chēra (Sēramān) Sthānu-Ravi. The marks of royal dignity included the fly-whisk, palanquin, drum, bugle, elephants, etc. The inscription is of value for the light it throws on the relations between the Chēras and Chōlas. The Government Epigraphist surmises that Sthānu-Ravi was identical with Kōkkaṇḍan Ravi of the Chandrāditya family referred to in Veḷḷalūr inscriptions. It was this alliance which made Parāntaka I marry the daughter of the Kēraḷa king. The Sthānu-Ravi of the Kōṭṭayam plates was later. See *Ep. Ind.* Vol. IV, p. 293.

1404. 287 of 1911.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Rājakesarivarman. Records gift of fifty *kaḷaṇṇju* of gold for two lamps to the same temple, by Tennavan Pirudimāraśan *alias* Kaṭṭi Oṟṟiyūran and by Varaguṇa Perumānār, queen of Parāntaka-Iḷaṅgōveḷār. [The Government Epigraphist points out that the last-mentioned chief or Bhūti Vikramakēśarin was the contemporary of Āditya Karikāla II, on the ground that both claim to have conquered a Vīra Pāṇḍya.]

1405. 288 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47), the date of which is lost. Records gift of paddy for offerings by Kaṇṇanāraṇan, a native of Muṇḍaṅguḍi.

1406. 289 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—947) in his thirty-second year. Records gift of gold for a lamp by Kakkana Naṅgāḷi of Tirunettānam. [See *Ins.*, S. *Dts.*, p. 245, No. 102.]

1407. 290 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records gift of ninety sheep for a lamp by a native of Parāntakapuram in Koṅga-naḍu. See No. 1398 above. [See *Ibid.*, p. 246, No. 104.]

1408. 291 of 1911.—(Tamil.) At the entrance into the gōpura of the same temple. A record in the second year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records sale of land to the temple of Tirunettānam-Uḍaiyār at Tirunettānam in Poygaināḍu (a subdivision) of Rājarāja-vaḷanāḍu, by two residents of the same village.

1409. 24 of 1895.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Ghritasthānēśvara temple. An incomplete record in the third year of the Chōla king Kō-Rājakesarivarman.

1410. 25 of 1895.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records that a son of his deposited for a lamp 40 Ceylon *kaḷaṇṇjus* which were equal to 20 current *kaḷaṇṇjus*. Dr. Hultsch infers that the Ceylon *kaḷaṇṇju* was equal to 10 *maṇṇjādis* while the Chōla one to 20 *maṇṇjādis*. This relation between the gold weights of the two regions is corroborated by 156 of 1895 at Tiruviḍaimarudūr (Tj. 367 above).

1411. 26 of 1895.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for a lamp.

1412. 27 of 1895.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for two lamps by a drummer of the temple.

1413. 28 of 1895.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Kō-Parakēsarivarman. Records gift of a lamp.

1414. 29 of 1895.—(Tamil.) On the same wall. A record of the Chōḷa king Parakēsarivarman, the date of which is doubtful. Records gift of gold for a lamp.

1415. 30 of 1895.—(Tamil.) On the same wall. An incomplete record in the tenth year of the Chōḷa king Kō-Parakēsarivarman *alias* Vikrama-Chōḷadēva (1118—35).

1416. 31 of 1895.—(Tamil.) On the base of the same wall. A record in the twenty-fifth year of the Chōḷa king Madiraikōṇḍa-Kō-Parakēsarivarman (Parāntaka I, A.D. 905—47).

1417. 32 of 1895.—(Tamil.) On the north wall of the same maṇṭapa. Private document in archaic characters.

1418. 33 of 1895.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Madiraikōṇḍa-Kō-Parakēsarivarman (905—47). Records gift of a lamp by a merchant.

1419. 34 of 1895.—(Tamil.) On the south wall of the shrine in the same temple. A record in the seventeenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

1420. 35 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of gold for ornaments.

1421. 36 of 1895.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of gold for a lamp by a dancing girl.

1422. 37 of 1895.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of a lamp.

1423. 38 of 1895.—(Tamil.) On the same wall. A record in the eighth year of the Chōḷa king Kō-Rājakēsarivarman. Gift by Ādittan Kaṇṇaradēva, the king's son. Dr. Hultzsch points out that the king Ādittan referred to (as the father of Kaṇṇara) was the father of Parāntaka I. Kaṇṇara, he says, should be either Parāntaka or a brother of his. Some of the similar archaic inscriptions of Rājakēsarivarman in this place are ascribed by Dr. Hultzsch to Āditya I.

1424. 39 of 1895.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of a lamp by an inhabitant of Tañjāvūr.

1425. 40 of 1895.—(Tamil.) On the same wall. A record in the tenth year of the Chōḷa king Kō-Parakēsarivarman. Records gift of a lamp.

1426. 41 of 1895.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by his queen.

1427. 42 of 1895.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp by another queen of his.

1428. 43 of 1895.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47). Records gift of gold for a lamp.

1429. 44 of 1895.—(Tamil.) On the base of the same wall. A record in the thirty-fourth year of the Chōla king Madiraikoṇḍa-Kō-Parakēsarivarman. Records gift of a lamp by his queen.

1430. 45 of 1895.—(Tamil.) In the same place. A record in the third year of the Chōla king Kō-Parakēsarivarman. Partly built in. Gift by Muḷḷur-naṅgai, the king's mother-in-law. See 125 of 1895 as Tirupparaṇam (where she is mentioned).

1431. 46 of 1895.—(Tamil.) On the west wall of the same shrine. A record in the eighteenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman (I). Records sale of land.

1432. 47 of 1895.—(Tamil.) On the base of the same wall. A record in the sixth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for a lamp.

1433. 48 of 1895.—(Tamil.) On the north wall of the same shrine. A fragmentary record of the Chōla king Kō-Parakēsarivarman *alias* Rājēndradēva (1050—63).

1434. 49 of 1895.—(Tamil.) On the base of the same wall. A record in the eleventh year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp at a solar eclipse.

1435. 50 of 1895.—(Tamil.) At the entrance of the maṇṭapa in front of the same shrine. A fragmentary record of the Chōla king Kō-Rajakēsarivarman *alias* Rājādhirājadēva (I or II?).

1436. 51 of 1895.—(Tamil.) On the gateway of the same shrine, right of entrance. A record in the fourth year of the Pāṇḍya king Kō-Māraṇjadaiyan. Records gift of a lamp for the spiritual merit of Varagūṇa-Mahārāja, the Pāṇḍyan king who ascended the throne in A.D. 862. See *Ep. Ind.*, Vol. IX, p. 84.

1437. 52 of 1895.—(Tamil.) In the same place, left of entrance. A record in the tenth year of the Pallava king Tellāṇṇinda Nandipōttaraiyar (Nandivarman III). Records gift of gold for a lamp.

1437-A. On a stone in the pagoda of "Nayadiapper?." God in the village. Gift of ten *pons* in the reign of Maduraikoṇḍa Koppakēsari (905—47), in his fifteenth year. *Ins.*, S. Dts., p. 245, No. 103.

1437-B. In the same pagoda. Records a gift of some land by the same king in his twenty-second year. *Ins., S. Dts.*, p. 245, No. 105.

1437-C. A record of Kō-Parakēsarivarman in his twentieth year endowing $\frac{1}{4}$ *paḍi* of ghee. *Ibid.*, No. 106.

1437-D. A grant of Rājarājadēva in his second year of some land. *Ibid.*, No. 107.

1437-E. A grant of land by the same king in his twenty-fifth year. *Ibid.*, No. 108.

1437-F. A grant by "Cōpadēvur" in his fourth year of three *vēlis* of land. *Ibid.*, No. 109.

Tiruchchātturai.

[This is the Śōṛṅutturai or Tiruchchōṛṅutturai of the *Periapurāṇam* and the inscriptions, celebrated by the three Śamayāchāryas of Śaivism. The department gives twelve epigraphs in this place, but the *Mack. MSS.* (*Ins., S. Dts.*, pp. 234—9) give 27. Of these two are evidently the same as 1442 and 1447. The rest I have given under Nos. 1449-A—1449-X.]

1438. 53 of 1895.—(Tamil.) On the south wall of the maṇṭapa in front of the shrine in the Ōdanavanēśvara temple. A record in the sixth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of fifty lamps by Rājarājadēva.

1439. 54 of 1895.—(Tamil.) On the same wall. A record in the ninth year of the Chōḷa king Kō-Rājarājakēsarivarman (I). Gift by a headman of Poygai nāḍu who figures frequently in the donations of Rājarāja (I) and Rājendra Chōḷa (I).

1440. 55 of 1895.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Kō-Rājarājadēva (I) *alias* Kō-Rājakēsarivarman. Records gift of land.

1441. 56 of 1895.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of gold for a lamp by a merchant.

1442. 57 of 1895.—(Tamil.) On the south wall of the same shrine. A record in the thirty-second year of the Chōḷa king Parakēsarivarman. Records gift of gold for a lamp by a native of the Pāṇḍya country. [This seems to be the same as *Ins., S. Dts.*, p. 235, No. 48.]

1443. 58 of 1895.—(Tamil.) On the base of the same wall. A record in the nineteenth year of the Chōḷa king Kō-Rājakēsarivarman. Records gift of two conches.

1444. 59 of 1895.—(Tamil.) In the same place. A record of the Chōḷa king Kō-Rājakēsarivarman, the date of which is doubtful. Records gift of a lamp.

1445. 60 of 1895.—(Tamil.) In the same place. A record in the tenth year of the Chōḷa king Kō-Parakēsarivarman. Records gift of gold for a lamp.

1446. 61 of 1895.—(Tamil.) On the west wall of the same shrine. Records gift of gold for a lamp. In archaic characters.

1447. 62 of 1895.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp. [This seems to be the same as *Ins.*, *S. Dis.*, p. 235, No. 47.]

1448. 63 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Madiraiakonḍa Kō-Parakēsarivarman (905—47). Records gift of gold for a lamp.

1449. 64 of 1895.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. An incomplete record in the fifteenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman (I).

1449-A. On a stone in the temple of Tolayādaśelvar. A damaged grant of Kōnērinmaikonḍān. *Ibid.*, p. 234, No. 41.

1449-B. In the same place. A grant of land to the dancing girls of the temple by Kulōttuṅgachōla in his twentieth year. *Ibid.*, No. 42.

1449-C. In the same place. A grant of land to the God by Kulōttuṅgachōla in his fifth year. *Ibid.*, No. 43.

1449-D. In the same place. Records that Kāri Rājarāja Uḍayār erected a pagoda to the God Nāyanār during his reign. *Ibid.*, No. 44.

1449-E. On a stone in the pagoda of Tolayādaśelvar. A grant of 3 *vēlis*, 10½ *mās* and 31¼ *kūlis* of land in the village of Munyalanellore to the God and Goddess in the thirty-second year of the reign of Kulōttuṅgachōladēva. *Ibid.*, No. 45.

1449-F. In the same place. A grant of 1 *vēli* of land to the God Ādi-Chaṇḍēśvara in the reign of Koppakēsari (Kō-Parakēsari). *Ibid.*, No. 46.

1449-G. In the same place. A grant of a portion of land to the God in the thirtieth year of the reign of Tirukonda (?) Koppakēsari (Kō-Parakēsari). *Ibid.*, No. 49.

1449-H. In the same place. A grant of the village of Tirupoliyore (Tiruppuliyūr?) as a free gift to the God Mahādēva in the eleventh year of Kō-Rājakēsari. *Ibid.*, No. 50.

1449-I. In the same place. A grant of 15 *kaḷañjus* of gold for the lamp of the God Mahādēva in the twelfth year of the reign of Kō-Rājakēsari. *Ibid.*, No. 51.

1449-J. In the same place. Grant of a lamp-stand to the God Nāyanār in the thirtieth year of the reign of Kō-Rājakēsari. *Ibid.*, No. 52.

1449-K. In the same place. Records gift of lamps by Kō-Parakēsari in his seventh year. *Ibid.*, No. 53.

1449-L. In the same place. Records gift of a lamp-stand by Nalamallūr-Dēvar in the eleventh year of Kō-Parakēsarivarman. *Ins., S. Dts., p. 234, No. 54.*

1449-M. In the same place. Records gift of lamp by Kō-Parakēsarivarman in his thirteenth year. *Ibid., No. 55.*

1449-N. In the same place. Records that Śrī "Cuntalava Bhuttur" gave some land to the God in the third year of Kō-Rājakēsarivarman. *Ibid., No. 56.*

1449-O. In the same temple. A record of Kō-Parakēsarivarman in his seventh year. *Ibid., No. 57.*

1449-P. In the same place. Grant of land by Rājarājadēva in his seventh year. *Ibid., No. 58.*

1449-Q. In the same temple. Grant of land in the village of Śiṅga-Pārthivēdranellōre by Kulōttuṅgachōladēva in his tenth year. *Ibid., No. 59.*

1449-R. In the same temple. Records gift of ninety goats at $\frac{1}{4}$ measure of ghee for lamp by Kō-Parakēsarivarman in his third year. *Ibid., No. 60.*

1449-S. In the same temple. A gift of land by Rājarājadēva in his fourth year. *Ibid., No. 61.*

1449-T. In the same temple. A gift of Kulōttuṅgachōladēva in his thirty-second year. *Ibid., No. 62.*

1449-U. In the same place. Gift of land north of Kulōttuṅgan canal by Maduraikoṇḍa Kō-Parakēsarivarman (905—97) in his twenty-second year. *Ibid., No. 63.*

1449-V. In the same place. Records gift of 4 *mās* and $2\frac{1}{2}$ *kāṇis* of land by Kō-Parakēsarivarman in his fourth year. *Ibid., No. 64.*

1449-W. In the same place. Records grant of 2 *vēlis* of dry land to God Mahādēva in the fourth year of Rājarājakēsarivarman (I, 985—1013). *Ibid., No. 65.*

1449-X. In the same place. Records allowance of 15 *kāśus* for the God by Kō-Rājakēsari in his third year. *Ibid., No. 66.*

1449-Y. In the same place. Records grant of 2 *vēlis* and $\frac{1}{2}$ *kāṇi* of land in the twentieth year of Rājarājadēva by himself. *Ibid., No. 67.*

1449-Z. In the same place. Records grant of 13 *vēlis* and $\frac{1}{2}$ *kāṇi* of land to the God in the twenty-first year of Rājarājadēva. *Ibid., No. 68.*

Tirukkānūr.

One of the north Kāvēri centres of Śaivīṭism; it is famous as the place where Śiva appeared before Umā in the form of fire. It has been sung by Gñānasambanda and Appar.

1450. 161 of 1911.—(Tamil.) On the south wall of the central shrine in the Ikshupurīśvara temple. A seriously damaged record of the forty-first year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulāśekhāradēva (1268—1308), "who was pleased to take all countries." Mentions the temple at Phaṇipati-maṅgala *alias* Karikālachōḷa-chaturvēdimāṅgalam in Poygaiyūr-nāḍu, a subdivision of Vaḍagarai-Rājarāja-vaḷanāḍu.

1451. 162 of 1911.—(Tamil.) On one of the door-posts at the entrance into the same shrine. Records that this door-post was the gift of a certain Periyān Appan *alias* Uttamaśōḷa-nāḍāḷvān who owned the *kāval* of this village.

1452. 163 of 1911.—(Tamil.) On the other door-post at the same entrance. An unfinished record in the fourth year of the Chōḷa king Rājādhirājadēva (I or II?). Mentions the temple of Karikālachōḷīśvaramuḍaiya-Mahādēva.

1453. 164 of 1911.—(Tamil.) On a stone built into the gōpura of the same temple. A fragmentary record in the sixth year of the Chōḷa king Rājakēsarivarman *alias* Uḍaiyār Śrī-Vīrarājēndradēva (1063—70). Mentions the assembly of Ālaiyūr, a *brahmadēya* in Poygai-nāḍu, which was a subdivision of Vaḍagarai-Rājēndraśiṅga-vaḷanāḍu and seems to refer to a temple of Viṣṇu (*tiru-mēṟkōyil*) in the village.

1454. 165 of 1911.—(Tamil.) On another stone built into the same gōpura. A fragmentary record in the third year of the Chōḷa king Uḍaiyār Śrī-Adhirājēndradēva. Records a gift of land and a house by the same assembly to the Viṣṇu temple of Maṇavāḷa-Āḷvār at Ālaiyūr. Mentions also the channel called Vīrarājēndradēvar-vāykkāl [named after Adhirājēndra's immediate predecessor Vīra Rājēndra (I), 1064—70. Adhirājēndra was the brother-in-law of the Western Chāḷukyan Vikramāditya VI and the victim of Kulōttuṅga Chōḷa I's ambition].

*Tirukkāṭṭuppalī.**

This place (which figured largely in the Karnatic wars) is described in *Tanj. Gazr.*, Vol. I, p. 275).

1455. 52 of 1897.—(Tamil.) On the west wall of the Saundara-nāyaki shrine in the Agnīśvara temple. A record in the seventh year of the Pāṇḍya king Kō-Māravarman Sundara-Pāṇḍyadēva

* The summary of the Mack. Inscriptions (*Ins., S. Dis.*, pp. 239-40, Nos. 70-1 and p. 254; Nos. 146--50) gives seven inscriptions in this place: (1) An epigraph of Sundara Pāṇḍya Dēva which records a grant of land to Agnēśvara; (2) one of Kulōttuṅga Chōḷa, recording grant of land by the people of Tirukkāṭṭuppalī in his eleventh year; (3) a grant of the fee of one *paṇam* on each marriage by Virūpāksha Rāya in S. 1387; (4) A grant of land at Chintāmaṇi-chaturvēdimāṅgalam by Śembiyan Pallavaraiyan and (5) a damaged grant in the fourteenth year of Vikrama Chōḷa; and (6-7) two others which have been identified above.

(I, 1216--35) who presented the Chōla country. Records the building of the shrine of the goddess. See *Ep. Ind.*, Vol. VI, p. 304, where Dr. Kielhorn points out that the equivalent of the date of this epigraph (Monday, day of Pushya, Rishabha, Mīna 9) is Monday, 13th March, A.D. 1223.

1456. 53 of 1897.—(Tamil.) On the same wall. A record in the thirteenth year of Tribhuvanachakravartin Kōnērīmēnkoṇḍān. Records gift of land (*vēli*) to the goddess. See *Ins.*, S. *Dts.*, p. 254, No. 148.

1457. 54 of 1897.—(Tamil.) On a pillar in the maṇṭapa in front of the same shrine. A record in the thirteenth year of the Chōla king Kō-Rājarājakēsarivarman (I, 985--1013). Records gift of land.

1458. 55 of 1897.—(Tamil.) In the second gōpura of the same temple, left of entrance. A record in Vikrama of the Vijayanagara king Tirumalaidēva-Mahādhirāja (1567--78). Records gift of land. [This inscription is given in *Ins.*, S. *Dts.*, p. 254, No. 147. It says that the village Karayāḍi was granted by Śāḷuva Tirumala Dēva.]

Tiruppayanam.

The following inscriptions have been taken entirely from *Ins.*, S. *Dts.*, pp. 229 to 234, Nos. 17 to 40 :—

1458-A. 123 of 1895.—(Tamil.) On the south wall of the shrine in the Āpatsahāyēśvara temple. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by his queen.

1458-B. 124 of 1895.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp.

1458-C. 125 of 1895.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp.

1458-D. 126 of 1895.—(Tamil.) On the west wall of the same shrine. A record in the sixth year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp.

1458-E. 127 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905--47). Records gift of gold for a lamp.

1458-F. 128 of 1895.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman (905--47). Records gift of gold ornaments.

1458-G. 129 of 1895.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905--47). Records gift of land by the nurse of the Chōla king Parāntaka (I).

1459-A. On a stone in the inner shrine of the local Āpatsahāya temple. Records that the people of the village gave in the fourth

year of Vikramachōla, besides some grain for daily consumption, $\frac{1}{4}$ *panam* per each bag of paddy for the daily worship and lighting expense in the temple.

1459-B. In the same place. Records grant of ninety-five goats in the eighth year of Kō-Parakēsarivarman.

1459-C. In the same place. Records grant of 20 *kalāñjus* of gold for a light in the reign of Maduraikoṇḍa Kō-Parakēsarivarman (905—47).

1459-D. In the same place. Records grant of 6 *vēlis* of land in the fourteenth year of Rājarājakēsari.

1459-E. In the same place. Records grant of ghee per day in the eighth year of Kō-Parakēsarivarman for a lamp.

1459-F. On the stone in the pagoda of Āpatsahāya temple. Records purchase and grant of some land to God Mahādēva in the eighth year of Kō-Parakēsarivarman.

1459-G. In the same place. Records that Chēdirāya appointed in the thirty-first year of Kōnērinmaikoṇḍān one Dakṣiṇāmūrti as priest.

1459-H. On a stone in the same temple. Records that a Vēḷān gave in the twentieth year of Rājarājadēva some land to God Parvatēśvara in the village of Purakkuḍi.

1459-I. In the same place. Records that Kulōttuṅgachōladēva granted some land in the village of Mūlapāḍi in his seventeenth year to God Tripura-Liṅgēśvara.

1459-J. In the same place. Records that in the fourth year of the reign of Baladēva, the inhabitants of "Tanoutt" village allowed 11½ *pons* to God Ādi-Chaṇḍēśvara.

1459-K. In the same place. Records that Rājarājadēva granted in the third year of his reign to the God 32½ *vēlis* and 4 *mās* of land.

1459-L. In the same place. Records that Kōnērinmaikoṇḍān gave 7 *vēlis* of land in the village of Vīramānkuḍi in his fourteenth year to the Goddess.

1459-M. In the same place. A grant of 1 *mā* of land to the temple by Rājarājadēva in the thirtieth year of his reign.

1459-N. In the same place. Records that in the thirty-second year of the reign of Tribhuvanavīra (Kulōttuṅga Chōla III) some land was sold at Sindinellore for 15,500 *kāṣu* and given to the Goddess.

1459-O. In the same place. Records that Maḷavarāya give in the thirtieth year of Rājarājadēva 32 *vēlis* and $\frac{1}{2}$ *mā* of land for the God and Goddess.

1459-P. In the same place. Records an allowance for ghee to the God by Rājakēsari in his fourth year.

1459-Q. In the same temple. A damaged grant of Tribhuvanarāja (Kulōttuṅga III?) in his seventh year.

1459-R. In the same place. A grant of lamp in the seventh year of Kō-Parakēsarivarman.

1459-S. On a stone in the same temple. Records gift of 4 *mās*, 3 *kāṇis* and 1 *mundiri* of land to God Apatsahāya by Rājajadēva in the fourth year of his reign.

1459-T. In the same place. A grant of $2\frac{1}{2}$ *mās* and 1 *mundiri* of land at Tirumalavāḍi for a flower garden in the third year of Kulōttuṅga-Chōḷa.

1459-U. In the same place. Records gift of 43 gold *kāṣus* to God Mahādēva for a lamp by Maḷavarāya in the thirty-second year of Kō-Parakēsarivarman.

1459-V. In the same temple. Records gift of forty "*Vira kāṣus*" to the God by Vīrappa in the seventeenth year of Kō-Rājakēsarivarman.

1459-W. In the same place. Records that Viruppuḍaiyān erected a stone maṇṭapa in the twentieth year of Kō-Rājakēsarivarman.

1459-X. On a stone in the same temple. Records grant of $3\frac{1}{2}$ *vēlis* and $\frac{1}{2}$ *kāṇi* of land to the God in the thirty-second year of Kulōttuṅgachōḷa by Vira-Bhūpati Uḍaiyār.

Tiruppūndurutti.

The temple of this place is mentioned in the *Dēvāram* of Appar. It is the scene of a tradition which says that Appar and Gñānasambanda met.

1460. 166 of 1894.—(Tamil.) On the north wall of the Pushpavanēśvara temple. A record in the seventh year of the Pāṇḍya king Kō-Jaṭavarman *alias* Sundara-Pāṇḍyadēva (I, 1251—64). Records gift of land. [The exact date of the inscription (Sunday, Hasta, Aparapaksha, Trayōdaśi, Kanyā), according to Kielhorn, is Sunday, 7th October 1257, but the month should be Tuḷā and not Kanyā.]

1460-A. On a stone in the temple. Records that Vijayarāya Mahārāja (i.e., Vīra Vijaya or Bukka III) granted some land to God Chaṇḍēśvara in Ś. 1346, Krōdhi. *Ins., S. Dts., p. 242, No. 86.*

1460-B. In the same place. Records a grant of land to the same in Ś. 1336, Manmada, in the reign of Vīrabhūpati Uḍaiyār (Bukka III). *Ibid., No. 87.*

1460-C. In the same temple. Records the gift of some *nañja* land to God Pushpavanēśvara in the tenth year of a Chōḷa king. *Ibid., p. 243, No. 88.*

1460-D. In the same place. Records gift of land in the thirtieth year by Maduraikoṇḍa Chōḷadēva (Parāntaka I, 905—47?). *Ibid., No. 89.*

1460-E. In the same place. Gift of land in the twentieth year of Dēvarāya Chōla. *Ins., S. Dis.*, p. 243.

1460-F. In the same place. Records in Ś. 1454, Nandana, in the reign of Achyutadēva Mahārāya, the exemption of the tax on pasturage of the village of Tiruppūnturutti as well as the weavers of Kaṇḍiyār. *Ibid.*, No. 91.

1460-G. In the same temple. A damaged record of "Nauvenda Areyanayaner." *Ibid.*, No. 92.

1460-H. In the same temple. Records gift of 425 *kulīs* of land to the God and Goddess in the seventh year of the reign of Sundarapāṇḍyadēva. *Ibid.*, p. 244, No. 93.

1460-I. In the same temple. Grant of ten *kāśus* to the God Mahādēva by Kaviriyār in the reign of Maduraikoṇḍa-Chōla. *Ibid.*, No. 94.

1460-J. In the same place. A grant of thirty *kaḷaṇḱus* of gold to God Mahādēva for a lamp in the reign of "Cochadabeenkasari." *Ibid.*, No. 95.

1460-K. In the same place. Records that Śingappa built a maṇṭapam in Ś. 1487, Krōdhi. *Ibid.*, No. 96.

1460-L. On a stone situated in the north bank of the Paḷaiyār. Records that in Ś. 1693, Khara, Tulasi Mahārāja (1763—87) granted 4,800 *kulīs* of land in Paḷayār village to God Pushpavanēśvara at Tiruppūnturutti. *Ibid.*, No. 97.

*Tiruvēdikkudī.**

This is the Vēdikkudī of the *Periapurāṇam* and the theme of the *paḍi* kas of Gñānasambanda and Appar.

1461. 65 of 1895.—(Tamil.) On the north wall of the shrine in the Vēdapurīśvara temple. A record in the twenty-fifth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold.

1461-A. 66 of 1895.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for a lamp.

1462. 67 of 1895.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

1463. 68 of 1895.—(Tamil.) On the base of the same wall. A record in the fifth year of the Chōla king Kō-Rājakēsarivarman. Records gift of thirty lamps by Rājarājadēva.

1464. 69 of 1895.—(Tamil.) On the base of the west wall of the same shrine. An incomplete record in the twenty-fifth year of the Chōla king Kō-Rājakēsarivarman.

* The List of *Mack. Ins.* as given in *Ins., S. Dis.* (p. 262, Nos. 182—9), gives eight epigraphs in this place. I give them under Nos. 1464-A—1464-H.

1464-A. A record of Rājarājakēsarivarman in his twenty-first year granting land to Mahādēva. *Ins., S. Dts.*, p. 262, No. 182.

1464-B. A grant of 2 *mās* and $\frac{1}{2}$ *kāṇi* of land and 15 *kaḷañju* of gold by Kō-Parakēsarivarman in his eleventh year. *Ibid.*, No. 183.

1464-C. A record of the seventh year of Kulōttuṅga-Chōḷa relating grant of 4 *mās*, 12 *kāṇi* and 1 *mundiri* of land to the temple. *Ibid.*, No. 184.

1464-D. A similar gift of the same king in his eleventh year. *Ibid.*, No. 185.

1464-E. A grant of 13 *vēlis* for the Pushya festival by king Rājarājadēva in his thirteenth year. *Ibid.*, No. 186.

1464-F. A record of the second year of Kulaśēkharadēva relating grant of 13 *vēlis* of land for the worship of the God. *Ibid.*, No. 187.

1464-G. Records grant of two brass lamp-stands by Kō-Rājakēsarivarman "Tirumalladēva" in his eleventh year. *Ibid.*, No. 188.

1464-H. Records grant of 2 *vēlis* of land for the Vrishaba festival by Kulōttuṅgadēva in the thirty-second year of his reign. *Ibid.*, No. 189.

*Tiruvaiyāru.**

For an account of this most important stronghold of Śaivīṭism, see *Tanj. Gazr.*, Vol. I, pp. 276--9.

1465. 213 of 1894.—(Tamil.) On the east wall of the Dakṣiṇakailāsa shrine in the Pañchanādēśvara temple. A record in the third year of the Chōḷa king Kō-Parakēsarivarman *alias* Rājēndradēva (1050—63).

1466. 214 of 1894.—(Grantha.) On the same wall. A record of the Chōḷa king Parakēsarivarman *alias* Rājēndra-Chōḷa (1011—1043).

1467. 215 of 1894.—(Tamil.) On the east wall of the maṇṭapa in front of the Uttarakailāsa shrine in the same temple, right of entrance. A record in the twenty-ninth year of the Chōḷa king Kō-Rājakēsarivarman *alias* Rājarājadēva (I).

1468. 216 of 1894.—(Tamil.) In the same place, left of entrance. A record in the fourth year of the Chōḷa king Kō-Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).

1469. 217 of 1894.—(Tamil.) On the south wall of the same shrine. A record in the twenty-second year of the Chōḷa king Kō-Rājarāja-Rājakēsarivarman *alias* Rājarājadēva (I). Records gift of a lamp.

* The List of Mack. MSS. (as given in *Ins., S. Dts.*) gives twenty inscriptions in this place. See page 267-ff., Nos. 190—209. I have not given the corresponding numbers.

1470. 218 of 1894.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Kō-Rājarājakēsarivarman *alias* Rājarājadēva (I). Records gift of two lamps.

1471. 219 of 1894.—(Tamil.) On the base of the same wall. A record in the twenty-first year of the Chōla king Kō-Rājakēsarivarman *alias* Rājarājadēva (I).

1472. 220 of 1894.—(Tamil.) On the west wall of the same shrine. A record in the third year of the Chōla king Kō-Parakēsarivarman *alias* Rājēndra-Chōladēva (I).

1473. 221 of 1894.—(Tamil.) On the north wall of the same shrine. A record in the thirty-second year of the Chōla king Kō-Rājakēsarivarman *alias* Rājādhirājadēva I (1018—52).

1474. 222 of 1894.—(Tamil.) On the base of the north, west and south walls of the same shrine. A record in the twenty-fourth year of the Chōla king Kō-Rājarājakēsarivarman *alias* Rājarājadēva (I). Records gift of gold ornaments and vessels.

1475. 223 of 1894.—(Tamil.) On the base of the south wall of the Pañchanādēśvara shrine in the same temple. A record in the twenty-first year of the Chōla king Madiraikoṇḍa-Kō-Parakēsarivarman (905—47). Records gift of a lamp.

1476. 224 of 1894.—(Tamil.) On the west wall of the same shrine. A record in the tenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land.

1477. 225 of 1894.—(Tamil.) On the base of the same wall. A record in the twenty-second year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of a lamp by a queen.

1478. 226 of 1894.—(Tamil.) In the same place. A record of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47), the date of which is lost. Records gift of a lamp by queen Chōla-sikhāmaṇi.

1479. 227 of 1894.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of a lamp.

1480. 228 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Rājakēsarivarman, the date of which is lost. Records gift of land for a lamp.

1481. 229 of 1894.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king . . . sarivarman. Records gift of gold for a lamp.

1482. 230 of 1894.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp.

1483. 231 of 1894.—(Tamil.) On a stone built into the maṇṭapa surrounding the same shrine. An incomplete record in the fourth year of the Chōla king Kō-Parakēsarivarman. Records gift of land by a merchant of Tañjāvūr.

1484. 232 of 1894.—(Tamil.) On another stone in the same place. A fragmentary record in the fortieth year of the Chōla king Kō-Parakēsarivarman (905—47), "who took Madirai and Ceylon."

1485. 233 of 1894.—(Tamil.) On the same stone. An incomplete record in the thirty-ninth year of the Chōla king Kō-Parakēsarivarman (905—47), "who took Madirai and Ceylon." Records gift of a lamp.

1486. 234 of 1894.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of land for three lamps.

1487. 235 of 1894.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land for two lamps. Partly built in.

1488. 236 of 1894.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Kō-Rājakēsarivarman. Records gift of land for a lamp. Partly built in.

1489. 237 of 1894.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by an inhabitant of Tañjāvūr.

1490. 238 of 1894.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by a queen. Partly built in.

1491. 239 of 1894.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by a queen. Partly built in.

1492. 240 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsarivarman "who cut off the head of Vīra Pāṇḍya." Records gift of a lamp. Partly built in. The king was evidently Parāntaka II, Sundara Chōla, the son of Ariṇḍaya and father of Āditya II Karikāla.

1493. 241 of 1894.—(Tamil.) On the same wall. An incomplete record in the thirty-first year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47).

1494. 242 of 1894.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Kō-Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of gold for a lamp by a queen.

1495. 243 of 1894.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

1496. 244 of 1894.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp, by a dancing girl of the king.

1497. 245 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Rājakēsarivarman, the date of which is doubtful. Records gift of land for a lamp.

1498. 246 of 1894.—(Tamil.) On the same wall. A record in the second year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp.

1499. 247 of 1894.—(Tamil.) On the same wall. A record in the twenty-fifth year of Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp by a merchant.

1500. 248 of 1894.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Madiraikoṇḍa Kō-Parakēsarivarman (905—47). Records gift of a silver lamp and of land by a queen.

1501. 249 of 1894.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land for a lamp.

1502. 250 of 1894.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by a queen.

1503. 251 of 1894.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land for a lamp by the nurse of Kaṇṇaradēva (Kṛishṇa III of the Rashtrakūṭa dynasty?).

1504. 252 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsarivarman, the date of which is indistinct. Records gift of a lamp.

1505. 253 of 1894.—(Tamil.) On the east wall of the second prakāra, left of entrance. A record of Vīra Savaṇa Uḍaiyār, son of "Vīra Mukkaṇa Uḍaiyār" (i.e., Bukkaṇa Uḍaiyār, i.e., Bukka II), dated Ś. 1303 (expired), Durmati. See *Ins.*, S. Dts., p. 267, No. 209. The latter says that 19 *vēlis* of land were granted for the Pushya festival.

1506. 254 of 1894.—(Tamil.) On the south wall of the third prakāra. A record of the second year of Kō-Jaṭavarman Sundara Pāṇḍya I, making a gift of land. The exact date was Thursday, 27th March, A.D. 1253. See *Ep. Ind.*, Vol. VI, p. 306.

1507. 255 of 1894.—(Tamil.) On the west wall of the same prakāra. A record of Dēvarāya II (1422—49) of Vijayanagar, dated Ś. 1351 (expired), Saumya.

1508. 256 of 1894.—(Tamil.) On a stone north of the Uttara Kailāsa shrine. A record of Sadāśiva Rāya, dated in Ś. 1480 (expired), Siddhārtin. See *Ins.*, S. Dts., p. 267, No. 208.

Titte (Tittaya).

1508-A. On a stone in the Vasishṭeśvara pagoda. (Tamil.) Records grant of one *vēli* of land for the celebration of the Uttara-bhadra festival in the local temple by Kulottuṅga-chōla in his eleventh year. *Ins., S. Dts.*, p. 256, No. 151.

1508-B. In the same place. Records grant of $10\frac{1}{2}$ *mās* of land by the same king in his thirteenth year. *Ibid.*, No. 158.

1508-C. In the same place. Gift of two *vēlis* of land for the Vrishaba festival by the same king in his eighteenth year. *Ibid.*, No. 159.

TIRUTTURAIPPŪNDI TALUK.

Agattiyanpalḷi.

1509. 504 of 1904.—(Tamil.) On the south wall of the central shrine in the Agastyēśvara temple. A damaged record in the fifteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadēva. Seems to record a gift of land. [Was he the king who ruled from 1253 to 1278?]

1510. 505 of 1904.—(Tamil.) On the south base of the same shrine. A record in the second year of the Chōla king Tribhuvanachakravartin Rājārājadēva (III). Records gift of 1,500 *kāṣus* for a lamp. The date corresponds to Monday, 29th January, A.D. 1218. See *Ep. Ind.*, Vol. VIII, p. 267.

1511. 506 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the thirty-first year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadēva (1268—1308). Records gift of land in order to celebrate a festival in the temple for the recovery of the king from some illness.

1512. 507 of 1904.—(Tamil.) On the north base of the same shrine. A record in the fifth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadēva (1268—1308). Records gift of money.

Kōdikkarai.

1513. 1 of 1909.—(Nāgari and Marāṭhi.) On a slab near the Siddharāśramam on the seashore. A record of the Tanjore (Marāṭha) king Tuḷajā Mahārāja (1763—87), son of Pratāpasimha Mahārāja. Refers to Nānā-Gōsavi, son of Sētubāvasvāmi, styled Advaitāgrēsara, who was probably the spiritual guru of the king. See *Tanj. Gazr.*, Vol. I, p. 49.

Kōdiyakkādu.

1514. 508 of 1904.—(Tamil.) On the west wall of the Amrita-gaṭeśvara temple. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājārājadēva. Built in at the end. Seems to record the gift of a lamp.

1515. 509 of 1904.—(Tamil.) On the north wall of the same temple. A mutilated record of the Pāṇḍya king . . . Tribhuvanachakravartin Sundara-Pāṇḍya, the date of which is lost.

1516. 510 of 1904.—(Tamil.) On the same wall. A mutilated record in the eighteenth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Kōṇērinmaikoṇḍān. Mentions the temples of Tirukkōḍikkulagar and Tiruvagattiyānpalli.

1517. 511 of 1904.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pāṇḍya king Jaṭavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍya. Records gift of money for a lamp. The king was probably the same as he who ascended the throne in 1334.

1518. 512 of 1904.—(Tamil.) On the same wall. An incomplete record in the thirty-ninth year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Kulaśēkharadēva (I, 1190—1217, or II, 1239—51?).

1519. 513 of 1904.—(Tamil.) On the same wall. A mutilated record in the thirty-second year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (I?). Seems to record a gift of land.

1520. 514 of 1904.—(Tamil.) On the same wall. A mutilated record in the thirty-second year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (I?). Records gift of land.

1521. A single plate in the possession of the temple priest. It is "a modern record which mentions 'Rājarājendra Śōsharājargaḷ.' The first three lines of the inscription which contains the date are written in comparatively small characters and might be a subsequent addition. The date given is Ś. 1208, corresponding to Kali. 4374 and the cyclic year *Jaya*. Ś. 1208 actually corresponded to Kali. 4387 and to the cyclic year *Pārthiva* which would be nine years earlier than *Jaya*. The alphabet employed in the inscription is quite modern and may belong roughly to the seventeenth century. It is hardly necessary to add that "Rājendra-Śōsharājargaḷ" is not the name of any particular Chōḷa king but is perhaps a faint reminiscence of Kulōttuṅga I, one of whose *birudas* was Rājarājendra." (*Mad. Ep. Rep.*, 1905, p. 54, paragraph 21.).

Tirutteṅgūr.

1522. 528 of 1904.—(Tamil.) On the south wall of the central shrine in the Rajatagiriśvara temple. A record in the thirty-first year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308). Records that provision was made for the celebration of a festival called Māḷavan-śandi after a certain Māḷavachchakravartin, son of Naraśiṅgadēvar.

1523. 529 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chōḷa king Tribhuvanachakravartin

Rājarājadēva. Refers to the thirtieth year of Tribhuvanavīradēva (1178—1216) and records a gift of 4,000 *kāśus* for a lamp.

1524. 530 of 1904.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III, 1178—1216) who took Madura, Karuvār, Īlam (Ceylon) and the crowned head of the Pāṇḍya and performed the anointment of victors and the anointment of heroes. The God is called Tiruvellīyaṅṅaṇṇamuḍaiyār.

1525. 531 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva III, corresponding to Monday, July 19, A.D. 1257. Records a remission of the tax on oil. See *Ep. Ind.*, Vol. VIII, p. 273.

1526. 532 of 1904.—(Tamil.) On the same wall. A partly damaged record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land to those who had to supply oil to the temple lamps.

Tirutturaippūṇḍi.

1527. 466 of 1912.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine of the Marundīśvara temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his eleventh year, Rishabha, ba. di. 14, Saturday, Kārttigai, corresponding to 15th May, 1227. Registers grant of land and a tank called Murukkaṅṅuḷam by the residents of the *dēvadāna* village of Śāttamaṅgalam and those living in the Paḷlichchandam (i.e., property of Jain temple) portion of the same village. The land was to be utilized as a flower garden for the God at Tirutturaippūṇḍi in Vaṇḍālai-vēlūr-kūṇṇam, a subdivision of Rājendraśōla-vaḷanāḍu. Mentions also the temple of Kulōttuṅgaśōlīśvaram-Ūḍaiyār at Śāttamaṅgalam.

1528. 467 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his twelfth year Tula, śu. di. 7, Monday, Uttirādam (= Monday, 18th October 1227). Registers that a tank for the temple of Tirutturaippūṇḍi-Ūḍaiyār was dug at Śōlanmarutinallūr which was a hamlet of Suttavallichaturvēdimaṅgalam, a *brahmadēya* in Puraṅgarambai-nāḍu, which was a subdivision of Rājendraśōla-vaḷanāḍu, by a merchant of Kulōttuṅgaśōla-pattaṇa. The same merchant also granted land for a maṇṭapa. Mentions the members of the village assembly who were doing executive work in the village, for that year.

1529. 468 of 1912.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of money for two lamps.

1530. 469 of 1912.—(Tamil.) On the same wall. Records in the twentieth year and one hundred and seventy-eighth day (of ?) gift of money for a lamp by the accountant of Kulōttuṅgaśōlachaturvēdimaṅalam, a village in Puraṅgarambai-nāḍu.

1531. 470 of 1912.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of money for a lamp by a lady of Iraiyaṁalam for the merit of her sons.

1532. 471 of 1912.—(Tamil.) On the same wall. A partly damaged record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Registers that a *guhāi* was constructed for a Śaiva teacher called Tiruchchirrambalaṁḍaiya-Mudaliyār, who came to Tirutturaippūṇḍi and who was requested by people to stay there and that land was granted for feeding strangers that might visit the *guhāi*. The teacher is stated to have died in the twenty-fourth year of Periyadēvar (Kulōttuṅga III, 1186—1216), two years later, when there was “a crusade against monasteries of this type” (குறையிடிசைகடம்) and when the monastic property was confiscated. One Hridayadēva is then said to have succeeded. The Epigraphist surmises that the crusade might have been due to Brahmanical instigation.

1533. 472 of 1912.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land for offerings to the temple of Tirutturai-Nāyanār by the members of the assembly who were doing “the year’s work (*samvatsaragrāmakārya*) of that village.”

1534. 473 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III), in his seventeenth year, Rishabha, ba. di. 5, Saturday, Uttirāḍam and three hundred and sixteenth day. Records gift of land for offerings by the *mahājanās* of Korraṁaṅalam, a hamlet of Śuttavalli-chaturvēdimaṅalam in Puraṅgarambai-nāḍu, which was a subdivision of Rājendraśōla-vaṇaḍu. The date (which contains the error Rishabha for Tulā) corresponds, according to Mr. Swami-kannu Pillai, to 30th September 1233 and the three hundred and sixteenth day “implies that the reign began on 17th June.”

1535. 474 of 1912.—(Tamil.) On the north base of the same maṅṭapa. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land by a native of Vīraṇārāyaṇa-chaturvēdimaṅalam, a *taniyūr* in Vaḍagarai-Virudarāja-bhayaṅkara-vaṇaḍu, to an image of Śiva which he had set up in the north verandah of the first prakāra of the temple.

1536. 475 of 1912.—(Tamil.) On the south wall of the same maṅṭapa. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his seventh year, Karkaṭaka, su. di. 3, Monday,

Ayilyam, corresponding to 13th June 1222. Records sale of land at Sōlanmārutinallūr, a hamlet of Śuttamalli-chaturvēdimāṅgalam, by the members of the *samvatsaragrāmakārya* of that village, for digging a sacred tank for the temple of Tirutturaippuṇḍi-Uḍaiyār. [The lands connected with the tank were declared tax-free (*iṭai-ili*). The document is signed by fifty persons who evidently formed the village assembly. The privileges of the *iṭaili* lands are defined.]

1537. 476 of 1912.—(Tamil.) On the same wall. A record in the eighteenth year and one hundred and fifty-seventh day of the Chōla king Tribhuvanachakravartin Kōnērinmaikoṇḍān (Rājarāja III). Registers that certain *dēvadāna* lands were made tax free in the village of Śattamaṅgalam in Vaṇḍālaivēlūr-kūṟṟam. The royal secretary (*tirumandira-ōlai*) was Rājendraśiṅga-Muvēnda-vēlan.

1538. 477 of 1912.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land by purchase at Pūśalaṅguḍi in Ārvala-kūṟṟam, a subdivision of Rājendraśōla-vaḷaṇāḍu, for building a brick *maṭha* at Śelva-Tiruvārūr, by a Śaiva devotee of Tirutturaippuṇḍi called Pālarāvayan. The *maṭha* was presided over by Nētradēva. [Was Pālarāvāya, the brother of Śekkiḷār ?]

1539. 478 of 1912.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land at Uttamaśōlapuram to the temple of Tirutturaippuṇḍi-uḍaiya-Nāyanār, by a certain Vaṇṇōṇḍa-Mudaliyār.

1540. 479 of 1912.—(Tamil.) On the west wall of the same maṭapa. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land at Āriyanāṟṟūr in Puraṅgarambai-nāḍu, a subdivision of Rājendraśōla-vaḷaṇāḍu.

1541. 480 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his thirtieth year, Kanni, śu. di. 5, Sunday, Uttirattadi. Records gift of money for providing one rice offering three (every day) to the same temple.

1542. 481 of 1912.—(Tamil.) On the north wall of the *deṇḍā* shrine in the same temple. An unfinished record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of money for lamps and rice offerings.

1543. 482 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his second year, Dhanus (should be Makara), ka. di. 11, Monday, Anḷam. Records gift of money for a lamp. The date corresponded to 22nd January 1218.

1544. 483 of 1912.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of money for maintaining the festival Āḍippūram in the shrine of the goddess.

1545. 484 of 1912.—(Tamil.) On the south wall of the Mahāganapati shrine in the same temple. A damaged record of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III) in his third year. Records gift of land for maintaining coconut garden laid out in the third prakāra of the temple.

1546. 485 of 1912.—(Tamil.) On the north and west bases of the Navagraha shrine in the same temple. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya" in his eighteenth year, Vriśchika, śu. di. 15, Saturday, Rōhiṇi, corresponding to the 18th November 1195. Records gift of land by the residents of Śāttamaṅgalam.

1547. 486 of 1912.—(Tamil.) On the main gōpura of the same temple, right of entrance. A record in the twenty-third year of the Pāṇḍya king Jaṭavarman Tribhuvanachakravartin Śrīvallabhadēva. Registers that certain fees which were being collected from the temple were granted to the same temple for maintaining a special service called *Vālvāsikāṭṭiṇān-śandi*. [Was Śrīvallabha the contemporary of Māravarman Sundara Pāṇḍya I, 1216—35 ?]

1548. 487 of 1912.—(Tamil.) On the same gōpura. A record of the Vijayanagara king Virapratāpa Dēvarāya-Mahārāya in Ś. 1392, Vikriti, Simha, śu. di. 13, Saubhāgyayōga, Thursday, Magha. Records that Palligoṇḍa-Perumāḷ Pratāpadēvarāya Maḷavarāyar remitted all taxes on the lands owned by the temple. The several items of taxation are specified.

1549. 488 of 1912.—(Tamil.) On the bronze pot *puñcamukha-vāḍya* preserved in the same temple. Records the gift of this pot-drum (*kūḍa-viḷā*) by the chief artisan (*tattār*) Mallāṇḍār *alias* Śōlakōṇār.

Vēdāranyam.

In literary history Vēdāranyam is known as the native place of Parañjōti Munivar, the son of Mīnākshi Sundara Dēśika, and the author of the monumental *Tiruvilāyādal-purāṇa*. For his life-career see *Abhidhāna chintāmani*, p. 637. His date has been one of controversy, but he evidently belonged to the thirteenth century.

1550. 415 of 1904.—(Tamil.) On the south wall of the central shrine in the Vēdāranyēśvara temple. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva, corresponding to Thursday, 11th March 1182. Records gift of gold for a lamp by a certain Gaṅgaikoṇḍān Rājārjadēva *alias*

Pottappichchōlar to the temple at Tirumaraikkāḍu in Kunrūr-nāḍu, a subdivision of Umbala-nāḍu. See *Ep. Ind.*, Vol. VIII, p. 264.

1551. 416 of 1904.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga Chōladēva III, "who took Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya". Records gift of money for a lamp.

1552. 417 of 1904.—(Tamil.) On the same wall. A damaged record in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, "who took Madura and the crowned head of the Pāṇḍya". Records the gift of a lamp.

1553. 418 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A damaged record in the ninth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva III. Records gift of land for a lamp. Dr. Kielhorn calculates the date to be Tuesday, the 12th January, 1255. See *Ibid.*, Vol. VIII, p. 273.

1554. 419 of 1904.—(Tamil.) On the same wall. A record in the fourth year of a Chōladēva. Records gift of money for a lamp. by a certain Viraśingapanmar.

1555. 420 of 1904.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the beginning. Records gift of money for lamps. At the bottom is an inscription of Kulōttuṅga III, which is also partly built in.

1556. 421 of 1904.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records an order of Vāṇadarāyan.

1557. 422 of 1904.—(Tamil.) On the north wall of the same maṇṭapa. A record in the second year of the Chōla king Rājākēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I?). Records that the king granted to a certain individual the privilege of singing the *Tiruppadiyam* hymns in the temple and the emoluments connected therewith.

1558. 423 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III), corresponding to Wednesday, 5th January 1250. Records gift of land for a lamp. The Śaiva Brāhmaṇas of the *Muppaduvattam* of the temple took charge of the land. See *Ibid.*, p. 272.

1559. 424 of 1904.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of jewels to the temple.

1560. 425 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-third year of the Chōla king Rājākēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I or II?).

1561. 426 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money for a lamp.

Kulōttuṅga-Chōḷadēva III, "who took Madura, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Built in at the end. Records gift of fifty sheep for a lamp.

1562. 427 of 1904.—(Tamil.) On the same wall. An incomplete record in the thirty-second year of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who took Madurai, Karuvūr and the crowned head of the Pāṇḍya and performed the anointment of heroes and the anointment of victors," i.e., Kulōttuṅga III. The date corresponds to Monday, the 21st December, A.D. 1209. *Ep. Ind.*, Vol. VIII, p. 266.

1563. 428 of 1904.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the same temple. A record in the thirty-fifth year of the Chōḷa king Tribhuvanavīradēva (Kulōttuṅga III). Records gift of money for a lamp.

1564. 429 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva (III?). Records gift of land for a lamp.

1565. 430 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), "who took Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of money for a lamp. At the bottom is an incomplete and damaged inscription of the twentieth year of the same king. The date corresponds to Sunday, the 3rd May, A.D. 1198. See *Ibid.*, p. 265.

1566. 431 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva. Records gift of land.

1567. 432 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-second year of the Chōḷa king Tribhuvanachakravartin Rājārājadēva. Records gift of land.

1568. 433 of 1904.—(Tamil.) On a pillar within the same maṇṭapa. An incomplete record in the thirty-third year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47).

1569. 434 of 1904.—(Tamil.) On the same pillar. A record in the thirty-fifth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1570. 435 of 1904.—(Tamil.) On another pillar in the same place. A record in the thirtieth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records the gift of six *ilakkāṣu** for a lamp.

* The currency of Ceylon's coins in the mainland need occasion no surprise when we remember the position of Vēdāranya and the commercial intercourse between the mainland and the island. A very late poet Gaṇapati Kurukkaḷ who had a number of disciples in the surrounding district took advantage of this to sing the whole *Skāṇḍapurāṇa* in songs which could be sung by the sailors.

1571. 436 of 1904.—(Tamil.) On the same pillar. A record in the ninth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

1572. 437 of 1904.—(Tamil.) On the same pillar. A record in the fifteenth year of the Chōla king Rājarāja-Rājakēsarivarman (I, 985—1013). Records gift of ninety sheep for a lamp.

1573. 438 of 1904.—(Tamil.) On the same pillar. A damaged record in the eighth year of the Chōla king Parakēsarivarman.

1574. 439 of 1904.—(Tamil.) On the same pillar. A record in the twenty-second year of the Chōla king Rājarājakēsarivarman *alias* Rājarājadēva I. Records gift of land.

1575. 440 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of ninety sheep for a lamp.

1576. 441 of 1904.—(Tamil.) On the same pillar. A record in the ninth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of money. Mentions Muttūrū-kūṛṇam in Pāṇḍi-nāḍu.

1577. 442 of 1904.—(Tamil.) On the same pillar. A damaged record in the sixth year of the Chōla king Rājakēsarivarman.

1578. 443 of 1904.—(Tamil.) On the same pillar. A damaged record of the Chōla king Parakēsarivarman, the date of which is lost.

1579. 444 of 1904.—(Tamil.) On a third pillar in the same place. A record in the twentieth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of gold.

1580. 445 of 1904.—(Tamil.) On the same pillar. A record in the twenty-eighth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp by Arunidi-Kaliyan of Marudūr, an officer of Śrī-Parakēsarivarman.

1581. 446 of 1904.—(Tamil.) On the same pillar. A record of the Chōla king Madirai-koṇḍa-Parakēsarivarman (905—47), the date of which is lost. Records gift of ninety sheep.

1582. 447 of 1904.—(Tamil.) On the same pillar. A record in the twenty-fourth year of the Chōla king Madirai-koṇḍa-Parakēsarivarman (905—47). Records gift of land.

1583. 448 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

1584. 449 of 1904.—(Tamil.) On the same pillar. A record in the twenty-seventh year of the Chōla king Madirai-koṇḍa-Parakēsarivarman (905—47). Records gift of sheep for a lamp.

1585. 450 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twentieth year of the Chōla king Madirai-koṇḍa-Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1586. 451 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the eighteenth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1587. 452 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twenty-fifth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1588. 453 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the thirteenth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of gold.

1589. 454 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the eighteenth year of the Chōla king Madirai-koṇḍa Parakēsarivarman. Records gift of sheep ninety for a lamp.

1590. 455 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the thirtieth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1591. 456 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twenty-seventh year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of 180 sheep for two lamps.

1592. 457 of 1904.—(Tamil.) On a fourth pillar in the same temple. A mutilated record in the thirty-second year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47).

1593. 458 of 1904.—(Tamil.) On a fourth pillar in the same place. A damaged record in the thirteenth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47).

1594. 459 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

1595. 460 of 1904.—(Tamil.) On the south wall of the Tyāgarāja shrine in the same temple. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōla-dēva (III), corresponding to Monday, 1st May, 1262. Records gift of land for meeting the expenses of two festivals called *Tiruvikkiraman-śandi*. See *Ep. Ind.*, Vol. VIII, p. 273.

1596. 461 of 1904.—(Tamil.) On a pillar in the maṇṭapa in front of the same shrine. A mutilated record in the sixteenth year of the Chōla king Rājarāja-Rājakēsarivarman (I, 985—1013).

1597. 462 of 1904.—(Tamil.) On the same pillar. A damaged record in the nineteenth year of the Chōla king Rājakēsarivarman *alias* Rājarājadēva (985—1013).

1598. 463 of 1904.—(Tamil.) On the same pillar. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman.

1599. 464 of 1904.—(Tamil.) On the same pillar. Records in the sixteenth year of the king gift of land.

1600. 465 of 1904.—(Tamil.) On the second pillar in the maṇṭapa in front of the Tyāgarāja shrine in the same temple? A record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47), the date of which is lost. Records gift of ninety sheep for a lamp.

1601. 466 of 1904.—(Tamil.) On the third pillar in the same maṇṭapa. A partly damaged record in the third year of the Chōla king Rājakēsarivarman. Records gift of ninety sheep for a lamp.

1602. 467 of 1904.—(Tamil.) On the same pillar. A record in the eighth year of the Chōla king Rājakēsarivarman. Records gift of a lamp.

1603. 468 of 1904.—(Tamil.) On the fourth pillar in the same maṇṭapa. A partly damaged record in the seventeenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of a lamp.

1604. 469 of 1904.—(Tamil.) On the same pillar. A partly damaged record in the twenty-eighth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep.

1605. 470 of 1904.—(Tamil.) On the fifth pillar in the same maṇṭapa. A mutilated record in the fifteenth year of the Chōla king Rāja-Rājakēsarivarman (985—1013). Records gift of 180 sheep for two lamps.

1606. 471 of 1904.—(Tamil.) On the sixth pillar in the same maṇṭapa. A damaged record in the twentieth year of the Chōla king Rājakēsarivarman.

1607. 472 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

1608. 473 of 1904.—(Tamil.) On the seventh pillar in the same maṇṭapa. A record in the nineteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of two lamps.

1609. 474 of 1904.—(Tamil.) On the same pillar. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep. Damaged at the end.

1610. 475 of 1904.—(Tamil.) On the same pillar. A damaged record in the ninth year of the Chōla king Parakēsarivarman.

1611. 476 of 1904.—(Tamil.) On a pillar in the maṇṭapa in front of the Rāmanāthēśvara shrine in the same temple. A record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47), the date of which is doubtful. Records gift of ninety sheep for a lamp.

1612. 477 of 1904.—(Tamil.) On the same pillar. An incomplete record in the twenty-seventh year of the Chōla king Rājākēsari-varman.

1613. 478 of 1904.—(Tamil.) On the same pillar. A record in the thirtieth year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47). Records gift of 180 sheep for two lamps.

1614. 479 of 1904.—(Tamil.) On the same pillar. A record in the fifteenth year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47). Records gift of ninety sheep for a lamp.

1615. 480 of 1904.—(Tamil.) On the same pillar. A record in the fifteenth year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47). Records gift of 180 sheep for two lamps.

1616. 481 of 1904.—(Grantha.) On the second pillar in the same maṇṭapa. Records the gift of ninety sheep for a lamp by a certain Kalikēsarin.

1617. 482 of 1904.—(Tamil.) On the same pillar. A record in the thirteenth year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47). Records gift of ninety sheep for a lamp by the same donor.

1618. 483 of 1904.—(Tamil.) On the same pillar. A record in the tenth year of the Chōla king Rājākēsari-varman. Records gift of ninety sheep for a lamp.

1619. 484 of 1904.—(Tamil.) On the same pillar. A record in the eighth year of the Chōla king Parakēsari-varman. Records gift of ninety sheep for a lamp.

1620. 485 of 1904.—(Tamil.) On the same pillar. A record in the seventh year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47). Records gift of a lamp.

1621. 486 of 1904.—(Tamil.) On the same pillar. A record in the thirty-second year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47). Records gift of ninety sheep for a lamp.

1622. 487 of 1904.—(Tamil.) On the same pillar. A record in the twenty-sixth year of the Chōla king Rājākēsari-varman. Records gift of 180 sheep for two lamps.

1623. 488 of 1904.—(Tamil.) On the same pillar. A damaged record of the Chōla king Parakēsari-varman (905—47), "who took Madurai and Īlam (Ceylon)," the date of which is indistinct.

1624. 489 of 1904.—(Tamil.) In the second gōpura of the same temple, left of entrance. A record of the Vijayanagara king Prabhushi (for Praudha) Dēvarāya Mahārāya (1449—65) in Ś. 1386, expired, Tāraṇa. Records sale of land.

1625. 490 of 1904.—(Tamil.) In the same place. A mutilated record of the Vijayanagara king Vīrapratāpa Dēvamahārāya in Ś. (date lost), cyclic year (doubtful). Seems to record a gift of land.

1626. 491 of 1904.—(Mahrāthi.) On a slab built into the floor in front of the same gōpura. Mentions the Mahrātha kings Pratāpasimha-Mahārāja and his son Tuḷaja-Mahārāja (1763--87) of Tanjore. See *Tanj. Gazr.*, Vol. I, p. 49.

1627. 492 of 1904.—(Tamil.) On the south wall of the first prakāra of the same temple. A partly damaged record in the thirty-third year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (III?). Records gift of land.

1628. 493 of 1904.—(Tamil.) On the same wall. A partly damaged record of the Chōḷa king Tribhuvanachakravartin Rājarajadēva (III?) the date of which is lost. Records gift of land for a lamp.

1629. 494 of 1904.—(Tamil.) On the west wall of the same prakāra. A record in the eighteenth year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (III). Records gift of land. Dr. Kielhorn discussing the details of the date, points out that *Aparapaksha* is a mistake for *Pūrvapaksha* and that the English equivalent is Wednesday, 2nd January 1264. See *Ep. Ind.*, p. 274.

1630. 495 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Rājarajadēva (III). Records gift of land. An irregular date. See *Ibid.*, p. 271.

1631. 496 of 1904.—(Tamil.) On the west wall of the first prakāra of the same temple. A record in the nineteenth year of the Chōḷa king Tribhuvanachakravartin Rājarajadēva (III). Built in at the beginning. Records gift of land for a lamp. The date corresponds to Sunday, 11th June, A.D. 1234. *Ibid.*, p. 269.

1632. 497 of 1904.—(Tamil.) On the north wall of the same prakāra. A record in the twenty-first year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva (III?). Records gift of land.

1633. 498 of 1904.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Tribhuvanachakravartin Rājādhirājadēva (II?). Records gift of land for a lamp.

1634. 499 of 1904.—(Tamil.) On the same wall. A record in the third year of the Chōḷa king Tribhuvanachakravartin Rājarajadēva (III). Records a sale of five men and five women and their relations (*vargattār*) for 1,000 *kāśus* by a certain Ariyan Pichchan *alias* Ediriḷiśōḷa-Gaṅgainaḍaḷvān who was evidently the police officer of the district. He says that the five men were his slaves and "had been made over to the temple as slaves by his master (*mudaliyār*)."

1635. 500 of 1904.—(Tamil.) On the same wall. A record in the eighth year of the Chōḷa king Tribhuvanachakravartin Rājarajadēva (III?). Records gift of land for a lamp.

1636. 501 of 1904.—(Tamil.) On the same wall. A partly damaged record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Refers to an invasion of Śinganna Daṇḍanāyaka and to the rebuilding of the temple of Kōdikkuḷagar. See 498 of 1902 at Tiruvaṇṇāmalai where a Śimhaṇa Daṇḍanātha is referred in the fifth year of Rājendra Chōla III (i.e., 1250-51), but it is doubtful whether the two are identical.

1637. 502 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records a sale of two women by the same man as is mentioned in No. 1634 above.

1638. 503 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III?). Records gift of land.

1639. *C.P. No. 40 of Mr. Scwell's List*.—(Tamil.) Records a document in Ś. 1418 (A.D. 1496), Krōdhi, by which the temple authorities at the Vēdāraṇya temple of the God Chaṇḍīśvara granted certain privileges to a priest.
